



**PARAMATTHADĪPAṆI,  
THE  
CARIYĀ-PIṬAKAṬṬHAKATHĀ**



[ PURCHASED ]

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# **Achariya Dhammapāla's Paramatthadīpanī,**

**Being the Commentary on the  
CARIYĀ-PĪṬAKA**

**EDITED BY**

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## EDITOR'S PREFACE

THE present edition of the Cariyā-Piṭakatṭhakathā is based upon the following authorities:

Si<sub>1</sub> = A Sinhalese printed edition by the Rev. Dewarakkhita Thera for Vol. XXVI. of the Simon Hewavitarne Bequest Series, Colombo, A.D. 1929 (Buddhist era 2473).

Si<sub>2</sub> = A Sinhalese printed edition by the Rev. Dhammānanda Thera of Ceylon, A.D. 1920 (Buddhist era 2463).

B. = Palm-leaf MSS. in Burmese characters used in the first two.

CT. = The Cariyā-Piṭaka (P.T.S. edition), 1882; edited in Devanāgarī characters by Dr. B. C. Law, Lahore, 1924.

Bv. = The Buddhavaṃsa (P.T.S. edition), 1882.

J. = The Jātakatthavaṇṇanā, edited by Fausböll.

The commentary, here edited for the first time in Roman characters, forms a distinct part or book of the Paramatthadīpanī, a serial commentary on six separate texts of the Khuddaka-Nikāya, written by Dhammapāla under a common title. The title suggested by Dhammapāla himself for this particular commentary is Cariyā-Piṭakatthavaṇṇanā. Even another title may be supposed to have been suggested by him—viz., Pārami-paridīpanī—as will appear from the following gāthā:

*“ Nītaneyyattābheda ca pārami-paridīpayam  
karissāmi ti Cariyā-Piṭakass’ atthavaṇṇanā.”*<sup>1</sup>

Dhammapāla knew the title of the text to be Cariyā-Piṭaka when he wrote his commentary on it. Under the same title the text finds mention in Buddhaghosa’s writings and in the Jātaka commentary. According to Dhammapāla,<sup>2</sup>

<sup>1</sup> Passim, p. 2, v. 13.

<sup>2</sup> Passim, p. 2.

here the word *Piṭaka* signifies either the traditional teachings of the Master giving an expression to the significance of his difficult practices in his past existences (*cariyānubhāvappakāsinī pariyaṭṭi*), or a textual receptacle (*bhājana*) of the *cariyās* as practised by the Buddha in the past.

But it would seem rather strange that the text should be called *Cariyā-Piṭaka* at all, since the title under which it was known, or intended to be known, is *Buddhāpadāniya-dhammapariyāyaṃ*, or briefly *Buddhāpadānaṃ*. This is expressly stated in the concluding prose statement of the text which reads: "Itthaṃ sudāṃ Bhagavā attano pubbacariyaṃ sambhāviyamāno Buddhāpadāniyaṃ nāma dhammapariyāyaṃ abhāsithā ti."<sup>1</sup>

This statement forms an integral part of the text used by *Dhammapāla*.<sup>2</sup>

The P.T.S. edition presents the text of the *Cariyā-Piṭaka* as known to, or used by, *Dhammapāla*. One MS., marked C by Morris, adds three more stanzas (p. 103), and the Siamese edition offers us a concluding section, called *Samodhānakathā*, which contains twenty-three stanzas in excess of the text used by *Dhammapāla*. The *Samodhānakathā* simply enlarges the topic of ten *pāramis* or *pāramitās*, briefly mentioned in the *Uddānagāthā* of the text known to the scholiast. The three additional stanzas, reproduced by Morris, may be taken to indicate that the text of the *Cariyā-Piṭaka* had to be carefully restored on account of the mutilation of letters in the successive copying of the MS. The scholiast does not, however, mention any such fact. On the face of it, the text as commented on by the scholiast is incomplete. Out of the ten *pāramitās* mentioned in the *Uddānagāthā*, only seven are illustrated without any excuse. The *Cariyās* illustrating the remaining three *pāramitās*—viz., *paññā*, *virīya*, and *khanti*—are entirely missing.

<sup>1</sup> See P.T.S. ed., p. 103, where the reading *Buddhāpadāni yaṃ* is apparently due to misprint; *passim*, p. 8 (*Cariyā-Piṭakaṃ Buddhāpadāniyaṃ ti*). This is also the *niḡamana* or concluding statement of the *Buddhāpadānaṃ* in *Apadāna*, Pt. I, Ch. 1.

<sup>2</sup> *Passim*, p. 335.

We need not risk any such hypothesis with Morris<sup>1</sup> as that the seven illustrated comprehend ten, nor are we to suppose that the total number of pāramitās was seven when the Cariyā-Piṭaka was composed, since the Buddhavaṃsa, to which it forms an appendage, expressly mentions ten pāramitās, otherwise called *Dasa Buddhakarā dhammā*.<sup>2</sup> Accordingly, the more correct hypothesis will rather be to assume the loss of certain sections of the text—viz., the stories illustrating the practice of the remaining three pāramitās.

The second hypothesis led Professor B. M. Barua<sup>3</sup> to reconstruct the text of the Cariyā-Piṭaka in the light of certain quotations from it in the Jātaka commentary, the Atthasālinī, and Buddhaghosa's commentary on the Cariyā-Piṭaka. His edition, which still lies in MS., clearly shows that out of the eleven gāthās, quoted in the Jātaka-Nidānakathā, etc., all but the three relating to the *paññā*, *virīya*, and *khanti* pāramitās can be traced in the text edited by Morris. He has sought also to show that, in at least two instances, the reading of the gāthās was changed—e.g.:

1. "Saccavācam anurakkhanto cajitvā mama jīvitam  
mocayim ekasatam khattiye, paramatthasaccapā-  
ramī ti."

(Fausböll, *Jātaka*, I, p. 46.)

- "Saccavācānurakkhanto jīvitam cajitum upāgami,  
saccena me samo n' atthi, esā me saccapāramī ti."

(Morris, *Cariyā-Piṭaka*, p. 101, v. 9.)

2. "Mātāpitā na me dessā, na pi me desso mahāyasam,  
sabbaññutam piyam mayham, tasmā vatam adhiṭ-  
ṭhitan ti."

(Fausböll, *Jātaka*, I, p. 46.)

- "Mātāpitā na me dessā, attā na me ca dessiyo,  
sabbaññutam piyam mayham, tasmā vatam adhiṭ-  
ṭhahim."

(Morris, *Cariyā-Piṭaka*, p. 97, v. 18.)

<sup>1</sup> *Cariyā-Piṭaka* (P.T.S. ed.), Intro., p. xv.

<sup>2</sup> *Buddhavaṃsa* (P.T.S. ed.), Sumedha-vatthukathā, pp. 13 ff. vv. 116-162.

<sup>3</sup> Law, *A Hist. of Pāli Literature*, I, 301.

The three stanzas that are not to be found in the *Cariyā-Piṭaka*, now extant, are expressly quoted, one from the *Senakapaṇḍita-cariyā*, the second from the *Mahājanaka*, and the third from the *Khantivāda*.<sup>1</sup>

The illustrative stories in the *Cariyā-Piṭaka* and its commentary may thus be compared and reconstructed with those in the *Jātaka-Nidānakathā*,<sup>2</sup> *Buddhaghosa's Atthasālinī*,<sup>3</sup> and other sources:

### I. On the DĀNAPĀRAMITĀ:

*Cariyā-Piṭaka*: (1) Akatti-, (2) Saṅkha-, (3) Kurudhamma-, (4) Mahāsudassana-, (5) Mahāgovinda-, (6) Nimirāja-, (7) Candakumāra-, (8) Sivrāja-, (9) Vessantara-, and (10) Sasapaṇḍita-cariyaṃ.

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Akitti-brāhmaṇa-, (2) Saṅkhabrāhmaṇa-, (3) Dhanañjaya-rāja-, (4) Mahāsudassana-, (5) Mahāgovinda-, (6) Nimirāja-, (7) Candakumāra-, (8) Visayhasettḥi-, (9) Sivrāja-, (10) Vessantara-, and (11) Sasapaṇḍita-cariyaṃ.

*Cariyā-Commy.*: (1) Akitti-, (2) Saṅkhabrāhmaṇa-, (3) Kururāja-, (4) Mahāsudassana-, (5) Mahāgovinda-, (6) Nimirāja-, (7) Candarāja-, (8) Sivrāja-, (9) Vessantarāja-, and (10) Sasapaṇḍita-cariyaṃ.

### II. On the SĪLAPĀRAMITĀ:

*Cariyā-Piṭaka*: (1) Sīlavanāga-, (2) Bhūridatta-, (3) Campeyyanāga-, (4) Cūlabodhi-, (5) Mahimsarāja-, (6) Rururāja-, (7) Mātāṅga-, (8) Dhammādhamma-devaputta-, (9) Jayaddisa-, and (10) Saṅkhapāla-cariyaṃ.

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Sīlavanāgarāja-, (2) Campeyyanāga-, (3) Bhūridattanāgarāja-, (4) Chaddantanāgarāja-, (5) Jayaddisarājassa putta-Alīnasattukumāra-, and (6) Saṅkhapāla-cariyaṃ.

<sup>1</sup> Fausbøll, *Jātaka*, I, p. 46 (Nidānakathā), vv. 262-4.

<sup>2</sup> Fausbøll, *Jātaka*, I, 45 ff. (Nidānakathā).

<sup>3</sup> Siamese ed. (Nidānakathā); P.T.S. ed., pp. 32 ff.

*Cariyā-Commy.*: (1) Mātuposaka-, (2) Bhūridatta-, (3) Campeyyanāga-, (4) Cūlabodhi-, (5) Mahisarāja-, (6) Rurumigarāja-, (7) Mātāṅgapāṇḍita-, (8) Dhamma-devaputta-, (9) Alinasattu-, and (10) Saṅkhapāla-cariyam.

### III. On the NEKKHAMMAPĀRAMITĀ:

*Cariyā-Piṭaka*: (1) Yudhañjaya-, (2) Somanassa-, (3) Ayoghara-, (4) Bhisā-, and (5) Soṇapaṇḍita-cariyam.

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Somanasakumāra-, (2) Hatthipālakumāra-, (3) Ayogharapaṇḍita-, and (4) Cūlasutasoma-cariyam.

*Cariyā-Commy.*: (1) Yudhañjaya-, (2) Somanassa-, (3) Ayogharapaṇḍita-, (4) Mahākañcana-, and (5) Soṇapaṇḍita-cariyam.

### IV. On the PAÑÑĀPĀRAMITĀ:

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Vidhura-paṇḍita-, (2) Mahāgovindapaṇḍita-, (3) Kuddālapaṇḍita-, and (4) Sattubhattajātaka Senakapaṇḍita-cariyam.

*Saddhamma-saṅgaha*<sup>1</sup>: (1) Vidhura-, (2) Mahāgovinda-, (3) Khuddālaka-, (4) Araka-,<sup>2</sup> (5) Jotipāla-, (6) Bodhiparibbājaka-, and (7) Mahosadhapaṇḍita-kāle.

### V. On the VIRIYAPĀRAMITĀ:

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Mahājana-kacariyam.

### VI. On the KHANTIPĀRAMITĀ:

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Khantivādacariyam.

*Sumaṅgala-Vilāsinī*<sup>3</sup>: (1) Khantivāditāpasa-, (2) Dhammapālakumāra-, (3) Chaddantahatthi-, (4) Bhūridattanāgarāja-, (5) Campeyyanāgarāja-, (6) Saṅkhapālanāgarāja-, and (7) Mahākapi-kāle.

<sup>1</sup> Ed. by T. W. Rhys Davids in *J.P.T.S.*, 1890 (p. 70).

<sup>2</sup> In the *Jātakatṭhavaṇṇanā*, however, the Araka-Jāt. (F. No. 169) is spoken as illustrating the Mettāpāramitā.

<sup>3</sup> P.T.S. ed., Pt. II, p. 608.

## VII. On the SACCAPĀRAMITĀ:

*Cariyā-Piṭaka*: (1) Kapiṛāja-, (2) Saccasavhaya-  
paṇḍita-, (3) Vaṭṭapotaka-, (4) Maccharāja-, (5) Kaṇha-  
dīpāyana-, and (6) Sutasoma-cariyaṃ.

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Mahāsu-  
tasomacariyaṃ.

*Cariyā-Commy*: (1) Kapiṛāja-, (2) Saccatāpasa-,  
(3) Vaṭṭakarāja-, (4) Maccharāja-, (5) Kaṇhadīpāyana-,  
and (6) Mahāsutasoma-cariyaṃ.

## VIII. On the ADHIṬṬHĀNAPĀRAMITĀ:

*Cariyā-Piṭaka*: (1) Temiyacariyaṃ.

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Mūgapak-  
khacariyaṃ.

*Cariyā-Commy*.: (1) Temiyapaṇḍitacariyaṃ.

## IX. On the METTĀPĀRAMITĀ:

*Cariyā-Piṭaka*: (1) Suvaṇṇasāma-, and (2) Ekarāja-  
cariyaṃ.

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Ekarāja-  
cariyaṃ.

*Cariyā-Commy*.: (1) Sāmapaṇḍita-, and (2) Ekarāja-  
cariyaṃ.

## X. On the UPEKKHĀPĀRAMITĀ:

*Cariyā-Piṭaka*: (1) Mahālomahaṃsacariyaṃ.

*Jātaka-Nidānakathā* and *Atthasālinī*: (1) Lomahaṃ-  
sacariyaṃ.

*Cariyā-Commy*.: (1) Mahālomahaṃsacariyaṃ.

Dhammapāla's commentary now enables us to identify all the illustrative stories of the *Cariyā-Piṭaka* (but Nos. 8 and 15 of Book III.), and to revise the list already given by Morris<sup>1</sup> and Dr. B. C. Law.<sup>2</sup> The list now stands as follows:

<sup>1</sup> See *Cariyā-Piṭaka* (P.T.S. ed.), Preface, p. xiv.

<sup>2</sup> Law, *A History of Pāli Literature*, I, 291-301.

CARIYĀ-PĪṬAKA.

REFERENCE.

F. No.

*Book I.*

1. Akatticariyaṃ	= Akitti-Jātaka	(480)
2. Saṅkhacariyaṃ <sup>1</sup>	= Saṅkha-Jātaka	(442)
3. Kurudhammacariyaṃ	= Kurudhamma-Jātaka	(276)
4. Mahāsudassanacariyaṃ	= Mahāsudassana-Jātaka, and Mahāsudassana- Suttanta	(95)
5. Mahāgovindacariyaṃ	= Mahāgovinda-Suttanta	(522)
6. Nimirājacariyaṃ	= Nimi-Jātaka	(541)
7. Candakumāracariyaṃ	= Khaṇḍahāḷa-Jātaka	(542)
8. Sivrājacariyaṃ	= Sivi-Jātaka	(499)
9. Vessantaracariyaṃ	= Vessantara-Jātaka	(547)
10. Sasapaṇḍitacariyaṃ	= Sasa-Jātaka	(316)

*Book II.*

1. Silavanāgacariyaṃ <sup>2</sup>	= Mātuposaka-Jātaka	(455)
2. Bhūridattacariyaṃ	= Bhūridatta-Jātaka	(543)
3. Campeyyanāgacariyaṃ	= Campeyya-Jātaka	(506)
4. Cūlabodhicariyaṃ	= Cullabodhi-Jātaka	(443)
5. Mahimsarājacariyaṃ <sup>3</sup>	= Mahisa-Jātaka	(278)
6. Rururājacariyaṃ	= Rurumiga-Jātaka	(482)
7. Mātāṅgacariyaṃ	= Mātāṅga-Jātaka	(497)
8. Dhammādhammadeva- puttacariyaṃ	= Dhamma-Jātaka	(457)
9. Jayaddisacariyaṃ	= Jayaddisa-Jātaka	(513)
10. Saṅkhapālacariyaṃ	= Saṅkhapāla-Jātaka	(524)

*Book III.*

1. Yudhañjayacariyaṃ	= Yuvañjaya-Jātaka	(460)
2. Somanassacariyaṃ	= Somanassa-Jātaka	(505)
3. Ayogharacariyaṃ	= Ayoghara-Jātaka	(510)
4. Bhisacariyaṃ	= Bhisā-Jātaka	(488)
5. Soṇapaṇḍitacariyaṃ	= Sona-Nanda-Jātaka	(532)

<sup>1</sup> Law identifies with F. No. 524.

<sup>2</sup> Morris and Law identify with F. No. 72.

<sup>3</sup> Morris identifies with F. No. 275.



CARIYĀ-PIṬAKA.	REFERENCE.	F. No.
6. Temiyacariyaṃ	= Mūgapakkha-Jātaka (= Temiya-Jātaka, Siamese ed.)	(538)
7. Kapirājacariyaṃ <sup>1</sup>	= Vānarinda-Jātaka	(57)
8. Saccasavhayapaṇḍita- cariyaṃ <sup>2</sup>	(Cannot be traced as yet.)	
9. Vaṭṭapotakacariyaṃ	= Vaṭṭaka-Jātaka	(35)
10. Maccharājacariyaṃ <sup>3</sup>	= Maccha-Jātaka	(75)
11. Kaṇhadīpāyanacariyaṃ	= Kaṇhadīpāyana-Jātaka	(444)
12. Sutasomacariyaṃ	= Mahāsutasoma-Jātaka	(537)
13. Suvannaśāmacariyaṃ	= Sāma-Jātaka	(540)
14. Ekarājacariyaṃ	= Ekarāja-Jātaka	(303)
15. Mahālomahaṃsacariyaṃ <sup>4</sup>	(Cannot be traced as yet.)	

The major part of the Cariyā-Piṭaka commentary has nothing new or important to add to our information. For, so far as narration of the birth stories in prose goes, it is based upon a Jātaka commentary known to Dhammapāla. In the concluding portion, however, the scholiast has developed a lengthy dissertation on the ten pāramitās by way of a fuller explanation of the Uddānagāthā under the three distinct heads, viz., *Uddānagāthāvaṇṇanā*, *Pakiṇṇakakathā*, and *Nigamanagāthāvaṇṇanā*. We can reasonably maintain that Dhammapāla's comment on these gāthās constitutes the most valuable part of the entire commentary as presenting his considered views on the doctrine of the pāramitās.

Dhammapāla in his disquisition on the ten pāramitās points out that some among the Buddhists recognised six pāramitās instead of ten. In his opinion, the six were only a reduction from the ten.<sup>5</sup> Who were the Buddhists who

<sup>1</sup> Morris identifies with F. No. 208; Law, F. No. 250.

<sup>2</sup> Law identifies with F. No. 73.

<sup>3</sup> Law identifies with F. No. 34.

<sup>4</sup> Law identifies with the Lomahaṃsa-Jātaka (F. No. 94), which is, however, doubtful.

<sup>5</sup> *Keci pana chabbidhā ti vadanti. Tam etāsaṃ saṅghavasena vuttaṃ (passim, p. 278).*

recognised only six pāramitās, or how were the six pāramitās enumerated by them, Dhammapāla does not say. But "throughout the Sanskrit literature, whether Hīnayāna or Mahāyāna, earlier or later, the pāramitās are mentioned as six"—viz., *dāna*, *sīla*, *kṣānti*, *vīrya*, *dhyaṇa*, and *prajñā*—whereas the traditional Pāli enumeration of the ten pāramitās is—*dāna*, *sīla*, *nekkhamma*, *paññā*, *virīya*, *khanti*, *sacca*, *adhiṭṭhāna*, *mettā*, and *upekkhā*.<sup>1</sup>

Dr. N. Dutt<sup>2</sup> inclines to think that "the conception of six pāramitās was the oldest," whereas the Theravādins made up their list of ten with the addition of *nekkhamma*, *sacca*, *adhiṭṭhāna*, *mettā*, and *upekkhā*, and the dropping of *dhyaṇa*. He bases his opinion on these twofold reasons: (1) the enumeration of six pāramitās by all schools of Buddhism but Theravāda, and (2) the omission of the pāramitās in the Dasuttara and Saṅgīti Suttantas of the Dīgha Nikāya.

I should say that Dr. Dutt has not proved his case. First, because the unanimity of all other schools of Buddhism as to the total number of pāramitās as six does not necessarily prove the priority of the conception of the six pāramitās. In order to prove his case, Dr. Dutt ought to have shown that the Pāli canonical texts also spoke of six pāramitās instead of ten. Secondly, he passes unnoticed the significant passage,<sup>3</sup> quoted by Dhammapāla, wherein the Buddha is said to have explained to Sāriputta the ten pāramitās as now current in the Theravādin literature, not actually by the term "pāramitās," but by the expression "Buddhakāraṇā dhammā." Though the terminology itself is different here from other works of the Theravādin School, yet in their nomenclature—namely, as *dāna*, *sīla*, *nekkhamma*, *paññā*, *virīya*, etc.—the general agreement which they show cannot, I think, be passed as wholly out of consideration. The passage reads thus: "Kati nu kho, bhante, Buddhakāraṇā dhammā? Dasa kho, Sāriputta, Buddhakāraṇā dhammā. Katame dasa? Dānaṃ kho, Sāriputta, Buddhakāraṇaṃ dhammaṃ. Sīlaṃ, nekkham-

<sup>1</sup> Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, p. 12.

<sup>2</sup> Dutt, *ibid.*, p. 12.

<sup>3</sup> *Passim*, pp. 277 f.

mam, paññā, viriyam, khanti, saccam, adhiṭṭhānam, mettā; upekkhā Buddhakārakā dhammā. Ime kho, Sāriputta, dasa Buddhakārakā dhammā ti. Idam avoca Bhagavā. Idam vatvā Sugato atthāparam etad avoca Satthā:

Dānam sīlañ ca nekkhammam paññā viriyena  
pañcamam,  
khanti-saccam-adhiṭṭhānam mett' upekkhā ti imā  
dasā ti."

Though it remains difficult for us to trace the passage, quoted above, in the hitherto published editions of the Piṭaka texts, yet it cannot, except by *suggestio falsi*, be assumed that Dhammapāla invented it just to supply a canonical authority to the doctrine of ten pāramitās. And if it was not invented by him, it must be taken as somehow missing from the existing corpus of the canonical texts.<sup>1</sup>

I am ever grateful not only to my teachers in Calcutta, Professor B. M. Barua, Mr. S. N. Mitra, and Dr. N. Dutt, at whose instance I undertook to edit this volume, but also to Mrs. Rhys Davids for her guidance and ever-readiness to oblige. I cannot conclude this Preface without expressing my grateful thanks to Dr. Syamaprasad Mookerjee, President, Council of Post-Graduate Teaching in Arts, Calcutta University, and to Dr. B. C. Law, for their constant encouragement and help.

D. L. BARUA.

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<sup>1</sup> Seeing that the Piṭaka texts speak of six Brāhmanakārakā or Brāhmanakaraṇā dhammā (Vin., Mahāvagga, p. 3; *Dīgha*, I, 244), and of ten Nāthakaraṇā dhammā (*Dīgha*, III, 266 ff.; *Ang.*, V, 23-29), one may be tempted to think that they also spoke of a set of Buddhakārakā dhammā—i.e., of the pāramitās.

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# PARAMATTHADĪPANĪ NĀMA Cariyā.-Piṭakatṭhakathā

---

NAMO TASSA BHAGAVATO ARAHATO  
SAMMĀSAMBUDHASSA.

---

1. Cariyā sabbalokassa hitāy' assa mahesino  
acinteyyānubhāvan taṃ vande lokagganāyakaṃ.
2. Vijjācaraṇasampannā yena nīyati lokato  
vande taṃ uttamaṃ dhammaṃ sammāsambuddha-  
pūjitaṃ.
3. Sīlādiguṇasampanno t̥hito maggaphalesu yo  
vande ariyasaṅghan taṃ puññakkhattam anuttaraṃ.
4. Vandana-janitaṃ puññam iti yaṃ ratanattaye  
hat' antarāyo sabbattha hutvā 'han tassa tejasā.
5. Imasmim Bhaddakappasmim saṃhatā yā sudukkarā  
ukkamsa-pāramippattā dānapāramitādayo.
6. Tāsaṃ sambodhicariyānam ānubhāvavibhāvanaṃ  
Sakkesu Nigrodhārāme vasantena mahesinā.
7. Yaṃ Dhammasenāpatino sabbasāvakaketuno  
Lokaṇāthena Cariyā-Piṭakaṃ nāma desitaṃ.
8. Yaṃ Khuddakanikāyasmim saṅgāyimsu mahesayo  
dhammasaṅgāhaka Satthu hetusampatti-dīpanaṃ.
9. Tassa sambodhisambhāra-vibhāga-naya-yogato  
kiñcāpi dukkarā kātum atthasaṃvaṇṇanā mayā.
10. Sahasaṃvaṇṇanaṃ yasmā dharate<sup>1</sup> Satthu sāsaṇaṃ  
pubbācariyasīhānaṃ tiṭṭhat' eva vinicchayo.
11. Tasmā taṃ avalambitvā<sup>2</sup> ogāhitvā<sup>3</sup> ca sabbaso  
Jātakān' upanissāya Porāṇaṭṭhakathānayaṃ.

---

<sup>1</sup> Si, dharato.

<sup>2</sup> Si, -lametvā.

<sup>3</sup> Si, ogāhetvā.



12. Nissitaṃ vācanāmaggaṃ suvisuddham anākulaṃ

Mahāvihāravāsīnaṃ nipuṇatthavinicchayaṃ.

13. Nitaneyyatthabhedā ca pāramī-paridīpayāṃ

karissāmi ti Cariyā-Piṭakass' atthavaṇṇaṃ.

14. Iti ākaṅkhamānassa saddhammassa ciraṭṭhitim

vibhajantassa tass' atthaṃ nisāmayatha sādhave 'ti.

Tattha *Cariyā-Piṭakan* ti. Ken' atthena Cariyā-Piṭakaṃ? Atitāsu jātīsu Satthu cariyānubhāvappakāsaṃ pariyattini katvā; pariyatti attho hi ayaṃ Piṭakasaddo, "mā Piṭakasampadānenā" ti ādisu viya. Athavā yasmā sā pariyatti tass' eva Satthu purimajātīsu cariyānaṃ ānubhāvappakāsanena bhājanabhūtā tasmā pi Cariyā-Piṭakan ti vuccati. Bhājanattho pi hi Piṭaka-saddo niddiṭṭho; "Atha puriso āgaccheyya kuddāla-piṭakam ādāyā" ti ādisu viya. Tam pan' etaṃ Cariyā-Piṭakam Vinaya-Piṭakam Suttanta-Piṭakam Abhidhamma-Piṭakan ti tīsu Piṭakesu Suttanta-Piṭakapariyāpannaṃ, Dighanikāyo Majjhimānikāyo Saṃyuttanikāyo Aṅguttaranikāyo Khuddakanikāyo ti pañcasu nikāyesu Khuddakāya pariyāpannaṃ, Suttaṃ Geyyaṃ Veyyākaraṇaṃ Gāthā Udānaṃ Itivuttakaṃ Jātakaṃ Abbhūtaḍḍhammaṃ Vedallaṃ ti navasu sāsanaṅgesu Gāthā saṅgahaṃ.

15. "Dvāsītiṃ Buddhato gaṇhim, dve saḥassāni bhikkhuto

caturāsītisaḥassāni ye me dhammā pavattino" ti.

Evam bhaṇḍāgārikena paṭiññātesu caturāsītiyā dhammakkhandaḥsaḥassesu katipayadhammakkhandaḥsaṅgahaṃ. Vaggato Akittivaggo Hatthināgavaggo Yudhañjayavaggo ti vaggattayaḥsaṅgahaṃ. Cariyato Akittivagge dasa, Hatthināgavagge dasa, Yudhañjayavagge pañcadasā ti pañcatimsa-cariyāsaṅgahaṃ. Tīsu vaggesu Akittivaggo ādi, cariyāsu Akitticariyā. Tassāpi

16. "Kappe ca satasaḥasse caturō ca asaṃkhiye,

etth' antare yaṃ caritaṃ sabbaṃ taṃ bodhipācanaṃ" ti,

ayaṃ gāthā ādi. Tassa itoppabhūti anukkamena atthasaṃvaṇṇanā hoti. Sā pañāyama atthasaṃvaṇṇanā yasmā dūrenidānaṃ avidūrenidānaṃ santikenidānaṃ ti imāni tīpi nidā-

nāni dassetvā vuccamānā supantehi samudāgamato paṭṭhāya suṭṭhu viññātā nāma hoti. Tasmā tesam nidānānam ayam vibhāgo veditabbo.

Dipaṅkaradasabalassa pādamūlasmim hi katābhinihārassa mahābodhisattassa yāva Tusitabhavane<sup>1</sup> nibbatti tāva pavatto kathāmaggo dūrenidānaṃ nāma, Tusitabhavanato paṭṭhāya yāva bodhimande sabbaññutañāṇappatti<sup>2</sup> tāva pavatto kathāmaggo avidūrenidānaṃ nāma, mahābodhi-maṇḍato pana paṭṭhāya yāva Paccuppannavatthu tāva pavatto kathāmaggo santikenidānaṃ nāma. Imesu tisu nidānesu yasmā dūrenidāna-avidūrenidānāni sabbasādhāraṇāni, tasmā tāni Jātakatṭhakathāyaṃ vitthāritanayen' eva vitthārato veditabbāni, santikenidāne pana atthi viseso ti, tiṇṇam pi nidānānam ayam ādito paṭṭhāya saṅkhepakathā.

Dipaṅkarassa Bhagavato pādamūle katābhinihāro Bodhisattabhūto Lokanātho attano abhinihārānurūpasamatimśa-pāramiyo pūretvā sabbaññutañāṇasambhāraṃ matthakaṃ pāpetvā Tusitabhavane<sup>3</sup> nibbatto Buddhahāvāya uppattikālam āgamayamāno tattha yāvatāyukaṃ ṭhatvā tato cuto Sakyarājakule paṭisandhim gahetvā anantena parihārena mahantena sirisobhaggena vaḍḍhamāno anukkamena yobhanam patvā ekūnatimśe vayasmim katamahābhinnikkhamano chabbassāni mahāpadhānaṃ padahitvā Visākhapuṇṇamāyaṃ Bodhirukkhamūle nisinno suriye anatthamite yeva Mārabalaṃ vidhamitvā purimayāme pubbenivāsam anussaritvā majjhimayāme dibbacakkhum visodhetvā pacchimayāme diyaddhakilesasahassaṃ khepetvā anuttaraṃ sammāsambodhim abhisambujjhi. Tato tatth' eva satta-sattāhe vitināmetvā Āsāhipuṇṇamāyaṃ Bārānaṣiṃ gantvā Isipatane Migadāye Aññakoṇḍaññappamukhā aṭṭhārassa Brahmakoṭiyo dhammāmatam pāyento<sup>4</sup> Dhammacakkaṃ pavattetvā Yasādi ke veneyye arahatte patiṭṭhāpetvā<sup>5</sup> te sabbe saṭṭhi arahante lokānuggahāya vissajjetvā Uruvelaṃ gacchanto Kappāsika<sup>6</sup>-vanasaṇḍe timśa Bhaddavaggiye sotā-pattiphalādisu patiṭṭhāpetvā Uruvelaṃ gantvā aḍḍhuddhāni

<sup>1</sup> Si, Si, -pure.

<sup>2</sup> Si, -ñāṇappavatti.

<sup>3</sup> B. -pure.

<sup>4</sup> B. pāyevā.

<sup>5</sup> Si, Si, patiṭṭhāpetvā.

<sup>6</sup> J. Kappāsiya-.

pāṭihāriyasahassāni dassetvā Uruvela-Kassapādayo sahasa-  
jaṭilaparivāre tebhātikajaṭile vinetvā tehi parivuto Rāja-  
gahanagarūpacāre Laṭṭhivan' uyyāne nisinno Bimbisārapa-  
mukhe dvādasanahute brāhmaṇagahapatike sāsane otāretvā  
Magadharājena kārīte Veluvanavihāre viharati.

Ath' evaṃ Bhagavati Veluvane viharante Sāriputta-  
Moggallānesu aggasāvakaṭṭhāne ṭhapitesu sāvakasannipāte  
jāte Suddhodanamahārājā "putto kira me chabbassāni  
dukkarakārikam caritvā paramābhisambodhiṃ patvā pavat-  
tavara-Dhammacakko Rājagaham nissāya Veluvane vi-  
harati" ti sutvā dasapurisasahassaparivāre anukkamena  
dasa amacce pesesi: "puttam me idhānetvā dassethā" ti.  
Tesu Rājagaham gantvā Satthu dhammadesanāya arahatte  
paṭiṭṭhitesu Kāḷudāyittherena rañño adhippāye ārocite Bha-  
gavā visatisahassakhīṇāsavaparivuto Rājagahato nikkha-  
mitvā saṭṭhiyojanam Kapilavatthum dvīhi māsehi sampā-  
puni. Sakyarājāno "ambhākam ṇāṭisetṭham passāmā<sup>1</sup>" ti  
sannipatitvā Nigrodhārāmaṃ Bhagavato ca bhikkhusaṅ-  
ghassa ca vasanayoggam kāretvā gandhapupphādihatthā  
paccuggamanam katvā Satthāram Nigrodhārāmaṃ pavese-  
sum. Tatra Bhagavā visatisahassakhīṇāsavaparivuto pañ-  
ñattavara-Buddhāsane nisīdi. Sākiyā mānatthaddhā Satthu  
paṇipātam nākaṃsu. Bhagavā tesam ajjhāsayam oloketvā  
mānam bhañjitvā te dhammadesanāya bhājane kātum  
abhiññāpādakam catutthajjhānam<sup>2</sup> samāpajjitvā vuṭṭhāya  
ākāsam abbhuggantvā tesam sise pādapaṃsum okiramāno<sup>3</sup>  
viya Gaṇḍambarukkhamaḷe katapāṭihāriyasadisayamakapā-  
ṭihāriyam akāsi. Rājā tam acchariyam disvā "ayaṃ loke  
aggapuggalo" ti vandi. Rañña<sup>4</sup> pana vandite<sup>5</sup> sabbe pi Sākiyā  
vandimsu. Tadā kira Bhagavā yamakapāṭihāriyam karonto  
lokavivaraṇapāṭihāriyam pi akāsi, yasmim vattamāne ma-  
nussā manussaloke yathā ṭhitā yathā nisinnā va Cātumma-  
hārājikato paṭṭhāya yāva Akaniṭṭhabhavanā sabbe deve  
tattha tattha attano bhavane kilānte dibbānubhāvena jo-  
tente mahātim dibbasampattim anubhavante santāni samā-

<sup>1</sup> J., Si, passissāmā.

<sup>2</sup> Si, abhiññāpādakajjhānam.

<sup>3</sup> Si, okirayamāno.

<sup>4</sup> J. Rañño.

<sup>5</sup> B. *adda* te ṭhātum nāma na sakkonti.

pattisukhāni anubhavante aññamaññam dhammam sākacchante ca Buddhānubhāvena attano mamsacakkhunā va passanti, tathā hetthā paṭhaviyam aṭṭhasu mahānirayesu soḷasasu ca Ussadanirayesu lokantaraniraye cā ti tattha tattha mahādukkham anubhavamāne satte passanti, dasasahassā lokadhātuyam devā mahatā<sup>1</sup> devānubhāvena Tathāgatam upasaṅkamitvā acchariy' abbhutacittajātā pañjalikā namassamānā paṇirupāsanti, Buddhagunapaṭisamyuttā gāthāyo udāharantā thomenti apphoṭenti hasanti pītisomanasam pavedenti. Yam sandhāya vuttam:

17. "Bhummā Cātummahārājikā<sup>2</sup> Tāvatiṃsā

Yāmā ca devā Tusitā ca Nimmitā,

Paranimmitā ye pi ca Brahmakāyikā

ānanditā vipulam akāṃsu ghosan" ti.<sup>3</sup>

Tadā hi Dasabalo "atulam attano Buddhabalam dassesāmi" ti mahākaruṇāya samussāhito ākāse dasasahassa-Cakkavālasamāgame<sup>4</sup> caṅkamam māpetvā dvādasayojanavittate sabbaratanamaye caṅkame ṭhito yathāvuttam deva-manussa-nāga-vihaṅgānam ekanipātabhūtam accariyam anaññasādhāraṇam Buddhānam samādhi-ñāpānubhāvadīpanam pāṭihāriyam dassetvā puna tasmim caṅkame caṅkamanto veneyyānam ajjhāsayanurūpam acinteyyānubhāvāya anupamāya Buddhālīhāya dhammam desesi. Tena vuttam:

18. "Na h'<sup>5</sup> ete jānanti sadevamānusā

Buddho ayam kīdisako naruttamo,

19. Iddhibalam paññābalañ ca kīdisam

Buddhabalam lokahitassa kīdisam.

20. Na h' ete jānanti sadevamānusā

Buddho ayam edisako naruttamo,

21. Iddhibalam paññābalañ ca edisam

Buddhabalam lokahitassa edisam.

22. Handāham dassayissāmi Buddhabalam anuttaram,

caṅkamam māpayissāmi nabhe ratanamaṇḍitan" ti.<sup>6</sup>

Evam Tathāgate attano Buddhānubhāvadīpanam pāṭi-

<sup>1</sup> Si, mahacca.

<sup>2</sup> Si, mahārājikā.

<sup>3</sup> Bv., I, v. 6.

<sup>4</sup> Si, -samāyoge.

<sup>5</sup> Bv. bho and below.

<sup>6</sup> Bv., I, vv. 3-7.

hāriyaṃ dassetvā dhammaṃ desente āyasmā Dhammasenāpati Sāriputto Rājagahe Gijjhakūṭapabbate t̥hito dibbacakkhunā passitvā tena Buddhānubhāvasaṃdassanena acchariy' abbhutacittajāto "handāhaṃ bhīyyosomattāya Buddhānubhāvaṃ lokassa pākaṭaṃ karissāmi" ti sañjānaparivittakko attano parivārabhūtānaṃ pañcannaṃ bhikkhusatānaṃ tam attham ārocetvā iddhiyā ākāseṇa tāvad eva āgantvā saparivāro Bhagavantam upasaṅkamitvā pañcapatit̥ṭhitena vanditvā dasanakhasamodhāna-samujjalitam añjaliṃ sirasi paggayha Tathāgatassa mahābhinihāraṃ pāramiparipūraṇaṃ ca pucchi. Bhagavā tam kāyasakkhim katvā tattha san-nipatitamanussānaṃ c' eva dasasahassacakkavāḷadevabrahmaṇaṃ ca attano Buddhānubhāvaṃ paridīpayanto Buddha-vaṃsaṃ desesi. Tena vuttam:

23. "Sāriputto mahāpañño samādhijjhāna<sup>1</sup>-kovido,  
paññāya pāramipatto pucchati Lokanāyakaṃ:

24. Kīdiso te mahāvīra abhinīhāro naruttama,  
kimhi<sup>2</sup> kāle tayā dhīra patthitā bodhi-m-uttamā?

25. Dānaṃ sīlaṃ ca nekkhammaṃ paññā-viriyāṃ ca kīdi-  
saṃ,

khanti saccam adhiṭṭhānaṃ mett'upekkhā ca kīdisā?

26. Dasapāramiyo<sup>3</sup> dhīra<sup>4</sup> kīdisā<sup>5</sup> lokanāyaka,  
kathaṃ upapārami punṇā paramatthapārami kathaṃ?

27. Tassa puṭṭho vyākāsi<sup>6</sup> karavīkamadhuraṅgiro,  
nibbāpayanto hadayaṃ hāsayanto sadevakan" ti.<sup>7</sup>

Evam Bhagavatā Buddhavaṃse desite āyasmā Dhammasenāpati "aho Buddhānaṃ hetusampadā! aho samudāga-masampatti! aho mahābhinihārasamijjhanā! dukkaraṃ vata Bhagavatā katam ettakaṃ kālam evaṃ pāramiyo pūrentena, evamvidhassa bodhisambhārasambharaṇassa anucchavikam eva c' etaṃ phalaṃ: yadidaṃ sabbaññūtā balesu ca vasi-bhāvo evaṃ mahiddhikatā evaṃ mahānubhāvatā" ti Buddha-guṇārammaṇaṃ ñāṇaṃ pesesi. So aṇaṇñasādhāraṇaṃ Bhagavato sīla-samādhī-paññā-vimutti-vimuttiñāpadassanaṃ hi-

<sup>1</sup> Bv. samādhijjhāna.

<sup>2</sup> Bv. Kamhi.

<sup>3</sup> B., Bv., Si, dasapārami tayā.

<sup>4</sup> Si, vīro. <sup>5</sup> Bv. kīdisa.

<sup>6</sup> Si, viyākāsi; Si, viyākāsi.

<sup>7</sup> Bv., I, vv. 74-78.

ri-ottappam saddhā-viriya-satisampajaññaṃ sīlavisuddhi diṭṭhivisuddhi samatho vipassanā tīṇi kusalamūlāni tīṇi sucari-tāni tayo sammāvitakkā tisso anavajjasaññāyo tisso dhātuyo cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā cattāro ariyamaggā cattāri ariyaphalāni catasso paṭisambhidā catu yoniparicchedakañānāni cattāro ariya-vamsā cattāri vesārajjañānāni pañca padhāniy'āṅgāni pañc'āṅ-giko sammāsamādhi pañc'indriyāni pañca balāni pañca nis-saraṇiyā dhātuyo pañca vimutt'āyatanañānāni pañca vimutti-paripācaniyā dhammā cha sārāṇiyā dhammā cha anussati-ṭhānāni cha gāravā cha nissāraṇiyā dhātuyo cha satatavi-hārāni cha anuttariyāni cha nibbedhabhāgiyā paññā cha abhiññā cha āsādhāraṇañānāni satta aparihāniyā dhammā satta ariyadhaṇāni satta bojjhaṅgā satta sappurisadhammā satta nijjaravatthūni satta saññā satta dakkhiṇeyyapugga-ladesanā satta khināsavabaladesanā aṭṭha paññāpatilābha-hetudesanā aṭṭha sammattāni aṭṭha lokadhammātikkaṃ aṭṭha ārambhavatthūni aṭṭha akkhaṇadesanā aṭṭha mahāpuri-savitakkā aṭṭha abhibh'āyatanadesanā aṭṭha vimokkhā nava yonisomanasikāramūlakā dhammā nava pārisuddhipadhā-niyaṅgāni nava sattāvāsadesanā nava āghātapāṭivīṇāyā nava saññā nava nānattadesanā nava anupubbavīhārā dasa nāthakaraṇadhammā dasa kaṣiṇāyatanāni dasa kusalakam-mapathā dasa sammattāni dasa ariyavāsā dasa asekkhā dhammā dasa ratanāni dasa Tathāgatabalāni ekādasa mettā-nisamsā dvādasa dhammacakkākarā terasa dhutaṅgaguṇā cuddasa Buddhañānāni pañcadasa vimutti-paripācaniyā dham-mā soḷasavidhā ānāpānasati soḷasa aparantapaniyā dhammā aṭṭhārasa Buddhadhammā ekūnavīsati paccavekkhaṇāñā-nāni catucattālīsa ñāṇavaravatthūni paññāsa udayabba-yañānāni paropannaṃsa kusalaḍḍhammā sattaṣaṭṭati ñāṇavat-thūni catuvisatikotiṣaṭṭasahasāsa samāpattisañcāritamahāva-jirañāṇam anantanaya-samantapaṭṭhāna-pavīcaya-paccavek-khaṇa-desanāñānāni tathā anantāsu lokadhātūsu anantā-nam sattānam āsayādi-vibhāvanāñānāni cā ti evamādi-ke acinteyyānubhāve Buddhaguṇe dhammanvayato anugac-chanto anussaranto n'eva antaṃ na pamāṇaṃ passi. Thero hi attano pi nāma guṇānam antaṃ vū pamāṇaṃ vā āvajjento

na passati, so Bhagavato guṇānaṃ pamāṇaṃ kiṃ passissati ? Yassa yassa hi paññā mahati ñāṇaṃ visadaṃ so so Buddhaguṇe mahantato saddahati. Iti thero Bhagavato guṇānaṃ pamāṇaṃ vā paricchedaṃ vā apassanto “ mādisassa nāma sāvakapāramiñāṇe t̥hitassa Buddhaguṇe ñāṇena paricchinditum na sakkā, pageva itaresaṃ, aho acinteyyā<sup>1</sup> aparimeyyabheda mahānubhāvā sabbaññugunā kevalaṃ pan’ ete ekassa Buddhañāṇassa’ eva sabbaso gocarā nāññesaṃ<sup>2</sup> kathetum pana Sammāsambuddhehi pi vitthārato na sakkā yevā ” ti niṭṭham agamāsi. Vuttam h’ etaṃ:

28. “ Buddho pi Buddhassa bhaṇeyya vaṇṇaṃ  
kappam pi ce aññaṃ abhāsamāno,  
khīyetha kappo ciradigham antare  
vaṇṇo na khīyetha Tathāgatassa ” ti.

Evam Buddhānaṃ guṇamahantataṃ nissāya uppanna-balava-pīti-somanasso puna cintesi: “ evarūpānaṃ nāma Buddhaguṇānaṃ hetubhūtā Buddhakārakā dhammā pāramiyo aho mahānubhāvā ! katamāsu nu kho jātisu pāramitā paripācitā, kathaṃ vā paripākam gatā ? Handāham imam atthaṃ pucchanto evam pi samudāgamato paṭṭhāya Buddhānubhāvaṃ imassa sadevakassa lokassa pākātataṃ karissāmi ” ti. So evam cintetvā Bhagavantam imam pañham āpucchi: “ Katamāsu nu kho, bhante, jātisu ime Buddhakārakā dhammā paripācitā, kathaṃ vā paripākam gatā ” ti ? Ath’ assa Bhagavā tasmim ratanacaṅkame nisajja pallaṅkam ābhujitvā Yugandharapabbate bālasuriyo viya virocamaṇo nisinno “ Sāriputta, mayhaṃ Buddhakārakā dhammā samādānato paṭṭhāya nirantaram sakkaccakāritāya viriyūpatthambhena ca sabbesu kappesu bhavato bhavaṃ jātito jātīm paripaccantā yeva ahesum ; imasmim pana Bhaddakappe imāsu jātisu<sup>3</sup> te paripakkā jātā ” ti dassento “ kappe ca satahasasse ” ti ādinā Cariyā-Piṭakaṃ Buddhāpadāniyaṃ ti dutiyābhidhānaṃ dhammapariyāyam abhāsi. Apare pana ratanacaṅkame caṅkamanto devāti-devo<sup>4</sup> devabrahmādihi pūjyamāno Nigrodhārāme otaritvā

<sup>1</sup> B. acintiyā.

<sup>2</sup> B. nāññassa.

<sup>3</sup> Si, Si, jātisu.

<sup>4</sup> B. devatāvatarena viya ; Si, adda viya.

visatisahassakhiṇāsavaparivuto paññattavara-Buddhāsane nisinnno Bhagavā vuttanayen' eva āyasmatā Sāriputtena pucchito Cariyā-Piṭakaṃ desesi ti vadanti. Ettāvatā Dūrenidāna-Avidūrenidānāni saṅkhepato dassetvā Cariyā-Piṭakassa Santikenidānaṃ vitthārato niddiṭṭhan ti veditabbam. Dūrenidānaṃ pana asaṅkheyyavibhāvanāyam āvibhavisati ti. Idāni "kappe ca satahasasse" ti ādinayappavattāya Cariyā-Piṭaka-pāliyā atthasaṃvaṇṇanā hoti.

Nidānakathā Niṭṭhitā.



## BOOK I

# DĀNAPĀRAMITĀ

### 1. AKITTIPANḌITACARIYĀM

Tatrāyaṃ kappā-saddo sa-upasaggo ca anupasaggo ca vitakka-vidhāna-paṭibhāga-paññatti-kāla-paramāyu-samaṇa-vohāra-samantabhāvābhisaddahana - chedana-viniyoga - vinayakiriyā-les'antarakappa - taṇhādiṭṭhi - asaṅkheyyakappa-mahākappādīsu dissati. Tathā h' esa: "Nekkhammasaṅkappo abyāpādasāṅkappo" ti ādisu vitakke āgato. "Cīvare vikappam āpajjeyyā" ti ādisu vidhāne, adhikavidhānam āpajjeyyā ti attho. "Satthukappena vata kira bho sāvakena saddhiṃ mantayamānā na jānimhā" ti ādisu paṭibhāge, Satthusadisena ti ayam hi tattha attho. "Idhāyasmā kappo" ti ādisu paññattiyam. "Yena sudam niccakappam viharāmi" ti ādisu kāle. "Ākaṅkhamāno, Ānanda, Tathāgato kappam vā tiṭṭheyya kappāvasesam vā" ti ādisu paramāyumhi, āyukappo ti idha adhippāyo.<sup>1</sup> "Anujānāmi, bhikkhave, pañca hi samaṇakappehi phalaṃ paribhuñjitun" ti ādisu samaṇavohāre. "Kevalakappam Veḷuvanam obhāsetvā" ti ādisu samantabhāve. "Saddhā saddahanā okappanā abhippasādo" ti ādisu abhisaddahane, saddhāyan ti attho. "Alaṅkato kappitakesa-m-assū" ti ādisu chedane. "Evam eva ito dinnam petānam upakappatī" ti ādisu viniyoge. "Kappakatena akappakatam saṃsibbitam hotī" ti ādisu vinayakiriyāyam. "Atthi kappo nipajjitum, handāham nipajjāmi" ti ādisu lese. "Āpāyiko nerayiko kappatṭho saṅghabhedako," "kappam nirayamhi paccatī" ti ādisu antarakappe.

1. "Na kappayanti na purakkharonti dhammā pi tesam na paṭicchitāse,

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<sup>1</sup> B. adhippato.

na brāhmaṇo sīlavatena neyyo

pāraṃgato na pacceti tādi<sup>1</sup>” ti.<sup>1</sup>

ādisu taṇhāditt̐hisu. Tathā hi vuttaṃ Niddese: “Kappo ti uddānato dve kappā, taṇhākappo dit̐thikappo” ti. “Aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe” ti ādisu asaṅkheyyakappe. “Cattār’ imāni, bhikkhave, kappassa asaṅkheyyāni” ti ādisu mahākappe. Idhāpi mahākappe yeva daṭṭhabbo.

Tatrāyaṃ padasiddhi: Kappīyatī ti *kappo*, ettakāni vassāni ti vā ettakāni vassasatāni ti vā ettakāni vassasahassāni ti vā ettakāni c’ assa satasahassāni ti vā saṃvaccharavasena gaṇetum asakkuṇeyyattā kevalaṃ sāsaparāsi upamādihi kappetaḥ parikkappetaḥ parimaṇo ti attho. Vuttaṃ h’ etaṃ: “Kīva dīgho nu kho, bhante, kappo ti? Dīgho kho, bhikkhū, kappo, na sukaro ettakāni vassāni ti vā ettakāni vassasatāni ti vā ettakāni vassasahassāni ti vā ettakāni vassasatasahassāni ti vā saṅkhātun” ti. “Sakkā pana, bhante, upamaṃ kātun” ti? “Sakkā, bhikkhū” ti, Bhagavā avoca: “Seyyathā pi, bhikkhū, yoyanam āyāmena yojanaṃ vitthārena yojanaṃ ubbedhena mahāsāsaparāsi tato vassasatassa vassasahassassa accayena ekamekaṃ sāsapam uddhareyya khippataraṃ kho so, bhikkhu, mahāsāsaparāsi iminā upakkamena parikkhayaṃ pariyodānaṃ gaccheyya na tveva kappo, evaṃ dīgho kho, bhikkhu, kappo” ti. Svāyaṃ mahākappo saṃvaṭṭādi-vasena catu asaṅkheyya kappasaṅgaho. Vuttaṃ pi c’ etaṃ: “Cattār’ imāni, bhikkhave, kappassa asaṅkheyyāni. Katamāni cattāri? Saṃvaṭṭo saṃvaṭṭat̐thāsī vivaṭṭo vivaṭṭat̐thāsī” ti. Tattha tayo saṃvaṭṭā: tejosaṃvaṭṭo āposamvaṭṭo vāyosaṃvaṭṭo ti. Tisso saṃvaṭṭasīmā: ābhassarā subhakiṇṇā vehapphalā ti. Yadā hi kappo tejena saṃvaṭṭati ābhassarato heṭṭhā agginā dayhati, yadā āpena saṃvaṭṭati subhakiṇṇato heṭṭhā udakena viliyati, yadā vāyunā saṃvaṭṭati vehapphalato heṭṭhā vātena viddhamsati, vitthārato pana koṭisatasahassacakkavālaṃ vinassati yaṃ Buddhānaṃ āṇākkhettaṃ<sup>2</sup> ti vuccati. Tesu tisu saṃvaṭṭesu yathākkamaṃ kappavināsakamahāmeghato yāva jālāya udakassa vā vātassa vā upacchedo idam

<sup>1</sup> Sn., v. 803.

<sup>2</sup> B. aṇākhetta.

ekam asaṅkheyyaṃ saṃvaṭṭo nāma. Kappavināsakajālo-  
pacchedato<sup>1</sup> yāva koṭisatasahassacakkavālaparipūrako sam-  
pattimahāmegho utṭhahati idaṃ dutiyam asaṅkheyyaṃ  
saṃvaṭṭatṭhāsi nāma. Sampatti mahāmeghato yāva candi-  
masuriyapātubhāvo idaṃ tatiyam asaṅkheyyaṃ vivaṭṭo  
nāma. Candimasuriyapātubhāvato yāva puna kappavinā-  
sakamahāmegho idaṃ catuttham asaṅkheyyaṃ vivaṭṭatṭhāsi  
nāma. Imesu catusatṭhi antarakappasaṅgahaṃ vivaṭṭatṭhāsi,  
tena samānakālaparicchedā vivaṭṭādayo veditabbā. “Visati  
antarakappasaṅgahan” ti eke. Iti imāni cattāri asaṅkhey-  
yāni eko mahākappo hoti. Tena vuttam: “Svāyaṃ mahā-  
kappo saṃvaṭṭādi-vasena catu asaṅkheyyakappasaṅgaho ti.

*Kappe* ti ca accantasamyogavasena upayoga-bahuva-  
canam. *Satasahassee* ti kappasaddasambandhena vāyaṃ  
pulliṅganiddeso, idhāpi accantasamyogavasen’ eva<sup>2</sup> bahu-  
vacanam, samānādhikaranam h’ etaṃ padadvayaṃ. *Caturo*  
*ca asaṅkhiye*<sup>3</sup> ti etthāpi es’ eva nayo. Kassa pana asaṅ-  
khiye ti? Aññassa avuttattā kappassa ca vuttattā pakara-  
nato kappānaṃ ti ayam attho viññāyat’ eva. Na hi vuttam  
vajjetvā avuttassa kassaci gahanam yuttan ti. *Ca-saddo*  
*sampiṇḍanattho*, mahākappānaṃ cattāro asaṅkheyye sata-  
hasse ca mahākappe ti ayam h’ etth’ attho. *Asaṅkhiye*  
ti ettha saṅkhātum na sakkā ti asaṅkhiyā, gaṇanam atikkan-  
tā ti attho. “Asaṅkheyyan ti eko gaṇanāviseso” ti eke,  
te hi ekato paṭṭhāya mahābalakkhapiyosānāni ekūnasat-  
ṭhiṭṭhānāni vajjetvā dasa mahābalakkhāni asaṅkheyyaṃ  
nāma satṭhimatṭhānantaran ti vadanti, taṃ na yujjati. Saṅ-  
khāṭhānantaram nāma gaṇanāviseso, tassa asaṅkheyyabhāvā-  
bhāvato ekam ṭhānantaram asaṅkheyyaṃ cā ti viruddham  
etaṃ. Nanu ca asaṅkhabhāvena asaṅkheyyatte pi tassa  
catubbidhabhāvo na yujjati ti? No na yujjati, catūsu  
ṭhānesu asaṅkheyyabhāvassa icchitattā. Tatrāyaṃ ādito  
paṭṭhāya vibhāvanā:

\*Atīte kira ekasmiṃ kappe Taṇhaṅkaro Medhaṅkaro Sa-

\* Cp. Jāt. Nidānakathā, Dūrenidāna.

<sup>1</sup> Si, -jālādiparicchedato.

<sup>2</sup> Si, drops it.

<sup>3</sup> B, Si, asaṅkheyye throughout.

raṇaṅkaro Dīpaṅkaro ti cattāro Sammāsambuddhā anuk-  
 kamena loke uppajjimsu. Tesu Dīpaṅkarassa bhagavato  
 kāle Amarāvati nāma nagaram ahosi. Tattha Sumedho  
 nāma brāhmaṇo paṭivasati, ubhato sujāto mātito ca pitito  
 ca, saṃsuddhagahaṇiko yāva sattamā kulaparivaṭṭā ak-  
 khitto anupakkutṭho jātivādena abhirūpo dassaniyo pāsādiko  
 paramāya vaṇṇapokkharatāya samannāgato. So aññaṃ  
 kammam akatvā brāhmaṇasippam eva uggaṇhi. Tassa  
 daharakāle yeva mātāpitāro kalam akamsu. Ath' assa  
 rāsi<sup>1</sup>-vaddhako amacco āyapothhakam<sup>2</sup> āharitvā suvaṇṇa-  
 rajata-maṇi-muttādibharite sārāgabbhe<sup>3</sup> dvāram<sup>4</sup> vivaritvā  
 "ettakan te, kumāra, mātusantakam, ettakan te<sup>4</sup> pitusanta-  
 kam, ettakan te<sup>4</sup> ayyakapayyakānan" ti yāva sattamā kula-  
 parivaṭṭā dhanam ācikkhitvā "etaṃ dhanam<sup>4</sup> paṭipajjāhi<sup>5</sup>"  
 ti āha. Sumedhapāṇḍito cintesi: "imam evaṃ<sup>4</sup> bahudha-  
 nam<sup>6</sup> saṃharitvā mayhaṃ mātāpitādayo<sup>7</sup> paralokaṃ gac-  
 chantā ekaṃ kahāpaṇam pi gahetvā na gatā, mayā pana  
 gahetvā gamanakāraṇaṃ kātum vaṭṭatī" ti rañño ārocetvā  
 nagare bheriṇ<sup>8</sup> carāpetvā mahājanassa dānaṃ datvā Hima-  
 vantappadesaṃ gantvā tāpasapabbajjaṃ pabbajjitvā sattā-  
 hen' eva aṭṭhasamāpattiyo pañca abhiññāyo ca nibbattetvā  
 samāpattivihārehi viharati. Tasmiṃ ca kāle Dīpaṅkarada-  
 sabalo paramābhisambodhiṃ patvā pavattavara-Dhamma-  
 cakko catūhi khīṇāsavasatasahasseehi parivuto anupubbena  
 cārikaṃ caramāno Rammanagaraṃ nāma patvā tassa avidū-  
 re Sudassanamahāvihāre paṭivasati. Rammanagaravāsino  
 "Satthā kira amhākaṃ nagaraṃ patvā Sudassanamahāvi-  
 hāre paṭivasati" ti sutvā gandhamālādihatthā Satthāraṃ  
 upasaṅkamitvā vanditvā gandhādihi pūjetvā ekamantaṃ  
 nisinnā dhammadesanaṃ sutvā svātanāya nimantetvā utthā-  
 yāsanaṃ pakkamimsu. Te puna divase mahādānaṃ sajjetvā  
 nagaram alaṅkaritvā Dasabalassa āgamanamaggam haṭṭha-  
 tuṭṭhā sodhenti. Tasmiṃ ca kāle Sumedhatāpaso ākāse

<sup>1</sup> B. siri.<sup>2</sup> J. gabbhe.<sup>3</sup> J. paṭijaggāhi.<sup>4</sup> J. pitupitāmahādayo.<sup>5</sup> J. aya-.<sup>6</sup> J. drops it.<sup>7</sup> J. dhanam.<sup>8</sup> Si, Si, bherim.

gacchanto te haṭṭhatuṭṭhe manusse disvā “ ambho, kassa tumhe imam maggam haṭṭhatuṭṭhā sodhethā ” ti pucchi. Tehi “ Sammāsambuddhassa āgamanamaggaṃ sodhemā ” ti vutte atītesu Buddhesu katādhikārattā ‘ Buddho ’ ti vacanaṃ sutvā uppanna-pīti-somanasso tāvad eva ākāśato oruyha “ mayham pi okāsaṃ detha, aham pi sodhessāmi ” ti tehi dassitam okāsaṃ “ kiñcāpi aham imam iddhiyā sattaratana vicittam katvā alaṅkaritum pahomi, aṇṇa pana mayā kāyaveyyāvaccam kātum vaṭṭatī ti, kāyappasādam<sup>1</sup> puññaṃ gaṇhissāmi ” ti cintetvā tiṇakacavarādayo niharitvā paṃsum āharitvā samaṃ karonto sodheti. Anīṭṭhite yeva pana tassa padesassa sodhane Dīpaṅkaro (so) Bhagavā mahānubhāvānaṃ chaḷabhiññānaṃ khīṇāsavānaṃ catūhi sataśahasseehi parivuto taṃ maggaṃ paṭipajji. Sumedha-paṇḍito “ Sammāsambuddho Buddhasāvaka ca mā cikkhalāma akkamantū ” ti attano vācaciṇaṃ ca cammakhaṇḍaṇ ca jaṭamaṇḍalaṇ<sup>2</sup> ca pasāretvā sayaṇ ca yena Bhagavā tena sīsaṃ katvā avakujjo nipajji, evaṇ ca cintesi: “ Sacāham icchissāmi imassa Bhagavato sāvako hutvā aṇṇ’ eva kilese jhāpessāmi,<sup>3</sup> kiṃ mayham ekaken’ eva saṃsāramahoghato nittharaṇena? Yan nūnāham pi evarūpo Sammāsambuddho hutvā sadevakam lokaṃ saṃsāramah’ aṇṇavato tāreyyaṇ ” ti. Iti so aṭṭhaṅgasamannāgatamahābhinhāravasena cittaṃ paṇidhesi. Atha Bhagavā āgantvā tassa ussisake ṭhaṭvā cittācāraṃ samijjhanaṇ c’ assa ñatvā “ ayam ito kappasatasahassādhikānaṃ catunnaṇ ca asaṅkheyyānaṃ matthake Gotamo nāma Sammāsambuddho bhavissatī ” ti sabbam imam Bhagavato pavattim vyākāritvā pakkāmi. Tato apare pi Koṇḍañña bhagavantamaṇḍim katvā anukkamena uppannā Kassapadasabalapariyosānā Sammāsambuddhā Mahāsattam “ Buddho bhavissatī ” ti vyākariṃsu. Iti ambhakaṃ Bodhisattassa pāramiyo pūrentass’ eva catuvīsati Sammāsambuddhā uppannā. Yasmin pana kappe Dīpaṅkaraśasabalo uḍapādi tasmin aṇṇe pi tayo Buddhā ahesum, tesam santikā Bodhisattassa vyākaraṇaṃ nāhosi, tasmā te

<sup>1</sup> Si, kāyapasādam.

<sup>2</sup> Si, jaṭakalāpam.

<sup>3</sup> Si, Si, ghāteṣṣāmi.

idha na gahitā. Porāṇ'aṭṭhakathāyaṃ pana tamhā kappā paṭṭhāya sabba-Buddhe nidassetum idaṃ vuttam:

2. "Taṇhaṅkaro Medhaṅkaro atho pi Saraṇaṅkaro,  
Dipaṅkaro ca sambuddho Koṇḍañño dipaduttamo.
3. Maṅgalo ca Sumano ca Revato Sobhito muni,  
Anomadassi Padumo Nārado Padumuttaro.
4. Sumedho ca Sujāto ca Piyadassi mahāyaso,  
Atthadassi Dhammadassi Siddhattho lokanāyako.
5. Tisso Phusso ca sambuddho Vipassi Sikhi Vessabhū,  
Kakusandho Koṇāgamano Kassapo cāpi nāyako.
6. Ete ahesuṃ sambuddhā vitarāgā samāhitā,  
sataramsiva uppannā mahātamavinodanā,  
jalitvā aggikkhandhā va nibbutā te sasāvakā " ti.<sup>1</sup>

Tattha Dipaṅkaradasabalassa ca Koṇḍaññadasabalassa ca antare mahākappānaṃ ekam asaṅkheyyaṃ Buddhasuñño loko ahosi, tathā Bhagavato Koṇḍaññassa ca Bhagavato Maṅgalassa ca antare, tathā Bhagavato Sobhitassa ca Bhagavato Anomadassissa ca antare, tathā Bhagavato Nāradasa ca Bhagavato Padumuttarassa ca antare. Vuttam h' etaṃ Buddhavaṃse:

7. "Dipaṅkarassa Bhagavato Koṇḍaññassa ca satthuno,  
etesam antarā kappā gaṇanāto asaṅkhiyā.<sup>2</sup>
8. Koṇḍaññassa<sup>3</sup> aparena Maṅgalo nāma nāyako,  
tesam pi antarā kappā gaṇanāto asaṅkhiyā.
9. Sobhitassa aparena Anomadassi mahāyaso,  
tesam pi antarā kappā gaṇanāto asaṅkhiyā.
10. Nāradasa Bhagavato Padumuttarassa satthuno,  
tesam pi antarā kappā gaṇanāto asaṅkhiyā " ti.<sup>4</sup>

Evam gaṇanātītāya asaṅkheyyatte pi catūsu ṭhānesu mahākappānaṃ gaṇanātikkaṃmena "caturo ca asaṅkhiye" ti vuttam, na saṅkhyāvisesenā ti veditabbam. Yasmā pana Padumuttaradasabalassa ca Sumedhadasabalassa ca antare tiṃsa kappasahassāni, Sujātadasabalassa ca Piyadassīdasabalassa ca antare navasahassādhikānaṃ kappānaṃ saṭṭhisahassāni dvāsituttarāni aṭṭha ca satāni, Dhammadassīdasabalassa ca Siddhatthadasabalassa ca antare viṣati kappā,

<sup>1</sup> Jāt. Nidānakathā, vv. 247-51.

<sup>2</sup> B., Si, asaṅkheyyā and below.

<sup>3</sup> CT. Koṇḍaññassa.

<sup>4</sup> Bv., XXVII, vv. 3-4, 6, 9.

Siddhatthadasabalassa ca Tissadasabalassa ca antare eko kappo, Bhagavato Vipassissa ca Bhagavato Sikhissa ca antare saṭṭhi kappā, Bhagavato ca Vessabhussa Bhagavato ca Kakusandhassa antare tiṃsa kappā. Iti Padumuttaradasabalassa upannakappato paṭṭhāya heṭṭhā tesam Buddhānam uppannakappehi iminā ca Bhaddakappena saddhim satasahassa mahākappā, te sandhāya vuttam: “Kappe ca satasahasse” ti. Imasmim pan’ ettha vitthāriyamāne sabbam Buddhavaṃsa-pālim āharitvā samvaṇṇetabbam hoti, atī<sup>1</sup>-vitthārabhīrukassa mahājanassa cittam anurakkhantā na vitthārayimhā,<sup>2</sup> atthikehi ca Buddhavaṃsato gahetabbo. Yo pi c’ ettha vattabbo kathāmaggo so pi Atthasāliniyā dhammasaṅgahavaṇṇanāya Jātakapāṭhakathāya ca vuttanayen’ eva veditabbo.

*Etth’antare* ti ettha antarasaddo.

11. “Nadittresu saṇṭhāne<sup>3</sup> sabhāsu rathiyāsu ca, janā saṅgamma mantenti, mañ ca tañ ca kim antaran” ti,<sup>4</sup>

ādisu kāraṇe āgato. “Addasā kho maṃ bhante aññatarā itthi vijjantarikāya bhājanam dhovanti” ti ādisu khaṇe, vijjunniccharanakkhaṇe ti attho. “Yass’ antarato na santi kopā” ti ādisu citte. “Antarā ca bodhim antarā ca Gayan” ti ādisu vivare. “Na upajjhāyassa bhaṇamānassa antaran tarā kathā opādetabbā” ti ādisu vemajjhe, idhāpi vemajjhe yeva daṭṭhabbo. Tasmā etasmim antare vemajjhe ti attho. Idam vuttam hoti: yasmim mahākappe amhākam Bhagavā Sumedhapañḍito hutvā Dipaṅkarassa Bhagavato pādamūle,

12. “Manussattam liṅgasampatti hetu Sattāradassanam, pabbajjā guṇasampatti adhikāro ca chandatā” ti,<sup>5</sup> evam vuttehi aṭṭhehi aṅgehi samannāgataṃ mahābhinhāram akāsi, samatiṃsapāramiyo pavici<sup>6</sup> samādiyi, sabbe pi Buddhakārake dhamme sampādetum ārabhi, yamhi c’ etasmim Bhaddakappe sabbaso pūritapārami hutvā anuttaram sammāsambodhim abhisambujji, imesam dvinnam mahākappānam antare yathāvuttapariocchede kālavisesse<sup>7</sup> ti. Ka-

<sup>1</sup> Si, *drops* it.

<sup>2</sup> Si, *vitthārayimha*.

<sup>3</sup> Si, *susāṇṭhāne*.

<sup>4</sup> Sn., *vana*, 8.

<sup>5</sup> Bv., II, 59; Jāt. Nidānakathā.

<sup>6</sup> Si, *vicini*.

<sup>7</sup> Si, *-pariocchedakālam visese*.

thaṃ paṇ' etaṃ viññāyati ti? "Kappe ca sataśahassee caturo ca asaṅkhiye" ti idaṃ hi mahākappānaṃ paricchedato ca aparicchedato ca saṅkhyādassanaṃ. Sā kho paṇāyaṃ saṅkhāsaṅkheyyassa ādipariyosānagahaṇaṃ vinā na sambhavati ti yattha bodhisambhārānaṃ ārambho yattha ca te pariyositaṃ tad ubhayam pi avadhibhāvena "etthantare" ti ettha atthato dassitaṃ ti viññāyati. Avadhi ca paṇāyaṃ abhividhivasena veditabbo, na mariyādāvasena ārambhosaṅkappānaṃ ekadesena antogadhataṃ. Na nu ca nippadesena tesam apariyādānato abhividhi ca idha na sambhavati ti? Nayidaṃ evaṃ tad ekadesaṃ pi tabbohārato, yo hi tad ekadesabhūto kappo so nippadesato pariyādinno ti.

Yaṃ cariyaṃ sabbaṃ taṃ bodhipācānaṃ ti. Ettha caritaṃ ti *cariyā*, samatimsapāramiyo saṅgahā dānaśīlādipaṭipattiñātathacariyā lokatthacariyā Buddhatthacariyānaṃ tadantogadhataṃ. Tathā yā c'imaṃ aṭṭha cariyā. Seyyathidaṃ, paṇidhisampannānaṃ catusu iriyāpathesu iriyāpathacariyā, indriyesu guttadvārānaṃ ajjhāttikāyatanesu āyatanacariyā, appamādavihārīnaṃ catusu satipaṭṭhānesu saticariyā, adhicitṭam anuyuttānaṃ catusu ṭhānesu samādhicariyā, buddhisampannānaṃ catusu ariyasaccesu ñānacariyā, sammāpaṭipannānaṃ catusu ariyamaggesu maggacariyā, adhigataphalānaṃ catusu sāmāññaphalesu pakaticariyā, tiṇṇaṃ Buddhānaṃ sabbasattesu lokatthacariyā ti. Tattha padesato dvinnāṃ Bodhisattānaṃ Paccekabuddha-Buddhasāvakaṇāṃ ca lokatthacariyā, Mahābodhisattānaṃ pana Sammā-sambuddhānaṃ ca nippadesato. Vuttaṃ h' etaṃ Niddese:— "cariyā ti aṭṭha cariyā: iriyāpathacariyā āyatanacariyā" ti. Vitthāro—adhimuccanto saddhāya carati, paggaṇhanto viriyena carati, upaṭṭhahanto satiyā carati, avikkhipanto samādhinā carati, pajānanto paññāya carati, vijānanto viññāpēna carati, evaṃ pi paṭipannassa kusalā dhammā āyatanti ti āyatanacariyāya carati, evaṃ pi paṭipanno viśesaṃ adhigacchati ti viśesacariyāya carati ti, yā imaṃ aparā pi aṭṭhacariyā vuttā, tāsaṃ sabbāsaṃ pāramitāseva samorodho veditabbo.<sup>1</sup> Tena vuttaṃ caritaṃ ti cariyā,

<sup>1</sup> B. daṭṭhabbo.



samatimsapārami saṅgahā dānasīlādipaṭipattī ti. Hetucariyāya eva pana idhādhippetattā maggacariyā pakaticariyānam idha anavarodho veditabbo. Tena vuttam: “sabbam taṃ bodhipācanan” ti.

Tattha *sabba*-saddo sabbasabbam āyatanasabbam sakkāyasabbam padesasabbam ti catusu atthesu dissati. Tathā hi “sabbe dhammā sabbākārena Buddhassa Bhagavato ñāṇamukhe āpāthamāgacchantī” ti ādisu sabbasabbasmim. “Sabbam vo bhikkhave desissāma, cakkhum c’ eva rūpe ca . . . pe . . . mano c’ eva dhamme ca” ti ettha āyatanasabbasmim. “Sabbam sabbato sañjānāti” ti ādisu sakkāyasabbasmim. “Sabbesaṃ<sup>1</sup> vo Sāriputta subhāsitaṃ pariyāyenā” ti ādisu padesasabbasmim. Idhāpi padesa-sabbasmim eva veditabbo. Bodhisambhārabhūtaṃ caritassa adhippetattā. *Bodhi* ti rukkhe pi ariyamagge pi nibbānam pi sabbaññutañāṇam pi. “Bodhirukkhamūle paṭhamābhisambuddho” ti ca “antarā ca Bodhim antarā ca Gayan” ti ca āgataṭṭhāne bujjhati etthā ti rukkho Bodhi. “Bodhi vuccati catusu maggesu ñāṇan” ti āgataṭṭhāne cattāri ariyasaccāni bujjhati etenā ti, ariyamaggo Bodhi. “Patvāna bodhim amatam asaṅkhatan” ti āgataṭṭhāne bujjhati etasmim nimittabhūte ti, nibbānam bodhi. “Papoti bodhim varabhūrimedhaso” ti āgataṭṭhāne sabbe dhamme sabbākārena bujjhati etenā ti, sabbaññutañāṇam bodhi, idhāpi sabbaññutañāṇam adhippetam. Arahattamaggasabbaññutañāṇāni ca idha bodhi ti veditabbāni. Mahābodhiyā adhippetattā Bhagavato āsavakkhayañānapadaṭṭhānam hi sabbaññutañāṇam sabbaññutañānapadaṭṭhānañ ca āsavakkhayañāṇam Mahābodhi ti vuccati. Etthāyaṃ saṅkhep’ attho: yathāvuttakālaparicchede yaṃ mama dānasīlādi paṭipattisaṅkhātam caritam<sup>2</sup> sabbam anavasesan taṃ mahābodhiyā pācanam sādhamam nibbattakan ti. Etena bodhisambhārānam nirantarabhāvanam dasseti. Athavā *sabbam* ti etthantare yathāvutte kālaparicchede yaṃ caritan taṃ sabbam sakalam eva anavasesam bodhisambhārabhūtam eva, ~~etena~~ sabbasambhārabhāvanam dasseti. Etasso hi

<sup>1</sup> Si, *add* pi; Si, sabbam pi.

<sup>2</sup> Si, Si, *add* (tam).

bodhisambhāresu<sup>1</sup> bhāvanā sabbasambhārabhāvanā niran-  
tarabhāvanā cirakālabhāvanā sakkaccabhāvanā cā ti. Tāsu  
“ kappe ca satasahassee caturo ca asaṅkhiye ” ti iminā cira-  
kālabhāvanā vuttā, yo c’ ettha accantasamyogo tena paṭhame  
atthavikappe sabbagahaṇena ca niranantarabhāvanā, dutiye  
atthavikappe sabbacaritan ti iminā sabbasambhārabhāvanā,  
*bodhipācanan* ti iminā sakkaccabhāvanā vuttā hoti. Yathā  
taṃ caritaṃ sammāsambodhiṃ pāceti evambhūtabhāva-  
dīpanato tathā hi taṃ *bodhipācanan* ti vattabbatam ara-  
hati na aññathā ti.

Katham pan’ ettha bodhicariyāya niranantarabhāvo vedi-  
tabbo ? Yadi cittanirantaratāya taṃ na yujjati na hi Mahā-  
bodhisattānaṃ mahābhinihārato uddhaṃ bodhisambhāra-  
sambharaṇacittato aññaṃ cittaṃ nappavattatī ti sakkā  
vattum, atha kiriyaṃcittappavattiṃ sandhāya vucceyya  
evam pi na yujjati, na hi sabbāni tesāṃ kiriyaṃcittāni  
bodhisambhārasambharaṇavasen’ eva pavattan ti, eten’ eva  
payoganirantaratā pi paṭikkhattā ti daṭṭhabbā, jātiniran-  
taratāya pana niranantarabhāvanā veditabbā. Yassaṃ hi  
jātiyaṃ Mahābodhisattena mahāpadhānaṃ nibbattitaṃ,  
tato paṭṭhāya yāva purimattabhāvā na sā nāma jāti upalaṃ-  
bhati yā sabbena sabbam bodhisambhārasambhatā na siyā  
antamaso dānapāramimattam upādāya. Ayaṃ hi niyati-  
patthitānaṃ<sup>2</sup> Bodhisattānaṃ dhammatā: yāva ce te kammā-  
disu vasibhāvaṃ na pāpuṇanti tāva sappadesam pi sambhā-  
resu payogam āpajjanti, yadā pana sabbaso kammādisu vasī-  
bhāvappattā honti, atha tato paṭṭhāya nippadesato. Evam  
bodhisambhāresu samīhanam<sup>3</sup> sātaccakiriyaṃ ca sampajjati,  
sakkaccakāritā pana sabbakālaṃ hoti. Evam yena yena  
Bodhisattānaṃ tattha tattha yathādhippāyaṃ adhippāya-  
samijjhanam sampajjati ti. Evam etāya gāthāya bodhi-  
sambhāresu sabbasambhārabhāvanā cirakālabhāvanā ni-  
rantarabhāvanā sakkaccabhāvanā cā ti catasso pi bhāvanā  
pakāsītā ti veditabbā. Tatra yasmā Bodhisattacaritaṃ  
bodhisambhārā bodhicariyā aggayānaṃ pāramiyo ti atthato  
ekaṃ byañjanam eva nānā, yasmā ca parato vibhāgena vak-

<sup>1</sup> Si<sub>2</sub> bodhi.<sup>2</sup> Si<sub>2</sub> -patitānaṃ.<sup>3</sup> Si<sub>2</sub> samiranam.

khamānānam dānapārami ādinam caritan ti idam avisesa-  
vacanan tasmā sabbabodhisambhāresu kosallajanatanattham  
pāramiyo idha samvannetabbā, tā parato Pakiṇṇakakathā-  
yam sabbākārena samvannayissāma. Iti Bhagavā attano  
Bodhisattabhūmiyam caritam ārambhato paṭṭhāya yāva  
pariyosānā Mahābodhiyā paripācanam evā ti avisesato das-  
setvā idāni tassa paramukkamsagamanena atisayato bodhi-  
paripācanabhāvam dassetum imasmim Bhaddakappe kati-  
payā pubbacariyā vibhāgato vibhāvento atitakappe ti ādim  
āha.

Tattha *atitakappe* ti ito purime purimatare vā<sup>1</sup> sabbasmim  
atikkante yathāvuttaparicchede mahākappe, kappānam sata-  
sahassādhikesu catusu asaṅkheyyesū ti attho. *Caritan* ti  
cinṇam dānādipaṭipatti. *Thapayitvā* ti muñcitvā agahetvā,  
avatvā ti attho. *Bhavābhavē* ti bhavē ca abhavē ca, “iti  
bhavābhavakathan” ti ettha hi buddhihāniyo bhavābhavā ti  
vuttā. “Iti bhavābhavatañ ca vitivatto” ti ettha sampatti-  
vipatti-vuḍḍhi-hāni-sassatuccheda-puñña-pāpāni bhavābha-  
vā ti adhippetāni. “Iti bhavābhavahetu vā bhikkhuno  
tanhā uppajjamānā uppajjati” ti ettha pana paṇītapapaṇi-  
tarāni sappi-navanīṭādiḥesajjāni bhavābhavā ti adhippe-  
tāni. Sampattibhavesu paṇītatārā paṇītatamā bhavābhavā<sup>2</sup>  
ti pi vadanti eva, tasmā idhāpi sveva attho veditabbo.  
Khuddake c’ eva mahante ca bhavasmin ti vuttam  
hoti. *Imamhi kappe* ti imasmim Bhaddakappe. *Pavak-  
khissan* ti kathayissam. *Suñhi* ti Dhammasenāpatim sa-  
vane niyojati. *Me* ti mama santike; mama bhāsato ti attho.

Evam Bhagavā āyasmato Sāriputtattherassa sadevamanus-  
sāya ca parisāya attano pubbacariyāya savane ussāham  
janetvā idāni tam pubbacaritam bhavantarapaṭicchannam  
hatthatale āmalakam viya paccakkham karonto “yadā  
aham brahāraṇṇe” ti ādim āha.

Tattha *yadā* ti yasmim kāle. *Brahāraṇṇe* ti mahā-araṇṇe,  
araṇṇāniyam; mahante vane ti attho. *Suñṇe* ti janavivitte.  
*Vipinakānane*<sup>3</sup> ti vipinabhūte kānane; padadvayenāpi tassa  
araṇṇassa gahanabhāvam eva dipeti, sabbam eva tam Kāra-

<sup>1</sup> B. ti.<sup>2</sup> B., Si, bhavā.<sup>3</sup> CT. vivina-.

dīpaṃ sandhāya vuttam. *Ajjhogahetvā*<sup>1</sup> ti anupavisitvā. *Viharāmi* ti dibba-brahma-ariya-āneñja<sup>2</sup>-vihārehi samuppāditasūkhavisesena iriyāpathavihārena sariradukkhaṃ vicchinditvā viharāmi attabhāvaṃ pavattemi. *Akitti*<sup>3</sup> *nāma tāpaso* ti evaṃ nāmako tāpaso hutvā yadā ahaṃ tasmim araññe viharāmi ti attho. Satthā tadā attano Akittitāpasabhāvaṃ Dhammasenāpatissa vadati. Tatrāyaṃ ānupubbikathā:

\*Attē kira imasmiṃ yeva Bhaddakappe Bārānasiyaṃ Brahmadaṭṭe nāma rājini rajjaṃ kārente Bodhisatto asitikoṭivibhavassa brāhmaṇamahāsālassa kule nibbatti. Akitti ti 'ssa nāmaṃ karimṣu. Tassa padasā gamanakāle bhaginī nibbattā.<sup>4</sup> Yasavatī ti 'ssā<sup>5</sup> nāmaṃ karimṣu. So<sup>6</sup> soḷasa-vassakāle Takkaṣilaṃ gantvā sabbasippāni uggahetvā<sup>7</sup> paccāgamāsi. Ath' assa mātāpitaro kālam akamṣu. So tesam peta-<sup>8</sup>kiccāni kāretvā katipayadivasātikkame ratanāvalokanam<sup>9</sup> āyuttakapurisehi kārayamāno<sup>10</sup> "ettakaṃ mattikaṃ ettakaṃ pettikaṃ ettakaṃ pitā<sup>11</sup>-mahan" ti sutvā samvigga-mānaso<sup>12</sup> hutvā "idaṃ<sup>13</sup> dhanam eva paññāyati, na dhanassa saṃhārakā, sabbe imaṃ dhanam pahāy' eva gatā, ahaṃ pana dhanam<sup>14</sup> ādāya gamissāmi" ti rājānam āpucchitvā bheriṃ carāpesi: "Dhanen' atthikā<sup>15</sup> Akittipaṇḍitassa<sup>16</sup> gehaṃ gacchantū" ti. So sattāhaṃ mahādānam pavattetvā dhane akkhiyamāne<sup>17</sup> "kiṃ me imāya<sup>18</sup> dhanakīḷāya, atthikā gaṇhis-santi" ti nivesanadvāraṃ vivaretvā<sup>19</sup> hiraññasuvannaṇḍibha-rite sārāgabbhe vivarāpetvā<sup>20</sup> "dinnam yeva harantū" ti gehaṃ pahāya nātīparivaṭṭassa<sup>21</sup> paridevantassa Bārānasito

\* Cp. Akitti-Jātaka (F. No. 480).

<sup>1</sup> CT. ajjhogāhetvā.

<sup>2</sup> CT. -āneñja-.

<sup>3</sup> CT. Akatti.

<sup>4</sup> J. jāyi.

<sup>5</sup> J. tassā.

<sup>6</sup> J. Mahāsatto.

<sup>7</sup> J. uggahitvā.

<sup>8</sup> B. mata-.

<sup>9</sup> J. ratanavolokanam.

<sup>10</sup> B. āniyamāno; Si, kāriyamāno.

<sup>11</sup> B. petā-.

<sup>12</sup> B. -hadayo.

<sup>13</sup> B. idha.

<sup>14</sup> J. tam.

<sup>15</sup> B., Si, Si, dhanena atthikā.

<sup>16</sup> J. paṇḍitassa.

<sup>17</sup> J. akkhiyamāne.

<sup>18</sup> J. drops it.

<sup>19</sup> J. vivaritvā. <sup>20</sup> B. vicaritvā.

<sup>21</sup> J. nātīmaṇḍalassa.

nikkhamitvā nadim uttaritvā dve tīṇi yojanāni gantvā pabbajitvā ramaṇīye bhūmibhāge<sup>1</sup> paṇṇasālaṃ karitvā<sup>2</sup> vasati, yena pana dvārena tadā nikkhami tam Akittidvāraṃ nāma jātaṃ, yena titthena nadim otiṇṇo tam Akittititthaṃ nāma jātaṃ. Tassa pabbajitabhāvaṃ sutvā bahū manussā gāmanigamarājadhānivāsino tassa guṇehi ākaḍḍhiyamāna-hadayaṃ anupabbajimsu. Mahāparivāro ahosi, mahālābhasakkāro nibbatti, Buddhuppādo viya ahosi.<sup>3</sup> Atha Mahā-satto “ayaṃ lābhasakkāro mahā,<sup>4</sup> parivāro pi mahanto,<sup>5</sup> kāyavivekamattam pi idha na labhati, mayā ekākinā<sup>6</sup> viharitum vaṭṭati” ti cintetvā paramappicchabhāvato vivekaninnatāya kassaci ajānāpetvā<sup>7</sup> ekako va nikkhamitvā anupub-bena Dāṇīrattham patvā Kāvira<sup>8</sup>-paṭṭanasamīpe uyyāne viharanto jhānābhīṇṇāyo<sup>9</sup> nibbattesi. Tatrāpi 'ssa mahālābhasakkāro uppajji. So taṃ jigucchanto chaḍḍetvā ākāseṇa gantvā<sup>10</sup> Kārādiṇe otari. Tadā Kārādiṇo Ahidīpo nāma hoti.<sup>11</sup> So tattha mahantaṃ kārarukkhaṃ upanissāya paṇṇasālaṃ māpetvā vāsaṃ kappesi. Appicchatāya pana katthaci agantvā tassa rukkhassa phalakāle phalāni khādati,<sup>12</sup> patta-kāle<sup>13</sup> pattāni udakasittāni<sup>14</sup> khādanto jhānasamāpattīhi vīti-nāmeti. Tassa sīlatejena Sakkassa Paṇḍukambalasīlāsanaṃ uphākāraṃ dassesi. Sakko “ko nu kho mam imamahā<sup>15</sup> ṭhānā cāvetukāmo” ti āvajjento paṇḍitaṃ disvā “kim atthaṃ nu kho ayaṃ<sup>16</sup> tāpaso evaṃ dukkaratapaṃ carati<sup>17</sup>? Sakkattaṃ nu kho pattheti udāhu aññaṃ? Vimaṃsissāmi taṃ ti,<sup>18</sup> ayaṃ hi suvisuddhakāyavacīmanosamācāro jīvite nirapekkho udakasittāni kārapattāni khādati, sace Sakkattaṃ pattheti attano sittāni kārapattāni<sup>19</sup> mayhaṃ dassati no ce na dassati” ti brāhmaṇa-vappaṇa<sup>20</sup> tassa santikam aga-

<sup>1</sup> J. -ṭhāne.<sup>2</sup> J. katvā.<sup>3</sup> J. pavatti.<sup>4</sup> J. mahālābhasakkāro.<sup>5</sup> J. atimahā parivāro.<sup>6</sup> J. ekaken' eva.<sup>7</sup> B. anārocetvā.<sup>8</sup> B. Kāra-.<sup>9</sup> J. jhānābhīṇṇaṃ.<sup>10</sup> J. adds Nāgadiṇasamīpe.<sup>11</sup> B., Si, Si, drop it.<sup>12</sup> B., Si, Si, khādanto.<sup>13</sup> B., Si, Si, phale asati.<sup>14</sup> B., Si, Si, -sinnāni throughout.<sup>15</sup> J. drops it.<sup>16</sup> J. eso.<sup>17</sup> J. sīlaṃ rakkhati.<sup>18</sup> J. maṃ.<sup>19</sup> J. pattāni.<sup>20</sup> Si, brahmaṇa-.

māsi. Bodhisatto pi kārapattāni sedetvā “sītalibhūtāni khādiṣṣāmi” ti paṇṇasāladvāre nisīdi. Ath’ assa purato Sakko brāhmaṇarūpena bhikkhāya atthiko hutvā aṭṭhāsi. Mahāsatto taṃ disvā “lābhā vata me, suladdhaṃ vata me, cirassaṃ vata me yācako diṭṭho” ti somanassappatto hutvā “ajja mama manorathaṃ matthakaṃ pāpetvā dānaṃ dassāmi” ti pakkabhājanen’ evādāya<sup>1</sup> gantvā dānapāramim āvajjetvā attano’ asesetvā va tassa bhikkhā-<sup>2</sup>bhājane pakkhi-pi. Sakko taṃ<sup>3</sup> gahetvā thokaṃ gantvā antaradhāyi. Mahāsatto pi tassa datvā puna pariyetṭhim anāpajjitvā ten’ eva pītisukhena vītināmesi. Dutiyadivase pana “kārapattāni pacitvā hiyyo dakkhiṇeyyaṃ alabhiṃ, ajja nu kho kathan ti?” paṇṇasāladvāre nisīdi. Sakko pi tath’ eva āgami. Mahāsatto puna pi tath’ eva datvā vītināmesi. Tatiyadivase ca tath’ eva datvā “aho vata<sup>4</sup> me lābhā, bahuṃ vata puññaṃ pasavāmi; sacāhaṃ dakkhiṇeyyaṃ labheyyaṃ, evam eva māsam pi dve māsam pi dānaṃ dadeyyaṃ” ti cintesi. Tisūpi divasesu “tena dānena na lābhasakkārasi-lokaṃ na cakkavattisampattiṃ na Sakkasampattiṃ na Brahmasampattiṃ na sāvakabodhiṃ na paccekabodhiṃ patthemī, api ca idaṃ me dānaṃ sabbaññutaññaṇassa paccayo hotū” ti yathādhikāraṃ cittaṃ ṭhapesi. Tena vuttaṃ:

13. “Tadā maṃ tapatejena santatto Tidivābhibhū<sup>5</sup>  
dhārento brāhmaṇavaṇṇaṃ bhikkhāya maṃ upāgami.<sup>6</sup>
14. Pavanā ābhaṭaṃ<sup>7</sup> paṇṇaṃ atelañ ca alonikaṃ  
mama dvāre ṭhitaṃ disvā sakatāhena ākirim.
15. Tassa datvān’ ahaṃ paṇṇaṃ nikkujjitvāna bhājanaṃ  
pun’ esanaṃ jahitvāna pāvisiṃ paṇṇasālakaṃ.
16. Dutiyam pi<sup>8</sup> tatiyam pi upagañchi maṃ’ antikaṃ  
akampito anolaggo<sup>9</sup> evam evam adās’ ahaṃ.
17. Na me tappaccayā atthi sarīrasmiṃ vivaṇṇiyaṃ  
pītisukhena ratiyā vītināmemi taṃ divaṃ.
18. Yadi māsam pi dve māsam dakkhiṇeyyaṃ vamaṃ labhe  
akampito anolīno dadeyyaṃ dānaṃ uttamaṃ.

<sup>1</sup> Si<sub>1</sub> Si<sub>2</sub> eva ādāya.

<sup>3</sup> J. Brāhmaṇo dānaṃ.

<sup>5</sup> CT. Tidivābhibhū. <sup>6</sup> Si<sub>1</sub> Si<sub>2</sub> -upāgāmi.

<sup>8</sup> Si<sub>2</sub> adds divasam.

<sup>2</sup> J. bhikkhāya.

<sup>4</sup> J. drops it.

<sup>7</sup> CT. ābhaṭaṃ.

<sup>9</sup> Si<sub>2</sub> anolinno.

19. Na tassa dānaṃ dadamāno yasaṃ lābhañ ca patthayiṃ sabbaññutaṃ patthayāno tāni kammāni ācarin ” ti.

Tattha *tadā* ti yadā aham Akittināmakko tāpaso hutvā tasmim dipe Kārāraññe viharāmi tadā. *Man* ti mama. *Tapatejendā* ti silapāramitānubhāvena; silaṃ hi duccharita-saṅkilesassa tapanato tapo ti vuccati, nekkhammaviriya<sup>1</sup>-pāramitānubhāvena vā tāpi hi taṇhāsaṅkilesassa kosajjassa ca tapanato tapeti vuccati, ukkaṃsagatā ca tā Bodhisattassa imasmim attabhāve ti, khantisamvarassa cāpi paramukkaṃsagamanato khantipāramitānubhāvenā ti pi vattum vaṭṭat’ eva. “ Khanti paramaṃ tapo ” ti hi vuttaṃ. *Santatto* ti yathāvuttagaṇānubhāvajanitena dhammātāsiddhena Paṇḍukambalasilāsanassa uphākārena santāpito. *Tidivābhibhū* ti deva lokādhipati, Sakko ti attho. Panna-sālāya samīpe gahitam pi kārapaṇṇaṃ paṇṇasālāya araṇña-majjhe gatattā *pavanā ābhata* ti vuttaṃ. *Atelañ ca aloṇi-kan* ti deyyadhammassa anulārabhāve pi ajjhāsayasampattiyā dānadhammassa<sup>2</sup> mahājutikabhāvaṃ dassetum vuttaṃ. *Mama dvāre* ti mayhaṃ paṇṇasālāya dvāre. *Sakatāhena ākirin* ti iminā attano kiñci pi asesetvā dinnabhāvaṃ dasseti. *Pun’ esanaṃ jahitvānā* ti ekadivasaṃ dvikkhattum ghāsesanā na sallekho ti cintetvā dānapītiyā titto viya hutvā tasmim divase puna āhārapariyeṭṭhim akatvā. *Akampito* ti sudūravikkhambhitattā macchariyena acalito dān’ajjhāsayato calanamattam pi akārito. *Anolaggo* ti lobhavasena<sup>3</sup> isakam pi alaggo. *Tatiyaṃ pī* ti *pī*-saddena “ dutiyaṃ pī ” ti imaṃ sampiṇḍeti. *Evam evam adās’ ahan* ti yathā paṭhamam evam evaṃ dutiyaṃ pi tatiyaṃ pi adāsim aham. *Na me tappaccayā* ti yathā vuttaṃ eva atthaṃ pākāṭaṃ karoti. Tattha *tappaccayā* ti dānapaccayā; tisu divasesu chinnā-hāratāya sarīrasmiṃ yena vevanṇiyena bhavitabban tam pi me *sarīrasmiṃ vivanṇiyaṃ* dānapaccayā yeva n’ atthi. Kasmā ? Dānavisayena *pītisukhena* dānavisayāya eva ca *ratiyā vītināmeme* tam divaṃ ti tam sakalaṃ timattadivasaṃ vītināmeme, na kevalaṃ ca tīpi eva divasāni; atha kho māsa-dvimāsamattam pi kālam evam eva dātum pahomi ti dasse-

<sup>1</sup> Si, nekkhamma-.

<sup>2</sup> Si, dānassa.

tum *yadi māsam pi* ti ādi vuttam. *Anolīno* ti alīnacitto dāne asaṅkucitacitto ti attho. *Tassā* ti brāhmaṇarūpena āgatassa Sakkassa. *Yasan* ti kittim parivārasampattim vā. *Lābhañ cā* ti devamanussesu cakkavatti ādibhāvena laddhabbam lābham vā na *patthayim*, atha kho *sabbaññutam* sammāsambodhim *patthayāno* ākaṅkhamāno *tāni* tīsu divasesu anekavāram uppannāni dānamayāni puñña-kammāni dānassa vā parivārabhūtāni kāyasucaritādini puññakammāni *ācarim* akāsin ti.

Iti Bhagavā tasmim attabhāve attano sudukkaram puñña-caritamattam eva idha therassa pakāsesi. Jātakadesanāyam pana catutthadivase Sakkassa upasaṅkamitvā Bodhisattassa ajjhāsayaajānanam varena upanimantanā Bodhisattassa varasampaticchanasīsenā dhammadesanā deyya-dhamma-dakkiṇeyyānam puna Sakkassa anāgamanassa ca ākaṅkhamānatā ca pakāsitā. Vuttam h' etam:

20. “ Akittim disvā<sup>1</sup> sammataṃ<sup>2</sup> Sakko bhūtapati 'bravi<sup>3</sup>:  
kim atthiyam, mahābrahme, eko sammasi ghammani.
21. Dukkho punabbhavo, Sakka,<sup>4</sup> sarīrassa ca bhedanam  
sammohamaraṇam dukkham, tasmā sammāmi, Vā-  
sava.
22. Etasmim te sulapite patirūpe subhāsīte  
varam, Kassapa, te dammi yam kiñci manas' icchasi.
23. Varañ ce me ado, Sakka sabbabhūtānam issara,  
yena putte ca dāre ca dhanadhaññaṃ piyāni ca  
laddhā narā na tappanti<sup>5</sup> so lobho na mayi<sup>6</sup> vase.
24. Etasmim . . . pe . . . manas' icchasi.
25. Varañ ce me . . . pe . . . issara,  
khettaṃ vatthum hiraññañ ca gavāssam dāsaaporisam  
yena jātena jīyanti so doso na mayi<sup>6</sup> vase.
26. Etasmim . . . pe . . . manas' icchasi.
27. Varañ ce me . . . pe . . . issara,  
bālam na passe na suṇe na ca bālena samvase,  
bālen' allāpasallāpaṃ na kare, na ca rocaeye.

<sup>1</sup> Si, Si, disvāna.

<sup>2</sup> Si, Si, sammantam.

<sup>3</sup> Si, bravi.

<sup>4</sup> Si, nāma.

<sup>5</sup> B. laddhāna nānutappenti; Si, Si, tappenti.

<sup>6</sup> Si, mayi.



28. Kin nu te akaraṃ bālo, vada, Kassapa, kāraṇaṃ, kena, Kassapa, bālassa dassanaṃ nābhikaṅkhasi ?
29. Anayaṃ nayati dummedho adhurāyaṃ niyuñjati dunnayo seyyaso hoti, sammāvutto pakuppati, vinayaṃ so na jānāti, sādhu tassa adassanaṃ.
30. Etasmiṃ . . . pe . . . manas' icchasi.
31. Varaṇ ce me . . . pe . . . issara, dhīraṃ passe, suṇe dhīraṃ, dhīrena saha saṃvase, dhīren' allāpasallāpaṃ taṃ kare taṇ ca rocaye.
32. Kin nu te akaraṃ dhīro, vada, Kassapa, kāraṇaṃ, kena, Kassapa, dhīrassa dassanaṃ abhikaṅkhasi ?
33. Nayam nayati medhāvī, adhurāyaṃ na yuñjati, sunayo seyyaso hoti, sammā vutto na kuppati, vinayaṃ so pajānāti, sādhu tena samāgamo.
34. Etasmiṃ . . . pe . . . manas' icchasi.
35. Varaṇ ce me . . . pe . . . issara, tato ratyā vivasāne suriyass' uggamanaṃ<sup>1</sup> pati dibbā bhakkhā pātubhaveyyuṃ silavanto ca yācakā.<sup>2</sup>
36. Dadato<sup>3</sup> me na khiyetha, datvā nānutapeyy' ahaṃ, dadam cittaṃ pasādeyyaṃ, etaṃ, Sakka, varaṃ vare.
37. Etasmiṃ . . . pe . . . manas' icchasi.
38. Varaṇ ce me . . . pe . . . issara, na maṃ puna upeyyāsi, etaṃ, Sakka, varaṃ vare.
39. Bahūhi vatacariyāhi<sup>4</sup> narā ca atha nāriyo dassanaṃ abhikaṅkhanti,<sup>5</sup> kin nu me dassane bhayaṃ ?
40. Taṃ tādisaṃ devavaṇṇaṃ<sup>6</sup> sabbakāmasamiddhinaṃ disvānāhaṃ<sup>7</sup> pamajjeyyaṃ, etan tedassane bhayan" ti.<sup>8</sup>
- Atha Sakko "sādhu, bhante, na te ito paṭṭhāya santikam āgamissāmi" ti tam abhivādetvā pakkāmi. Mahāsatto yāva-jīvaṃ tatth' eva vasanto āyupariyosāne Brahmaloce nibbatti. Anuruddhatthero tadā Sakko ahosi, Lokanātho Akittipandito.

Tassa mahābhiniikkhamanasadisam nikkhantattā nekkhamapāramī, suvisuddha-sīlācāratāya sīlapāramī, kāmavitak-

<sup>1</sup> B. suriy' uggamanaṃ.

<sup>2</sup> Si, Si, 'nukampakā.

<sup>3</sup> J. adds ca.

<sup>4</sup> B. Bahu vatta-.

<sup>5</sup> J. 'ābhikaṅkhanti.

<sup>6</sup> J. -vaṇṇiṃ.

<sup>7</sup> B., J. disvā tapo.

<sup>8</sup> Akitti-Jāt.

kādīnaṃ suṭṭhu vikkhambhitattā viriyapāramī, khantisamvarassa paramukkamsagamanato khantipāramī, paṭiññānurūpa-paṭipattiyā saccapāramī, sabbattha acalasamādānādhiṭṭhānena adhiṭṭhānapāramī, sabbasattesu hit'ajjhāsayena mettāpāramī, sattasaṅkhāra-katavippakāresu majjhatabhāvappattiyā upekkhāpāramī, tāsam upakārānupakāre dhamme jānitvā anupakāre dhamme pahāya upakāradhammesu pavattāpanapurecarā saha-jātā ca upāyakosallabhūtā atisallekhavuttisādhani ca paññā paññāpāramī ti imāpi dasa-pāramiyo labhanti. Dān'ajjhāsayassa pana ati-ulārabhāvato dānamukhena desanā pavattā ti. Tasmā sabbattha samakā<sup>1</sup> mahākaruṇā dve pi puññañāṇasambhārā kāyasucaritādīni tīpi Bodhisattasucaritāni saccādhiṭṭhānādīni cattāri adhiṭṭhānāni ussāhādayo catasso Buddhabhūmiyo saddhādayo pañca mahābodhiparipācaniyā dhammā alobh'ajjhāsayādayo cha Bodhisattānam ajjhāsayā "tiṇṇo tāressāmi" ti ādayo satta paṭiññā dhammā "appicchassāyaṃ dhammo nāyaṃ dhammo mahicchassā" ti ādayo aṭṭhamahāpurisavitakkā nava yonisomanasikāramūlakā dhammā, dān'ajjhāsayādayo dasa mahāpuris'ajjhāsayā, dānasīlādayo dasa puññakiriyavatthūni ti evam ādayo ye anekasata-anekasahassappabhedā bodhisambhārabhūtā mahābodhisattagaṇā te sabbe pi<sup>2</sup> yathārahaṃ idha niddhāretvā vattabbā. Api c' ettha mahantaṃ bhogakkhandhaṃ mahantaṃ ca ñātiparivaṭṭaṃ pahāya mahābhinnikkhamana<sup>3</sup>-sadisaṃ gehato nikkhamanaṃ nikkhamitvā pabbajitassa bahujanasammatassa sato param'appicchabhāvena kulesu gaṇesu ca alaggatā, accantaṃ eva lābhasakkārasilokajigucchā pavivekābhirati kāyajīvitānirapekkho pariccāgo anāhārass' eva sato divasattayam pi dānapītiyā parituttassa nibbikārasarīrayāpanaṃ māsaddhamāsadvimāsamattam pi kālaṃ yācake sati āhāraṇ tath' eva datvā dānagaten' eva pītisukhena sarīraṃ yāpessāmi ti pariccāge anolīnavuttisādhako ulāro dān'ajjhāsayo, dānaṃ datvā

<sup>1</sup> Si, sādhiḱā.

<sup>2</sup> B. *adds* munindena Bhagavatā pana saṅkhepato pūritā, Buddhena Bhagavatā pana visesato pūritā.

<sup>3</sup> B. -nekkhamma.

puna āhārapariyettḥiyā akaraṇahetubhūtā paramasallekhavuttī ti evaṃ ādayo mahāsattassa guṇānubhāvā veditabbā. Ten' etaṃ vuccati:

41. “Evam acchariyā h' ete abbhutā ca mahesino mahākārupikā dhīrā sabbalok' ekabandhavā.
42. Acinteyyānubhāvā ca sadā saddhammagocarā Bodhisattā mahāsattā sucisallekhavuttino.
43. Mahāvātasamuṭṭhāto<sup>1</sup> vicimālo mahodadhi api laṅgheyya velan taṃ Bodhisattā na dhammataṃ.
44. Loke sañjātabaddhāpi na te bhāvitabhāvino limpanti lokadhammehi toyena padumaṃ yathā.
45. Yesaṃ ce attani sneho nihiyati yathā yathā sattesu karuṇā-sneho vaḍḍhat' eva tathā tathā.
46. Yathā cittaṃ vase hoti, na ca cittavasānugā tathā kammaṃ vase hoti, na ca kammavasānugā.
47. Dosehi nābhībhuyyanti samugghātenti vā na te carantā bodhipariyettḥim<sup>2</sup> purisājāniyā budhā.
48. Tesu cittapasādo pi dukkhato parimocaye pagevānukiriya tesam dhammassa anudhammato ” ti.

Paramatthadīpaniyā Cariyā-Piṭakasamvaṇṇanāya  
Akittipaṇḍitacariyāvaṇṇanā niṭṭhitā.

## 2. SAṆKHABRĀHMAṆACARIYAM

Dutiyasmiṃ. *Punāparan* ti puna aparaṃ na kevalam idam Akitticariyam eva. Atha kho puna aparaṃ aññaṃ Saṅkhacariyam pi pavakkhissam suṇohī ti adhippāyo, ito paresu pi es' eva nayo. *Saṅkhasavhayo* ti Saṅkhanāmo. *Mahāsamuddaṃ taritukāmo* ti Suvāṇṇabhūmiṃ gantum nāvāya mahāsamuddaṃ taritukāmo. *Upagacchāmi paṭṭanan* ti Tammalittipaṭṭanam uddissa gacchāmi. Sayambhuñāṇena paccekabodhiyā adhigatattā sayam eva bhūtan ti *Sayambhum*. Kilesamārādisu kenaci pi na parājitan ti *aparājitaṃ*,<sup>3</sup> tiṇṇaṃ Mārānaṃ mattakaṃ madditvā va ṭhitan ti attho. *Tattāya kaṭhinabhūmiyā* ti ghammasantāpena santattāya sakkhara-vālikāni citattā kharāya kakkhalāya

<sup>1</sup> Si<sub>1</sub> -samuṭṭhatā.

<sup>2</sup> Si<sub>2</sub> -pariyettḥi.

<sup>3</sup> CT. apparājitaṃ.

bhūmiyā. *Tan* ti taṃ Paccekabuddhaṃ. *Imaṃ atthaṃ* ti imaṃ idāni vakkhamānaṃ *idaṃ khettaṃ* ti ādikam atthaṃ. *Vicintayin* ti tadā Saṅkhabrahmaṇabhūto cintesi ti Satthā vadati. Tatrāyaṃ ānupubbikathā:

\*Atīte Bārāṇasī Molinī nāma ahoṣi. Molinīnagare Brahma-datte rajjaṃ kārente Bodhisatto Saṅkho nāma Brāhmaṇo hutvā aḍḍho mahaddhano catūsu nagaradvāresu nagaramajjhe attano nivesanadvāre ti chasu ṭhānesu cha dānasālāyo kāretvā devasikaṃ cha sataśassāni vissajjento kapaṇad-dhikādīnaṃ<sup>1</sup> mahādānaṃ pavattesi. So cintesi: “ ahaṃ gehe dhane khīṇe dānaṃ dātuṃ na sakkhissāmi, aparikkhīṇe yeva dhane nāvāya Suvannaḥbhūmiṃ gantvā dhanam āharitvā dassāmi ” ti. So nāvaṃ bandhāpetvā<sup>2</sup> bhaṇḍassa pūrāpetvā<sup>3</sup> puttadāraṃ āmantetvā “ yāvāham āgacchissāmi tāva me dānaṃ anupacchindantā pavatteyyāthā ” ti vatvā dāsakammakaraparivuto upāhanaṃ āruya chāttena dhāriyamānena<sup>4</sup> Paṭṭanagāmābhimukho pāyāsi. Tasmīṃ khaṇe Gandhamādane eko Paccekabuddho sattāhaṃ nirodhasamāpattiṃ samāpajjitvā nirodhasamāpattito uttāya lokaṃ olovento taṃ dhanāharaṇatthaṃ gacchantam disvā “ mahāpuriso dhanam āharitum gacchati, bhavissati nu kho assa mahāsamudde antarāyo no ” ti āvajjetvā “ bhavissati ” ti ñatvā “ esa maṃ disvā chāttañ ca upāhanañ ca mayhaṃ datvā upāhanadānaṇissandena samudde bhinnāya nāvāya paṭiṭṭhaṃ labhissati, karissāmi ’ssa anuggahaṃ ” ti ākāseṇa gantvā tassa avidūre otaritvā majjhantikasamaye caṇḍavātātape aṅgārasantharasadisam<sup>5</sup> uṇhāvālukaṃ maddanto tassābhimukhaṃ<sup>6</sup> āgañchi.<sup>7</sup> So taṃ disvā va haṭṭhatutṭho “ puññakhettaṃ me āgataṃ, ajja mayā ettha bījaṃ ropetum vaṭṭatī ” ti cintesi. Tena vuttaṃ: “ taṃ ahaṃ paṭipathe disvā imaṃ atthaṃ vicintayin ” ti ādi.

Tattha *idaṃ khettaṃ* ti ādi cintitākāradassanaṃ. *Khettaṃ*

\* Cp. Saṃkha-Jātaka (F. No. 442); Saṃkhabrahmaṇa-Jātaka (Siamese ed.).

<sup>1</sup> J. kapaṇiddhikēnaṃ.

<sup>2</sup> Si, Si, drop it.

<sup>3</sup> J. pūretvā.

<sup>4</sup> J. chāttaṃ ādāya upāhanaṃ āruya majjhantikasamaye.

<sup>5</sup> Si, Si, -santhata-.

<sup>6</sup> J. abhimukho.

<sup>7</sup> Si, Si, āgacchati.

ti khittam bijam mahapphalabhāvakāraṇena tāyatī ti khet-  
tam pubbanna-aparannavirūhanabhūmim, idha pana khettam  
viyāti khettam, aggadakkhiṇeyyo Paccekabuddho, ten'evāha:  
“ puññakāmassa jantuno ” ti. *Mahāgaman* ti vipulaphalā-  
gamam, sassasampattidāyakan ti attho. *Bijam na ropeti*  
ti bijam na vapati. *Khattavaruttaman* ti khattavaresu pi  
uttamam sīlādiguṇasampannā hi visesato ariyasāvaka khet-  
tavarā tato pi aggabhūto Paccekabuddho khattavaruttamo.  
*Kāraṇ* ti sakkāram. *Yadi na karomī* ti sambandho, idam  
vuttam hoti—idamdisam anuttaram puññakkhettam labhi-  
tvā tattha pūjā-sakkāram yadi na karomi puññena atthiko  
nāmāham na bhavyeyyan ti. *Yathāmacco* ti ādinam dvin-  
nam gāthānam ayaṃ saṅkhep'attho: yathā nāma yo koci  
*rañño* muddhādhiḱāre ṭhapito lañchanadharo amaccapuriso  
senāpati vā so *antopure jane* bahiddhā ca balakāyādīsu  
rañño yathānusiṭṭham na paṭipajjati *na tesam dhanadhañ-  
ṇam deti* tan tam kātabbam vattam parihāpeti so *muddhato*<sup>1</sup>  
*parihāyati*, muddhādhiḱāraladdhavibhavato paridhamṣati,  
*evam evāham* pi puññakammassa rato laddhabbapuñña-  
phalasaṅkhatam *puññakāmo* dakkhiṇāya vipulaphalabhāva-  
kaṇaṇa *vipulam disvā tam dakkhiṇam* ulāram dakkhiṇey-  
yam labhitvā *tassa dānam yadi na dadāmi puññato* āyatim  
puññaphalato ca paridhamṣāmi, tasmā idha mayā puññam  
kātabbam evā ” ti evam pana cintetvā mahāpuriso dūrato  
va upāhanā orohitvā vegena upasaṅkamitvā vanditvā  
“ bhante, mayham anuggahatthāya imam rukkhāmūlam  
upagacchathā ” ti vatvā tasmim rukkhāmūlam upasaṅka-  
mante tattha vālukam ussāpetvā uttarāsaṅgam paññāpetvā  
Paccekabuddhe tattha nisinne vanditvā vāsita-parissāviteṇa  
udakena tassa pāde dhovitvā gandhatelena makkhetvā  
attano upāhanam omuñcitvā<sup>2</sup> puñchitvā gandhatelena mak-  
khetvā tassa pāde paṭimuñcitvā “ bhante, imā upāhanā<sup>3</sup>  
āruyha imam chattam matthake katvā gacchathā ” ti chattu-  
pāhanam adāsi. So pi tassa anuggaham katvā tam gahetvā  
pasāda-samvaddhanattham passantass' eva vehāsam uppa-  
titva Gandhamādanam agamāsi. Tena vuttam:

<sup>1</sup> CT. muddito.<sup>2</sup> Si, Si, drop it.<sup>3</sup> B., Si, Si, me upāhanam.

1. “Evāhaṃ cintayitvāna orohitvā upāhanā,  
tassa pādāni vanditvā adāsiṃ chattupāhanan” ti.

Bodhisatto taṃ disvā ativiya pasannacitto Paṭṭanaṃ gantvā nāvam abhirūhi. Ath’ assa mahāsamuddaṃ taran-  
tassa sattame divase nāvā vivaram adāsi. Uda kam ussiñ-  
citum nāsakkhimsu. Mahājano maraṇabhaya bhito attano  
attano<sup>1</sup> devatā namassitvā mahāviraṇaṃ viravi. Bodhisatto  
ekam upaṭṭhākaṃ gahevā sakalasarīraṃ telenā makkhavā  
sappinā saddhiṃ sakkharacuppanāni yāvada tthaṃ khāditvā  
taṃ pi khādāpetvā tena saddhiṃ kūpakayaṭṭhimatthakam  
āruya “imāya disāya amhākaṃ nagaraṇ” ti disaṃ vava-  
tthāpetvā maccha-kacchapa-paripanthato attānaṃ saccādhī-  
tthānena pamocento tena saddhiṃ usabhamattatthānaṃ  
atikkamitvā patitvā samuddaṃ taritum ārabhi. Mahājano  
pana tatth’ eva vināsaṃ pāpuṇi. Tassa tarantaṣ’ eva  
satta divasā gatā. So tasmim pi kāle loṇodakena mukhaṃ  
vikkhāletvā uposathiko ahoṣi eva. Tadā pana idisānaṃ  
purisavisesānaṃ rakkhaṇatthāya catūhi lokapālehi tthapitā  
Maṇimekhalā nāma devadhītā attano issariyena sattāhaṃ  
pamaṇṇitvā sattame divase taṃ disvā “sacāyaṃ idha amari-  
sa<sup>2</sup> ativiya gārayhā abhavissan” ti saṃviggahadaya sūvaṇ-  
ṇapātiyā<sup>3</sup> dibbabbhojanaṣṣa pūretvā vegenāgantvā “brāh-  
maṇa, idaṃ dibbabbhojanaṃ bhuñjā” ti āha. So taṃ  
oloketvā “nāhaṃ bhuñjāmi, uposathiko ’mhi” ti paṭikkhi-  
pitvā taṃ pucchanto

2. “Yaṃ tvaṃ sukhena<sup>4</sup> bhi<sup>5</sup>-samekkhase maṃ  
‘bhuñjassu bhattam’ iti maṃ vadesi,  
pucchāmi taṃ, nāri mahānubhāve:  
devī nu ’si tvaṃ, uda mānusi” ti āha.<sup>6</sup>

Sā tassa paṭivacanaṃ denti,

3. “Devī ahaṃ, Saṅkha, mahānubhāvā  
idhāgatā sāgaravārimajjhe,  
anukampikā no ca paduṭṭhacittā  
tav’ eva atthāya idhāgatā ’smi.  
4. Idh’ annapānaṃ sayanāsanaṇ ca  
yānāni nānā ca<sup>6</sup> vidhāni,<sup>7</sup> Saṅkha,

<sup>1</sup> Si, Si, drop it.

<sup>2</sup> B. marissati.

<sup>3</sup> Si, -catīyā.

<sup>4</sup> Si, sukhenaṭi.

<sup>5</sup> Saṅkha-Jāt.

<sup>6</sup> J. drops it.

<sup>7</sup> J. vividhāni.

sabbassa tyāham paṭipādayāmi<sup>1</sup>  
 yaṃ kiñci tuyham manasābhipatthitan ” ti,<sup>2</sup>  
 imā gāthā abhāsi.

Taṃ sutvā Mahāsatto “ayaṃ devadhītā samuddapiṭṭhe mayham “idaṃ c’ idaṃ ca dammi” ti vadati, yaṃ c’ esā mayham deti taṃ pi mama puññen’ eva, taṃ pana puññam ayaṃ devadhītā jānāti nu kho udāhu na jānāti, pucchissāmi tāva nan ” ti cintentvā pucchanto imaṃ gātham āha:

5. “Yaṃ kiñci yiṭṭham va<sup>3</sup> hutam va<sup>3</sup> mayham  
 sabbassa no issarā tvam sugatte,<sup>4</sup>  
 sussoni subbhūru vilaggamajjhe<sup>5</sup>  
 kissa me kammassa ayaṃ vipāko ” ti.<sup>6</sup>

Tattha *yiṭṭhan* ti dānavasena yajitam. *Hutan* ti āhunapāhunavāsena dinnam. *Sabbassa no issarā tvam* ti<sup>6</sup> amhākaṃ puññakammassa sabbassa tvam issarā, ayaṃ imassa vipāko ayaṃ imassā ti jānitum samatthā. *Sussoni* ti sundarajaghane.<sup>7</sup> *Subbhūru* ti sundarehi bhamukehi ūrūhi ca samannāgate. *Vilaggamajjhe* ti vilaggatanumajjhe. *Kissa me* ti mayā katakammesu katara-kammassa ayaṃ vipāko, yenāham appatiṭṭhe mahāsamudde ajja patiṭṭham labhāmi ? ti.

Taṃ sutvā devadhītā “ayaṃ brāhmaṇo yaṃ attanā kusalakammaṃ kataṃ taṃ kammaṃ na jānāti, maṃ pucchati, kathessāmi ’ssa nan ” ti nāvābhirūhanadivase Paccekabuddhassa chattupāhanadānapuññam eva tassa kārāṇaṃ ti kathenti,

6. “Ghamme pathe, brāhmaṇa, ekabhikkhum  
 ugghaṭṭapādam<sup>8</sup> tasitam kilantam  
 paṭipādayi, Saṅkha, upāhanāhi<sup>9</sup>  
 sā<sup>10</sup> dakkhiṇā kāmāduhā tav’ ajjā ” ti,<sup>2</sup>

gātham āha.

Tattha *ekabhikkhun* ti Paccekabuddham sandhāya āha. *Ugghaṭṭapādan* ti unḥavālukāya ghaṭṭapādam, vibādhitapā-

<sup>1</sup> Si, Si, paṭipādakamhi.

<sup>2</sup> Saṅkha-Jāti.

<sup>3</sup> B. ca.

<sup>4</sup> B. sabhatte.

<sup>5</sup> J. vilākamajjhe.

<sup>6</sup> J. adds tassa.

<sup>7</sup> J. -rūlakkhane.

<sup>8</sup> B. ugghaṭṭitapādam.

<sup>9</sup> B. upāhanāni.

<sup>10</sup> B. dasā.

dan ti attho. *Paṭipādayi* ti paṭipādesi yojesi. *Kāmaduhā* ti sabbakāmadāyikā.

Taṃ sutvā Mahāsatto evarūpe pi nāma appatitṭhe mahāsamudde mayā dinnam chattupāhanadānam<sup>1</sup> mama sabba-kāmadadaṃ jātam, aho sudimman ! ti tuṭṭhacitto,

7. “ Sā hotu nāvā phalakūpapannā  
anavassutā erakavātayuttā,  
aññassa yānassa na h’ atthi<sup>2</sup> bhūmi  
ajj’ eva maṃ Moliniṃ pāpayassū ” ti,<sup>3</sup>

gātham āha.

Tattha *phalakūpapannā* ti mahānāvātāya<sup>4</sup> bahūhi upetā; udakappavesanābhāvena *anavassutā*. Sammā gahetvā gamanakavātena *erakavātayuttā*.

Devadhītā<sup>5</sup> tassa vacanam sutvā tuṭṭhacittā<sup>6</sup> dīghato aṭṭha usabham vitthārato catu usabham gambhīrato vīsatiyaṭṭhikam sattaratanamayam<sup>7</sup> nāvam māpetvā kūpapiyārittayuttāni<sup>8</sup> indanilarajatasuvannamayādīni nimminivā sat-tannam ratanānam pūretvā brāhmaṇam āliṅgitvā nāvam āropesi, upaṭṭhākam pan’ assa na olokesi. Brāhmaṇo attanā katakalyānato tassa pattim adāsi. So anumodi. Atha devadhītā tam pi āliṅgitvā nāvāya patiṭṭhāpetvā tam nāvam Moliniṇagaram netvā brāhmaṇassa ghare dhanam patiṭṭhāpetvā attano vasanaṭṭhānam eva agamāsi. Tenāha Bhagavā:

8. “ Sā tuṭṭhacittā<sup>9</sup> sumanā patitā<sup>10</sup>  
nāvam sucittam abhinimminivā,  
ādāya Saṅkham purisena saddhiṃ  
upānayi nagaram sādhumman ” ti.<sup>3</sup>

Mahāpurisassa hi cittasampattiyaṃ Paccekabuddhassa ca nirodhato vuṭṭhitabhāvena satta cetanāsu ādi cetanā diṭṭha-dhammavedanīyaṃ ati-ulāraphalā va jātā. Idam pi tassa

<sup>1</sup> J. upāhanadānam.

<sup>2</sup> Si, Si, ettha.

<sup>4</sup> Si, nāvātāya.

<sup>6</sup> Si, Si, tuṭṭhahatṭhā.

<sup>8</sup> Si, kūpapiyāritta.

<sup>10</sup> Si, panitā.

<sup>3</sup> Saṅkha-Jāt.

<sup>5</sup> J. Devatā and below.

<sup>7</sup> B., Si, Si, sabba.

<sup>9</sup> J., Si, Si, tattha vittā.



dānassa appamatta<sup>1</sup>-phalan ti daṭṭhabbam, aparimāṇaphalam hi taṃ dānam bodhisambhārabhūtam. Tena vuttam:

9. “Ten’ evāham satagunato sukhumālo sukhe ṭhito,

api ca dānam paripūrento evan tassa adās’ ahan” ti.

Tattha *tenā* ti tato Paccekabuddhato. *Satagunato* ti “satagunena *aham* tadā Saṅkhabhūto *sukhumālo*, tasmā *sukhe ṭhito* sukhasamvaddho, *api ca* evam sante pi *dānam paripūrento evam* mayham dānapāramī paripūretū ti *tassa* Paccekabuddhassa attano sarīradukkham anapekkhitvā chattupāhanam *adāsin*” ti attano dān’ ajjhāsayaassa ulārabhāvaṃ Satthā pavedesi. Bodhisatto pi yāvajivam amita-dhanageham ajjhāvasanto bhīyosomattāya dānāni datvā silāni rakkhitvā āyupariyosāne sapariso devanagaram pūresi.

Tadā devadhītā Uppalavaṇṇā ahosi, puriso Ānandatthero, Lokanātho Saṅkhabrahmaṇo. Tassa suvisuddhaniccasīla-uposatha-silādivasena silapāramī, dānasilādīnam paṭipakkhato nikkhantattā kusaladhammavasena nekkhammapāramī, dānādīnippādanattham abbhussahanavasena tathā mahāsamuddatarāṇa-vāyāmasena ca viriyapāramī, tadattham adhivāsanakhantivasena khantipāramī, paṭiññānurūpapaṭipattiyā saccapāramī, sabbattha acalasamādānādhiṭṭhānavasena adhiṭṭhānapāramī, sabbasattesu hit’-ajjhāsayaavasena mettāpāramī, sattasaṅkhārakatavippekāresu majjhatabbhāvappattiyā upekkhāpāramī, sabbapāramīnam upakārānupakāre dhamme jānitvā anupakāradhamme pahāya upakāradhammesu pavattāpanapurecarā sahajātā ca upāyakosallabhūtā paññāpāramī ti imā pi pāramīyo labbhanti. Dān’ajjhāsayaassa pana ati-ulārabhāvena dānapāramīvasena desanā pavattā, yasmā c’ ettha dasapāramīyo labbhanti tasmā heṭṭhā vuttā mahākaruṇādayo bodhisattagunā, idhāpi yathārahaṃ niddhāretabbā; tathā attano bhogasukham anapekkhitvā mahākaruṇāya dānapāramiṃ pūresāmi ti dānasambhāra-sambharaṇattham samuddatarāṇam, tattha ca samudde patitassa pi uposathādhiṭṭhānam sila-khaṇḍabhayaena devadhītāya pi upagatāya āhārāharaṇan ti evamādayo Mahāsattassa guṇā veditabbā. Idāni vak-khamānesu sesacaritesu iminā va nayena guṇaniddhāraṇam

<sup>1</sup> Si, pupphamatta.

veditabbam. Tattha tattha visesamattam eva vakkhāma. Ten' etaṃ vuccati:

“Evam acchariyā h' ete abbhutā ca mahesino,  
... pe ... dhammassa anudhammato” ti.

Saṅkhabrāhmaṇa<sup>1</sup>-cariyaṃ Dutiyaṃ.

### 3. KURURĀJACARIYAṃ

Tatiye. *Indapatte<sup>2</sup> puruttame* ti Indapattanāmake Kururaṭṭhassa puravare uttamanagare. *Rājā* ti dhammena samena catūhi saṅgahavatthūhi pariyaṃ rañjetī ti *rājā*. *Kusale dasah' upāgato* ti kusalehi dasahi samannāgato, dānādīhi dasahi puññakiriyavatthūhi dasahi kusalakammapathehi vā yutto ti attho. *Kāliṅgaratṭhavisayā* ti Kāliṅgaratṭhasaṅkhātavisayā. *Brāhmaṇā upagañchu<sup>3</sup> man* ti Kāliṅgarājena uyyojitā aṭṭha brāhmaṇā mam upasaṅkamimṣu, upasaṅkamitvā paṇa āyācunṃ mam hatthināgan ti hatthibhūtaṃ mahānāgaṃ mam āyācimṣu. *Dhaññan* ti dhanāyitabba siri-sobhaggappattaṃ lakkhaṇasampannaṃ. *Maṅgalasammattan* ti tāya yeva lakkhaṇasampattiyaṃ maṅglaṃ abhivuḍḍhikāraṇaṃ ti abhisammataṃ janehi. *Avuṭṭhiko* ti vassarahito. *Dubbhikkho* ti dullabhabhojano. *Chātako* ti mahatī jighacchābādhaḥvattatī ti attho. *Dadāhi* ti dehi. *Nīlan* ti nīlavaṇṇaṃ. *Añjanasavhayan* ti añjana-saddena avhātabbam, Añjananāmaṇaṃ ti attho. Idaṃ vuttaṃ hoti: amhākaṃ Kāliṅgaratṭham avuṭṭhikaṃ, tena idāni mahādubbhikkham, tattha mahantaṃ chātakabhayaṃ uppannaṃ, tassa vūpasamatthāya imam Añjanagirisanikkāsaṃ tuyham Añjananāmaṇaṃ Maṅgalahatthiṃ dehi, imasmim hi tattha nīte devo vassissati, tena taṃ sabbabhayaṃ vūpasamissati. Tatrāyaṃ ānupubbikathā:

\*Atīte Kururaṭṭhe Indapattanagare Bodhisatto Kururā-jassa aggamaheṣiyaṃ kucchimhi paṭisandhim gahetvā anupubbena viññutaṃ patto Takkaṣilaṃ gantvā yogavīhitāni sippāyatanāni vijjaṭṭhānāni ca uggahetvā paccāgato pitarā uparajje ṭhapito aparabhāge pitu accayena rajjaṃ patvā

\* Cp. Kurudhamma-Jātaka (F. No. 276).

<sup>1</sup> CT. Saṅka-.

<sup>2</sup> CT. Indapaṭṭhe.

<sup>3</sup> CT. upagañchunṃ; Si, Si, upagacchu.

dasarājadhamme akopento dhammena rajjam kāresi. Dhanañjayo nāma nām'eso catūsu nagaradvāresu nagaramajjhe nivesanadvāre 'ti cha dānasālāyo kāretvā devasikam<sup>1</sup> cha satasahassam dhanam vissajjento sakala-Jambudīpam unnaṅgalaṃ katvā dānam adāsi. Tassa dān' ajjhāsayatā dānābhirati sakala-Jambudīpam patthari. Tasmim kāle Kāliṅgaratṭhe dubbhikkhabhayam chātakabhayam rogabhayan ti tīpi bhayāni uppajjimsu. Sakalaratṭhāvāsino Dantapuram gantvā rājabhavanadvāre ukkuṭṭhim akamsu: "devam vassāpehi, devā" ti. Rājā tam sutvā "kiṃ kārāṇā ete viravanti" ti amacce pucchi. Amaccā rañño tam attham ārocesum. Rājā "porāṇakarājāno deve avassante kiṃ karonti?" ti, "devo vassatū" ti dānam datvā uposatham adhiṭṭhāya samādinnaṣṭhā sirigabbham pavisitvā dabbacanthare sattāham nīpajjanti" ti tam sutvā tathā akāsi. Devo na vassasi, evaṃ rājā "ahaṃ mayā kattabbakiccam akāsim, devo na vassasi, kin ti karo-mī" ti. "Deva, Indapattanagare Dhanañjayassa nāma Kururājassa maṅgalaḥatthimhi ānīte devo vassissati" ti. "So rājā balavāhanasampanno duppasaho, katham assa hatthim ānessamā" ti. "Mahārāja, tena saddhim yuddhakiccam n' atthi. Dān' ajjhāsayo so rājā dānābhirato yācito samāno alaṅkatasīsam pi chinditvā pasādasampānnāni akkhini pi uppāṭetvā sakala-rajjam pi niyyādetvā dadeyya, hatthim pi vattabbam eva n' atthi, avassam yācito samāno dassati" ti. "Ke pana yācituṃ samatthā" ti. "Brāhmaṇā, mahārājā" ti. Rājā atṭha brāhmaṇe pakkosāpetvā sakkārasammānaṃ katvā paribbayaṃ datvā hatthiyācanattham pesesi. Te sabbattha ekarattivāsena turitaga-manam gantvā katipāham nagaradvāre dānasālāsu bhuñjantā sariraṃ santappetvā rañño dānaggam āgamanapathe kālam āgamayamānā pācīnadvāre atṭhamsu. Bodhisatto pi pāto va nahātānulitto sabbālaṅkārapatimaṇḍito alaṅkata<sup>2</sup>-varavāraṇakkhandhagatō mahantena rājānubhāvena dānasālaṃ gantvā otaritvā sattatṭha janānaṃ sahatthena dānam datvā "iminā va nihārena dethā" ti vatvā hatthim

<sup>1</sup> Si, Si, repeat it.<sup>2</sup> J. alaṅkamkata.

abhirūhitvā dakkhiṇadvāram agamāsi. Brāhmaṇā pācīnadvāre ārakkhassa balavatāya okāsam alabhitvā dakkhiṇadvāram gantvā rājānam āgacchantam olokayamānā dvārato nātidūre unnatattḥāne tḥitā sampattam rājānam hatthe ukkhipitvā jayāpesum. Rājā vajiraṅkusena vāraṇam nivattetvā tesam santikaṃ gantvā “bhonto brāhmaṇā, kim icchathā” ti pucchi. Brāhmaṇā “Kāliṅgarattḥam dubbhikkabhayena chātakabhayena rogabhayena ca upaddutam, so upaddavo imasmim tava Maṅgalahatthimhi nīte vūpasamissati, tasmā imam añjanavaṇṇam nāgam amhākaṃ dehi” ti āhaṃsu.

Tam attham pakāsento Satthā āha:

“Kāliṅgarattḥhavisayā . . . pe . . . Añjanasavhayan” ti.

Tass’ attho vutto eva.

Atha Bodhisatto “na m’ etaṃ paṭirūpaṃ yaṃ me yācākaṇaṃ manoratho vighāto siyā; mayhaṃ ca samādānabhedo siyā” ti hatthikkhandhato otarivā “sace analaṅkatattḥānam atthi alaṅkaritvā dassāmi” ti samantato oloketvā analaṅkatattḥānam adisvā<sup>1</sup> soṇḍāya pana gahetvā brāhmaṇānaṃ hatthesu tḥapetvā ratanabhikārena puppha-gandhavāsitaṃ udakaṃ pātetvā adāsi. Tena vuttam:

1. “Na me yācakam anuppatte paṭikkhepo anucchavo, mā me bhijji samādānaṃ, dassāmi vipulaṃ gajaṃ.

2. Nāgaṃ gahetvā soṇḍāya<sup>2</sup> bhikkāre ratanāmaye, jalaṃ hatthe ākiritvā brāhmaṇānaṃ adaṃ gajan” ti.

Tattha yācakam anuppatte ti yācake anuppatte. Anucchavo ti anucchaviko paṭirūpo. Mā me bhijji samādānaṃ ti “sabbaññūtaññapattḥāya sabbassa yācakassa sabbam anavajjam icchitaṃ dadanto dānapāramiṃ pūressāmi” ti yaṃ mayhaṃ samādānaṃ taṃ mā bhijji; tasmā dassāmi vipulaṃ gajan ti mahantaṃ imaṃ maṅgalahatthiṃ dassāmi ti. Adan ti adāsim.

Tasmim pana hatthimhi dinne amaccā Bodhisattam etad avocum: “Kasmā, mahārāja, maṅgalahatthiṃ dadatha<sup>3</sup>? Na nu añño hatthi dātabbo, rañño nāma evarūpo opavayho maṅgalahatthi issariyam abhivijayaṇ ca ākaṅkhanena

<sup>1</sup> Si, adisvā.

<sup>2</sup> CT. soṇḍāyam.

<sup>3</sup> Si, dadattha.

dātabbo?" ti. Mahāsatto "yaṃ maṃ yācakā yācanti tad eva mayā dātabbam; sace pana maṃ rajjam yāceyyuṃ rajjam pi tesam dadeyyam, mayham rajjato pi jīvitato pi sabbaññutañānam eva piyataram; tasmā taṃ hatthim adāsin" ti āha. Tena vuttam: "tassa<sup>1</sup> nāge padinnamhī" ti ādi.

Tattha tassā ti tassa; tena tasmim nāge hatthimhi dinne. Maṅgalasampannan ti maṅgalaguṇehi samannāgatam. Saṅgāmaṇijay'uttaman ti saṅgāmaṇijayā uttamam saṅgāmaṇijaye vā uttamam padhānam pavaram nāgam. Kin te rajjam karissatī<sup>2</sup> ti tasmim nāge apagate tava rajjam kiṃ karissati, rajjam pi apagatam evā ti dasseti. Rajjam pi me dade sabbam ti tiṭṭhatu nāgo tiracchānagato, idam me sabbam Kururaṭṭham pi yācakānam dadeyyam. Sarīram dajjam attano ti rajje pi vā kiṃ vattabbam attano sarīram pi yācakānam dadeyyam, sabbo hi pi me ajjhātikabāhiro pariggaho lokahitattam eva mayā pariccatto, yasmā sabbaññutam piyam mayhan ti sabbaññutā ca dānapāramī ādim katvā sabbapāramiyo apūrentena na sakkā laddhum, tasmā nāgam adāsim ahan ti dasseti.

Evam pi tasmim nāge ānīte Kālīngaraṭṭhe devo na vassat' eva. Kālīngarājā "idāni pi na vassati, kiṃ nu kho kāraṇan" ti pucchitvā "Kururājā kurudhamme rakkhati, ten' assa raṭṭhe anvaddhamāsam anudasāham devo vassati, rañño guṇānubhāvo, na imassa tiracchānagatassā" ti jānitvā "mayam pi Kurudhamme rakkhissāma, gacchatha, Dhanañjaya-koravyassa santike, te suvaṇṇapaṭṭe likhāpetvā<sup>3</sup> ānethā" ti amacce pesesi.

[Kurudhammā vuccanti pañcasilāni. Tāni Bodhisatto supariuddhāni katvā rakkhati, yathā ca Bodhisatto evam assa mātā, aggamahesī, kaniṭṭhabhātā, uparājā, purohito, brāhmaṇo, rajjugāhako, amacco, sārathī, seṭṭhi, doṇamāpako, dovāriko, nagarasobhanavaṇṇadāsī ti. Tena vuttam:

3. "Rājā mātā mahesī ca uparājā purohito,  
rajjugāho<sup>4</sup> sārathī seṭṭhi doṇo dovāriko tathā;  
gaṇikā te ekādasa Kurudhamme patitiṭṭhitā" ti.]<sup>5</sup>

<sup>1</sup> CT. tasmim.

<sup>2</sup> B., Si, Si, karissasī.

<sup>3</sup> B. likhipetvā; J. likhitvā.

<sup>4</sup> J. rajjuko.

<sup>5</sup> Kurudhamma-Jāt.

Te amaccā Bodhisattam upasaṅkamitvā vanditvā tam attham ārocesum. Mahāsatto “mayhaṃ Kurudhamme kukkuccam atthi. Mātā pana me surakkhitaṃ rakkhati, tassā santike gaṇhathā” ti vatvā tena hi “mahārāja, kukkuccam nāma sikkhākāmassa sallekhavuttino hoti, deth’ eva no” ti yācito “pāṇo na hantabbo, ādinnam na ādātabbam, kāmesu micchācāro na caritabbo, musā na bhāsitabbā, majjaṃ na pātabban” ti suvaṇṇapaṭṭhe likhāpetvā evaṃ sante pi “mātu santike gaṇhathā” ti āha.

Dūtā rājānaṃ vanditvā tassā santikaṃ gantvā “devī, tumhe kira Kurudhammaṃ rakkhatha, taṃ no dethā” ti vadiṃsu. Bodhisattassa mātā pi tath’ eva attano kukkucassa atthibhāvaṃ vatvā ‘va tehi yācitā adāsi. Tathā mahesī ādayo pi. Te sabbesam pi santike suvaṇṇapaṭṭhe Kurudhamme likhāpetvā Dantapuraṃ gantvā Kāliṅgarañño datvā taṃ pavattim ārocesum. So pi rājā tasmim dhamme vattamāno pañcasīlāni pūresi. Tato sakala-Kāliṅgaraṭṭhe devo vassi, tīṇi bhayāni vūpasantāni, raṭṭhaṃ khemaṃ subhikkham ahosi. Bodhisatto yāvajīvaṃ dānādīni puññāni katvā saparivāro<sup>1</sup> saggapadaṃ pūresi.

Tadā gaṇikādayo Uppalavaṇṇādayo ahesum. Vuttaṃ h’ etaṃ:

4. “Gaṇikā Uppalavaṇṇā ca Puṇṇo dovāriko tadā,  
rajjugāho ca Kaccāno Moggallāno doṇamāpako.
5. Sāriputto tadā seṭṭhi, Anuruddho ca sārathi,  
brāhmaṇo Kassapo thero, uparājā Indapaṇḍito.
6. Mahesī Rāhula-mātā, Māyādevī janettikā,  
Kururājā Lokanātho, evaṃ dhāretha Jātakan” ti.<sup>2</sup>

Idhāpi nekkhamma-pāramī ādayo sesadhammā ca vuttanayen’ eva niddhāretabbā<sup>3</sup> ti.

Kururāja<sup>4</sup>-cariyaṃ Tatiyaṃ.

<sup>1</sup> B., Si, Si, sapariso.

<sup>2</sup> B. veditabbā.

<sup>3</sup> Kurudhamma-Jāt.

<sup>4</sup> CT. Kurudhamma-.

## 4. MAHĀSUDASSANACARIYAM

Catutthe. *Kusāvatimhi nagare* ti Kusāvatināmake nagare; yasmim̐ thāne etarahi Kusinārā niviṭṭhā. *Mahīpatī* ti khat-tiyo nāmena Mahāsudassano nāma. *Cakkavattī* ti cakkaratanaṃ vatteti catūhi vā sampatticakkehi vattati tehi ca paraṃ pavatteti parahitāya ca iriyāpathacakkānaṃ vatto etasmim̐ atthī ti pi *cakkavattī*. Athavā catūhi acchariya-dhammehi saṅgahavatthūhi ca samannāgatena parehi ana-bhibhavanīyassa anatikkamanīyassa āpāsāṅkhātassa cakkassa vatto etasmim̐ atthī ti pi *cakkavattī*. Paripāyakaratanapubbaṅgadena hatthiratanādipamukhena mahatā balakāyena puññānubhāvanibbattena kāyabalena ca samannāgatattā ti *mahabbalo*. *Yadā āsin* ti sambandho. Tatrāyaṃ ānupubbikathā:

\*Atīte kira Mahāpuriso Sudassanattabhāvato tatiye attabhāve gahapatikule nibbatto Dharamāna-Buddhassa sāsane ekaṃ theram araññavāsaṃ vasantam̐ attano kammena araññaṃ pavīṭṭho rukkhamaññe nisinnaṃ disvā “idha mayā ayyassa pañnasālaṃ kātum̐ vaṭṭatī” ti cintetvā attano kammaṃ pahāya dabbasambhāraṃ chinditvā nivāsayoggaṃ pañnasālaṃ katvā dvāraṃ yojetvā kaṭṭhattharaṇaṃ katvā “karissati nu kho paribhogam̐, na nu kho karissatī” ti ekaṃ ante nisīdi. Thero antogāmato āgantvā pañnasālaṃ pavisitvā kaṭṭhattharaṇe nisīdi. Mahāsatto pi tam̐ upasāṅkamitvā “phāsukā, bhante, pañnasalā” ti pucchi. “Phāsukā bhad-damukhapabbajitasārūppā” ti. “Vasissatha, bhante, idhā” ti. “Āma, upāsakā” ti. So adhivāsanākāren’ eva ‘vasissatī’ ti ñatvā “nibaddhaṃ mayhaṃ gharadvāraṃ āgantabban” ti paṭijānāpetvā niccam̐ attano ghare yeva bhattavissaggaṃ kārāpesi. So pañnasālayaṃ kaṭṭasārakaṃ pattharitvā mañcapīṭhaṃ paññāpesi, apassenam̐ nikkhipi, pādakaṭṭhalikaṃ thāpesi, pokkharāṇiṃ khaṇi, caṅkamaṃ katvā vālukaṃ okiri, parissayavinodanattaṃ pañnasālaṃ kaṭṭakavatiyā parikkhipi. Tathā pokkharāṇiṃ caṅkamañ ca. Tesam̐ anto vatipariyante tālapanniyo ropesi. Evam̐

<sup>1</sup> Cp. Mahāsudassana Jātaka (F. No. 95); Mahāsudassana Suttanta, DN., II, 169 ff.

ādinā āvāsaṃ niṭṭhapetvā therassa ticivaram ādiṃ katvā sabbam samanaparikkhāram adāsi. Therassa hi tadā Bodhisattena ticivara-piṇḍapāta-pattathālaka-parissāvana-dhammakaraka - paribhogabhājana - chattupāhana - udakakumbhisūcikkattarayaṭṭhi - āraṇṇika - pipphali - nakhachedana - paḍiṭṭhiyādiṃ pabbajitānaṃ paribhogajātaṃ adinnaṃ nāma nāhosi. So pañcasīlāni rakkhanto uposathaṃ karonto yāvajīvaṃ theram upaṭṭhahi.

Thero tath' eva vasanto arahattaṃ patvā parinibbāyi. Bodhisatto pi yāvātāyukaṃ puññaṃ katvā devaloke nibbatitvā tato cuto manussalokaṃ āgacchanto Kusāvatīyā rājadhāniyā nibbatitvā Mahāsudassano nāma rājā ahosi cakka-vatti. Tassa issariyānubhāvo " Bhūtapubbam, Ānanda, rājā Mahāsudassano nāma ahosi khattiyo muddhābhisitto " ti ādinā nayena sutte āgato eva. Tassa kira caturāsīti nagarasahassāni Kusāvatīrājadhānipamukhāni, caturāsīti pāsādasa-hassāni Dhammapāsādapamukhāni, caturāsīti kūṭāgārasa-hassāni Mahābyūhakūṭāgārapamukhāni, tāni sabbāni tassa therassa katāya ekissā pañnasālāya nissandena nibbattāni. Caturāsīti pallaṅkasahassāni nāgasahassāni assasahassāni rathasahassāni tassa dinnassa mañcapīṭhassa, caturāsīti maṇisahassāni tassa dinnassa paḍīpassa, caturāsīti pokkharani-sahassāni ekapokkharaniyā, caturāsīti itthisahassāni put-tasahassāni gahapatisahassāni ca pattathālakādi paribhogārahasa pabbajitaparikkhāradānassa, caturāsīti dhenusa-hassāni pañcagorasadānassa, caturāsīti vatthakoṭīsa-hassāni nivāsanapārūpanadānassa, caturāsīti thālipākasahassāni bho-janadānassa nissandena nibbattāni. So sattahi ratanehi catūhi iddhihi ca samannāgato rājābhirājā hutvā sakalasāgarapariyantam paṭhavimaṇḍalam dhammena abhivijīya ajjhāvasanto anekasatesu ṭhānesu dānasālāyo kāretvā mahādānaṃ paṭṭhapesi. Divasassa tikkhattum nagare bheriṇ carāpesi: " Yo yaṃ yaṃ icchatī so dānasālāsu āgantvā taṃ gaṇhatū " ti. Tena vuttam: " Tatthāhaṃ divase tikkhattum ghoṣāpemi tahiṃ tahiṃ " ti ādi.

Tattha *tatthā* ti tasmim nagare; *tadāhan* ti pi pāṭho. Tassa tadā ahaṃ Mahāsudassanakāle ti attho. *Tahiṃ tahiṃ* ti tasmim tasmim ṭhāne; tassa tassa pākārassa anto ca bahi



cā ti attho. *Ko kim icchatī* ti brāhmaṇādisu yo koci satto annādisu deyyadhammesu yaṃ kiñci icchati. *Patthetī* ti tass' eva vevacanam. *Kassa kiṃ dīyatu dhanan* ti aneka-vāram pariyāyantarehi ca dānaghosānāya pavattitabhāva-dassanattam vuttam; etena dānapāramiyā sarūpaṃ dasseti. Deyyadhammapaṭiggāhaka-vikapparahitā hi Bodhisattānaṃ dānapāramī ti.

Idāni dānaghosānāya tassa tassa deyyadhammassa anucchavikapuggala-parikittanam dassetum *ko chāto*<sup>1</sup> ti ādi vuttam. Tattha *chāto*<sup>1</sup> ti jighacchito. *Tasito* ti pipāsito. *Ko mālam ko vilepanan* ti pi "icchatī" ti padam ānetvā yojetabbam. *Naggo* ti vatthavikalo vatthena atthiko ti adhippāyo. *Paridahissati* ti nivāsissati. *Ko pathe chattam ādetī* ti ko pathiko pathe magge attano vassavātātāparakkhaṇattam chattam gaṇhāti; chattena atthiko ti attho. *Ko-pāhanā mudusubhā*<sup>2</sup> ti dassanīyatāya *subhā*, sukhasamphasatāya *mudu*, *upāhanā* attano pādānaṃ cakkhūnañ ca rakhaṇattam. *Ko ādetī* ti ko tāhi atthiko ti adhippāyo. *Sāyañ ca pāto cā* ti ettha *ca*-saddena majjhantike cā ti āharitvā vattabbam, divase tikkhattum *ghosāpemi* ti hi vuttam. *Na tam dasasu ṭhānesu* ti tam dānaṃ dasasu ṭhānesu na paṭiyattan ti yojanā. *Na pi ṭhānasatesu vā paṭiyattam*, api ca kho anekasatesu ṭhānesu paṭiyattam. *Yācake dhanan* ti yācake uddissa dhanam paṭiyattam; upakkhaṭam dvādasayojanāyāme hi nagare sattayojanavittahate sattasu pākāraṇataresu satta tālapantiparikkhepā. Tāsu tālapantīsu caturāsīti pokkharāṇisahassāni paṭiyekkam pokkharāṇitīre mahādānaṃ paṭṭhapitam. Vuttam h' etaṃ Bhagavatā: "Paṭṭhapesi kho, Ānanda, rājā Mahāsudassano tasmaṃ pokkharāṇīnaṃ tīre evarūpaṃ dānaṃ: annam annatthikassa, pānaṃ pānatthikassa, vattham vatthatthikassa, yānaṃ yānatthikassa, sayanaṃ sayanatthikassa, itthim itthatthikassa, hiraññaṃ hiraññatthikassa, suvaṇṇam suvaṇṇatthikassā" ti.<sup>3</sup>

Tatthāyaṃ dānassa pavattitākāro: Mahāpuriso hi itthīnañ ca purisānañ ca anucchavike alaṅkāre kāretvā itthimattam eva tattha paricāravasena sesaṃ ca sabbam paric-

<sup>1</sup> CT. chātako.<sup>2</sup> CT. mudusabhā.<sup>3</sup> DN., II, 180.

cāgavasena ṭhapetvā “rājā Mahāsudassano dānaṃ deti, taṃ yathāsukhaṃ paribhuñjathā” ti bheriṃ carāpesi. Mahājanā pokkharanītiraṃ gantvā nahātvā vatthādīni nivāsetvā mahāsampattim anubhavitvā yesaṃ tādīsāni atthi te pahāya gacchanti, yesaṃ n’ atthi te gahetvā gacchanti, ye hatthiyānādisu pi nisīditvā yathāsukhaṃ vicaritvā varasayanesu pi sayitvā sampattim anubhavitvā itthīhi pi sadhim sampattim anubhavitvā sattavidharatanapasādhānāni pasādhētva sampattim anubhavitvā yaṃ yaṃ atthikā taṃ taṃ gahetvā gacchanti, anatthikā ohāya gacchanti, taṃ pi dānaṃ uṭṭhāya samuṭṭhāya devasikaṃ diyat’ eva. Tadā Jambudīpavāsīnaṃ aññaṃ kammaṃ n’ atthi. Dānaṃ paribhuñjantā sampattim anubhavantā vicaranti. Na tassa dānassa kālaparicchedo ahosi, rattim vāpi divāpi yadā atthikā āgacchanti tadā diyat’ eva. Evaṃ Mahāpuriso yāvajīvaṃ sakala-Jambudīpaṃ unnaṅgalaṃ katvā mahādānaṃ pavattesi. Tena vuttaṃ “divā vā yadi vā rattim<sup>1</sup> yadi eti vaṇibbako<sup>2</sup>” ti ādi.

Tattha *divā vā yadi vā rattim<sup>1</sup> yadi eti* ti eten’ assa yathā-kālaṃ dānaṃ dasseti, yācakānaṃ hi lābhāsāya upasaṅkamanakālo eva hi Bodhisattānaṃ dānassa kālo nāma. *Vaṇibbako<sup>2</sup>* ti yācako. *Laddhā yadicchakaṃ<sup>3</sup> bhogaṃ* ti etena ya-thābhirucitaṃ dānaṃ yo yo hi yācako yaṃ yaṃ deyyadhammaṃ icchatī tassa tassa taṃ tad eva Bodhisatto deti, na tassa mahagghadullabhādibhāvaṃ attano uparodhaṃ cintesi. *Purahattho va gacchatī* ti etena yāvadicchakaṃ dānaṃ dasseti, yattakaṃ hi yācakā icchanti tattakaṃ aparihāpetvā va Mahāsatto deti ulārajjhāsayatāya ca mahiddhikatāya ca. *Yāvajīvikaṃ* ti etena dānassa kālapariyantābhāvaṃ dasseti; samādānato paṭṭhāya hi Mahāsattā yāva pāripūri vemajjhe na kālaparicchedaṃ karonti, bodhisambhārasambharaṇe saṅkocābhāvena antarantarā avasānāpattito maraṇenāpi anupacchedo eva, tato param pi tath’ eva paṭipajjanato yāvajīvikaṃ ti pana Mahāsudassanacaritassa vasena vuttaṃ. *Na pāhaṃ dessaṃ dhanam dammi* ti idaṃ dhanam nāma

<sup>1</sup> CT. ratti.<sup>2</sup> CT. vaṇipako.<sup>3</sup> CT. yadicchikaṃ.

mayham na dexam amanāpan ti evarūpaṃ mahādānaṃ dento gehato ca dhaṇaṃ niharāpemi. <sup>1</sup>Pi n' atthi nicayo mayi ti mama samīpe dhananicayo dhanasaṅgaho<sup>2</sup> pi n' atthi; sallekhaṇvutti samaṇo viya asaṅgaho pi na homi ti attho. Idam yena ajjhāsayena tayidaṃ mahādānaṃ pavattitaṃ taṃ dassetuṃ vuttaṃ.

Idāni taṃ upamāya vibhāvetuṃ yathāpi āturo nāma ti ādim āha. Tatth' idam upamāsaṃsandanena saddhim attha-dassanaṃ:—yathā nāma āturo rogābhībhūto puriso rogato attānaṃ parimocetukāmo dhanena hiraññasuvannādinaṃ vej-  
jam<sup>3</sup> tikicchakaṃ tappetvā ārādhettvā yathāvidhi paṭipajjanto tato rogato vimuccati, tath' eva evam eva aham pi andhat-  
thabhūtaṃ sakalalokaṃ kilesarogato sakalasamāsāraduk-  
kharogato ca parimocetukāmo tassa tato parimocanassa  
ayaṃ sabba-sāpateyya pariccāgo dānapārami upāyo ti  
jānamāno bujhamāno asesato deyyadhammassa paṭiggā-  
hakānaṃ ca vasena anavasesato mahādānassa vasena sattā-  
naṃ ajjhāsayam paripūretuṃ attano ca na mayham dānapā-  
rami paripuṇṇā, tasmā ūnāmanan<sup>4</sup> ti pavattam ūnaṃ manam  
pūrayituṃ pavattayituṃ vaṇibbake<sup>5</sup> yācake adāsim taṃ  
dānaṃ evarūpaṃ mahādānaṃ dadāmi, taṃ ca kho tasmim  
dānadhamme tassa ca phale nirālayo anapekkho apaccāso<sup>6</sup>  
kiñci pi apaccāsimsamāno kevalaṃ sambodhim anupattiya  
sabbaññutaññaṃ eva adhigantuṃ demī ti.

Evam Mahāsatto mahādānaṃ pavattento attano puññā-  
nubhāvanibbattaṃ dhammapāsādam abhiruyha Mahābyū-  
hakūṭāgāradvāre eva kāmavitakkādayo nivattetvā tattha  
suvaṇṇamaye<sup>7</sup> rājapallaṅke nisinno jhānābhinnāyo nibbat-  
tettvā tato nikkhamitvā suvaṇṇamayam kūṭāgāraṃ pavisitvā  
tattha rajatamaye pallaṅke nisinno cattāro brahmavihāre  
bhāvetvā caturāsītivassasahassāni jhānasamāpattihi vītinā-  
metvā maraṇasamaye dassanāya upagatānaṃ Subhaddā-  
devīpamukhānaṃ caturāsītiyā itthāgārasahassānaṃ amacca-  
pārisajjādinaṃ ca,

<sup>1</sup> Si, Si, add na.

<sup>2</sup> Si, Si, add nā.

<sup>3</sup> CT. vajjam.

<sup>4</sup> CT. ūnadhanaṃ.

<sup>5</sup> CT. vanipake.

<sup>6</sup> CT. apaccāyo.

<sup>7</sup> Si, Si, sovaṇṇamaye.

1. “ Aniccā vata saṅkhārā uppādavayadhammino,  
 uppajjitvā nirujjhanti, tesam vūpasamo sukho ” ti,<sup>1</sup>  
 imāya gāthāya ovaditvā āyupariyosāne Brahmaloḥkaparā-  
 yaṇo ahoṣi.

Tadā Subhaddādevī Rāhulamātā, ahoṣi, pariṇāyaka-  
 raṇaṃ Rāhulo, sesapariṣā Buddhapariṣā, Mahāsudassano  
 paṇa Lokanātho.

Idhāpi dasapāraṃsiyo sarūpaṭo labbhanti eva, dān’ ajjhā-  
 sayassa paṇa ulāratāya dānapāraṃsi yeva pāliyaṃ āgatā.  
 Sesadhammā heṭṭhā vuttanaya yeva. Tathā ulāre sattara-  
 tanasamuḥḍale catudīpissariye pi ṭhitassa<sup>2</sup> tādisaṃ bhoga-  
 sukhaṃ aṇaṇaṃ karitvā kāmaṃvitakkādayo dūraṭo vikkhaṃ-  
 bhettvā tadā evarūpe mahādāne pavattentassa caturāsīti-  
 vassasaḥassāni samāpattihi vītiṇāmetvā aniccatādīpaṭisaṃ-  
 yuttaṃ dhammakathaṃ katvā vipassanāya pi anussukkaṃ  
 sabbattha aṇissamgatā ti evamādayo guṇānubhāvā nid-  
 dhāretabbā ti.

Mahāsudassanacariyaṃ Catutthaṃ.

## 5. MAHĀGOVINDACARIYAM

Pañcame. *Satta rājapurohito* ti Sattabhu ādīnaṃ satta-  
 naṃ rājūnaṃ sabbakiccānusāsakapurohito. *Pūjito nara-*  
*devehi* ti tehi eva aññehi ca Jambudīpe sabbehi’ eva khatti-  
 yehi catupaccayaṃpūjāsakkārasammānena ca pūjito. *Ma-*  
*hāgovinda-brāhmaṇo* ti mahānubhāvatāya Govindassābhise-  
 kena abhisittatāya ca Mahāgovindo ti saṅkhaṃ gato brāh-  
 maṇo.

\*Abhisattakālato paṭṭhāya hi Bodhisattassa ayaṃ samañña  
 jāta. Nāmena paṇa Jotipālo nāma. Tassa kira jātadivase  
 sabbāyudhāni jotimsu. Rājā pi paccūsasamaye attano  
 Maṅgalāyudhaṃ pajjalitaṃ disvā bhito attano purohitaṃ  
 Bodhisattassa pitaraṃ upaṭṭhānaṃ āgataṃ pucchitvā “ mā  
 bhāyi, mahārāja, mayhaṃ putto jāto, tassānubhāvena na  
 kevalaṃ rājagehe yeva sakalanagare pi āyudhāni pajjalimsu,

\* Cp. Sarabhaṅga-Jātaka (F. No. 522); Jotipāla-vatthu, *Dhapa-*  
*Commy.*; Mahāgovinda-Suttanta, *DN.*, II, 230 ff.

<sup>1</sup> *DN.*, II, 199; *Mahāsudassana-Jāt.*

<sup>2</sup> Si, ṭhito va.

na taṃ nissāya tuyham antarāyo atthi, sakala-Jambudīpe pana paññāya tena samo na bhavissati, tass' etaṃ pubbanimittan" ti purohitena samassāsito tuṭṭhacitto "kumārassa khiramūlaṃ hotū" ti sahasaṃ datvā "vayapattakāle mayhaṃ dassethā" ti āha. So vuddhippatto aparabhāge alamattadasso sattannaṃ rājūnaṃ sabbakiccānusāsako hutvā pabbajitvā ca satte diṭṭhadhammikasamparāyikehi anatthehi<sup>1</sup> pāletvā atthehi niyojesi. Iti jotitattā pālanasamatthatāya ca Jotipālo ti 'ssa nāmaṃ akāṃsu. Tena vuttaṃ: "nāmena Jotipālo nāmā" ti.

Tattha Bodhisatto Disampatissa nāma rañño purohitassa Govinda-brāhmaṇassa putto hutvā attano pitu tassa rañño accayena tassa putto Reṇu-sahāyā c' assa Sattabhū Brahma-datto Vessabhū Bharato dve ca Dhataratṭhā ti ime satta rājāno yathā aññamaññaṃ na vivadanti evaṃ rajje patiṭṭhāpetvā tesam atthadhammānusāsako Jambudīpatale sabbesam rājūnaṃ aññesaṃ ca brāhmaṇānaṃ deva-nāga-naragahapatikānaṃ sakkato garukato mānito pūjito apacito uttamaṃ gāravaṭṭhānaṃ patto ahosi. Tassa atthadhammesu kusalatāya Mahāgovindo tyeva<sup>2</sup> samañña udapādi. Yathāha: "Govindo vata bho brāhmaṇo, Mahā-Govindo vata bho<sup>3</sup> brāhmaṇo" ti. Tena vuttaṃ:

1. "Punāparaṃ yadā homi sattarājapurohito, pūjito naradevehi Mahāgovindabrāhmaṇo" ti.

Atha Bodhisattassa puññānubhāvasamussāhitehi rājūhi tesam anuyuttehi khattiyehi brāhmaṇagahapatikehi negama-jānapadehi ca uparūpari upanīto samantato mahogho viya ajjhottharamāno aparimeyyo ulāro lābhasakkāro uppajji, yathā tam aparimāṇasu jātisu upacitavipulapuññasañcayassa ulārābhijātassa parisuddhasilācārassa pesalassa pariyodātasabbasippassa sabbasattesu puttasadisamahākaruṇāvitthārasiniddhamuduhadayassa. So cintesi: "etarahi kho mayhaṃ mahālābhasakkāro, yaṃ nūnāham iminā sabbasatte santappetvā dānapāraṃ paṇipūreyyan" ti. So nagarassa majjhe catūsu dvāresu attano nivesanadvāre ti cha dāna-sālayo kāretvā devasikam aparimitadhanapariccāgena mahā-

<sup>1</sup> Si, atthehi.

<sup>2</sup> Si, Si, tveva.

<sup>3</sup> Si, drops it.

danam pavattesi. Yam yam upāyanam ānīyati yañ ca attano atthāya abhisamkharīyati sabbam tam dānasālāsu eva pesesi. Evaṃ divase divase mahāpariccāgaṃ karontassa o' assa cit-tassa titti vā santoso vā nāhosi, kuto pana saṅkoco. Dānag-gaṃ o' assa lābhāsāya āgacchantehi deyyadhammaṃ gahe-tvā gacchantehi ca mahāsattassa ca guṇavisesaṃ kittayantehi mahājanakāyehi antonagaram bahinagarañ ca samantato ekoghabhūtaṃ kappavutthānamahāvāyusamghaṭṭaṃ parib-bhamitaṃ viya mahāsamuddam ekakolāhalaṃ ekaninnādam ahoṣi. Tena vuttaṃ:

2. "Tadāhaṃ sattarajjesu yaṃ me āsi upāyanam,  
tena demi mahādānam akkhobhaṃ<sup>1</sup> sāgarūpaman" ti.

Tattha *tadāhan* ti yadā sattarājapurohito Mahāgovinda-brāhmaṇo homi tadā ahaṃ. *Sattarajjesu* ti Reṇuādīnaṃ sattannaṃ rājūnaṃ rajjesu. *Akkhobhan*<sup>1</sup> ti abbhantarehi ca bāhirehi ca paccatthikehi apaṭisedhanīyatāya kenaci akkho-bhaniyam; "acchan" ti pi pāṭho. Iti punṇadān' ajjhāsa-yassa deyyadhammassa ca ulārabhāvena vipulabhāvena ca ativiya paripunṇaṃ ti attho. *Sāgarūpaman* ti sāgarasadisam; yathā sāgare udakaṃ sakalena pi lokena harantena khepetum na sakkā evaṃ tassa dānagge deyyadhammaṃ ti. Osānagā-thāya *varam dhanan* ti uttamam icchitaṃ vā dhanam. Se-saṃ vuttanayam eva.

Evaṃ Mahāsatto paṭhamakappikamahāmegho viya mahā-vassam avibhāgena mahantaṃ dānavassam vassanto dāna-vyāvaṭo hutvā pi tesaṃ sattannaṃ rājūnaṃ atthadhamme appamatto anusāsati, satta ca brāhmaṇamahāsāle vijjā-sippaṃ sikkhāpeti, satta ca nahātakasatāni mante vāceti. Tassa aparena samayena evaṃ kalyāṇo kittisaddo abbhug-gato: "Abhisikkhī Mahāgovindo brāhmaṇo Bramhānaṃ passati, tena saddhim sallapati sākacchaṃ samāpajjati" ti. So cintesi: "Etarahi kho mayham ayam abhūto kittisaddo abbhuggato: 'Bramhānaṃ passati, tena saddhim sallapati, sākacchaṃ samāpajjati' ti, yannūnāham imaṃ bhūtaṃ eva kareyyan" ti. So te satta rājāno satta brāhmaṇamahāsāle satta ca nahātakasatāni attano puttadārañ ca āpucchitvā

<sup>1</sup> CT. akkhobhaṃ and below.

“Brahmānaṃ passeyyan” ti cittaṃ paṇidhāya vassike cattāro māsē brahmavihārabhāvanam anuyuñji. Tassa cetāsā ceto parivitakkam aññāya Brahmā Saṇaṃkumāro purato pātur’ahosi. Taṃ disvā Mahāpuriso pucchi:

3. “Vaṇṇavā yasavā sirimā, ko nu tvam asi mārisa? ajānantā taṃ pucchāma: kathaṃ jānemu taṃ mayan?” ti.<sup>1</sup>

Tassa Brahmā attānaṃ jānāpento,

4. “Maṃ ve kumāraṃ jānanti Brahmaloce sanantanam, sabbe jānanti maṃ devā, evaṃ, Govinda, jānahī” ti,<sup>1</sup> vatvā tena,

5. “Āsanam udakaṃ pajjaṃ madhupākaṃ ca, brāhmaṇa,<sup>2</sup> agge bhavantam pucchāma, aggaṃ kurutu<sup>3</sup> no bhavan” ti,<sup>1</sup>

upanītam atithi<sup>4</sup>-sakkāram anattthiko pi Brahmā tassa citta-sampahaṃsanattham viśāsakaraṇatthaṃ ca sampaṭicchanto “Paṭigaṇhāma te aggaṃ yaṃ tvam, Govinda, bhāsa-sī” ti<sup>1</sup>

vatvā okāsadānattham

6. “Diṭṭha-dhamma-hitatthāya samparāya sukhāya<sup>5</sup> ca, katāvakaśo pucchassu yaṃ kiñci abhipatthitan” ti,<sup>1</sup> okāsam akāsi. Atha naṃ Mahāpuriso samparāyikam ev’attham,

7. “Pucchāmi Brahmānaṃ Saṇaṃkumāraṃ kaṅkhi<sup>6</sup> akaṅkhiṃ<sup>7</sup> paravediyesu, katthaṭṭhito kimhi ca sikkhamāno pappoti macco amataṃ Brahmalocean” ti,<sup>8</sup> pucchi. Tassa Brahmā byākaronto,

8. “Hitvā mamattaṃ manujesu Brahme ekodibhūto karuṇādhimutto, nirāmagandho virato methunasma etthaṭṭhito ettha ca sikkhamāno pappoti macco amataṃ Brahmalocean” ti,<sup>8</sup>

Brahmalokagāṃimaggam kathesi.

<sup>1</sup> DN., II, 240.

<sup>2</sup> DN. brahmuno.

<sup>3</sup> Si, Si, kurutū.

<sup>4</sup> Si, Si, atthiti.

<sup>5</sup> B., Si, Si, hitāya.

<sup>6</sup> B. kaṅkhi.

<sup>7</sup> B. akaṅkhi; Si, akaṅkhi.

<sup>8</sup> DN., II, 241.

Tattha *maṃ ve kumāraṃ jānanti* ti ve ekamsena *maṃ kumāro* ti jānanti. *Brahmaloke* ti setṭhaloke. *Sanantanā* ti cirātaṇaṃ porāṇaṃ. *Evam, Govinda, jānāhi* ti Govinda, *evam maṃ dhārehi*. *Āsanā* ti idaṃ bhoṭo Brahmuno nisīdanatthāya āsaṇaṃ paññattaṃ, idaṃ *udakaṃ* paribhojanaṃ pādānaṃ dhovanatthaṃ pāṇiyaṃ pipāsaharaṇatthāya, idaṃ *paṇṇaṃ* parissamavinodanatthaṃ pādabbhañjanatelaṃ, idaṃ *madhupākaṃ* atakkaṃ aloṇikaṃ adhupanam udakena seditaṃ sākāṃ sandhāya vadati. Tadā hi Bodhisattassa taṃ catumāsaṃ brahmacariyaṃ abhisallekhavutti-paramukkaṭṭhaṃ ahosi. Tass' ime sabbe *agge* katvā *pucchāma*, tayidaṃ *aggaṃ kurutu* paṭigaṇhātu *no bhavaṃ* idaṃ agghaṇaṃ ti vuttaṃ hoti. Iti Mahāpuriso Brahmuno nesam aparibhuñjanaṃ jānanto pi vattasīse tathavā attano ācinnam atthipūjanaṃ dassento *evam āha*. Brahmāpi 'ssa adhipāyaṃ jānanto " *paṭigaṇhāma te aggaṃ yaṃ tvaṃ, Govinda, bhāsaṃ* " ti āha.

Tattha tassa te āsane mayhaṃ nisinnā nāma homa, pādodakena. pādā dhotā nāma hontu, pāṇiyaṃ pītā nāma homa, pādabbhañjanena pādā makkhitā nāma hontu, udakasākāṃ pi paribhuttaṃ nāma hotū ti attho. *Kaṅkhī akaṅkhiṃ paravediyesū* ti ahaṃ savicikiccho parena sayam abhisāṅkhatattā parassa pākaṭesu paravediyesu pañhesu nibbicikicchaṃ. *Hitvā mamaṭṭan* ti idaṃ mama idaṃ mamā ti pavattanakam upakaraṇatanhaṃ cajitvā. *Manujesū* ti sattesu. *Brahme* ti Bodhisattam ālapati. *Ekodibhūto* ti eko udeti pavattatī ti, ekodibhūto ekibhūto; ekena kāyavivekaṃ dasseti. Athavā eko udetī ti *ekodī*, samādhī; tam bhūto patto ti *ekodibhūto*; upacārappaṇāsamādihi samāhito ti attho. Etam ekodibhāvaṃ karuṇā-Brahmavihāravasena dassento *karuṇādhimutto* ti āha; karuṇe karuṇajjhāne adhimutto taṃ jhānaṃ nibbattetvā ti attho. *Nirāmagandho* ti kilesasaṅkhātavisagandharahito. *Ethaṭṭhito* ti etesu dhammesu tṭhito ete dhamme sampādetvā. *Etha ca sikkhamāno* ti ete sikkhamāno; etaṃ Brahmavihārabhāvaṇaṃ bhāvento ti attho. Ayam ettha saṅkhepo, vitthāro pana pāliyaṃ āgato yevā ti.

Atha Mahāpuriso tassa Brahmuno vacanaṃ sutvā āmagandhe jigucchanto idān' evāhaṃ " *pabbajissāmi* " ti āha.



Brahmā pi “sādhū, Mahāpurisa, pabbajassu. Evaṃ sati mayham pi tava santike āgamanam svāgamanam eva bhavissati. Tvaṃ, tāta, sakala-Jambudīpe aggapuriso paṭhamavaye t̥hito, evaṃ mahantaṃ nāma sampattissariyaṃ ca pahāya pabbajanaṃ<sup>1</sup> nāma gandhahatthino ayobandhanaṃ chinditvā vanagamanam viya ati-ulāraṃ, Buddhatanti nāma<sup>2</sup> esā” ti Mahābodhisattassa dāhikammaṃ katvā Brahma-lokam eva gato. Mahāsatto pi “mama ito nikkhamitvā pabbajanaṃ nāma na yuttaṃ, ahaṃ rājakulānam attham anusāsāmi, tasmā tesam ārocetvā sace te pi pabbajanti sundaram eva, no ce purohitaṭṭhānaṃ niyādetvā pabbajissāmi” ti cintetvā Reṇussa tāva rañño ārocetvā tena bhīyyosomattāya kāmehi nimantiyamāno attano samvegahetuṃ ekantena pabbajitukāmatam c’ assa nivedetvā tena “yadi evam aham pi pabbajissāmi” ti vutte “sādhū” ti sampaṭicchitvā eten’ eva nayena Sattabhū ādayo cha khattiye satta va brāhmaṇamahāsāle satta ca nahātakasatāni attano bhariyāyo ca āpucchitvā sattāhamattam eva tesam cittānurakkhaṇattham vasitvā mahābhinnikkhamaṇasadisam nikkhamitvā pabbaji. Tassa te satta rājāno ādiṃ katvā sabbe va anupabbajimsu. Sā ahosi mahatī parisā, anekayojana-vitthārāya<sup>2</sup> parisāya parivuto Mahāpuriso dhammaṃ desento gāmanigamajanapadarājadhānisu cārikaṃ caratī, mahājanaṃ puññe patiṭṭhāpeti, gatagataṭṭhāne Buddha-kolāhalaṃ viya hoti. Manussā “Govindapaṇḍito kira āgacchatī” ti sutvā puretaram eva maṇḍapaṃ kāretvā tam alamkārapetvā paccuggantvā maṇḍapaṃ pavesetvā nānagarasabhojanena patimānenti. Mahālābhasakkāro mahogho viya ajjhottharanto uppajji. Mahāpuriso mahājanaṃ puññe patiṭṭhāpesi silasampadāya indriyasamvare bhojane mataññutāya jāgariyānuyoge kasiṇaparikamme jhānesu abhiññāsu aṭṭhasamāpattisū brahmavihāresū ti. Buddhuppāda-kālo viya ahosi. Bodhisatto yāvatāyukaṃ pāramiyo pūrento samāpattisukhena vītināmetvā āyupariyosāne Brahma-loke nibbatti. Tassa taṃ brahmacariyam iddhaṃ c’ eva phītaṃ ca vipphārikaṃ<sup>3</sup> bāhujaññaṃ puthubhūtaṃ yāva devamanussehi sampakāsitaṃ oiraṃ dīghamaddhānaṃ pavattittha.

<sup>1</sup> Si, pabbajanaṃ.<sup>2</sup> Si, vitthārītaṃ.<sup>3</sup> Si, vitthārikaṃ.

Tassa ye sāsanaṃ sabbena sabbam ājāniṃsu te kāyassa bhedaṃ parammaraṇā sugatiṃ Brahmālokaṃ uppajjiṃsu. Ye na ājāniṃsu te appekacce Paranimmitavasavattīnaṃ devānaṃ saḥavyatam upapajjiṃsu, appekacce Nimmānaratīnaṃ . . . pe . . . Tusitānaṃ Yāmānaṃ Tāvatisānaṃ Cātummahārājikānaṃ devānaṃ saḥavyatam upapajjiṃsu. Ye sabba<sup>1</sup>-nihinā te Gandhabbakāyaṃ paripūresuṃ. Iti mahājano yebhuyyena Brahmālokaṃ paggaṃ ca ahesi. Tasmā devabrahmalokaṃ paripūriṃsu. Cattaro apāyā suññā viya ahesuṃ. Idhāpi Akittijātake viya bodhisambhāra-niddhāraṇā veditabbā.

Tadā sattarājāno mahātherā ahesuṃ. Sesaparisā Buddhaparisā. Mahāgovindo Lokanātho.

Tathā Reṇu ādīnaṃ sattannaṃ rājūnaṃ aññamaññavirodhena yathā sakarajje patitthāpanaṃ<sup>2</sup> tathā mahati sattarajje tesam atthadhammānusāsane appamādo, Brahmānaṃ pi sākacchaṃ samāpajjati ti pavattasambhāvanaṃ yathābhūtaṃ kātuṃ cattāro māse paramukkamsagato brahmācariyavāso, tena Brahmuno attani samāpajjanaṃ, Brahmuno ovāde thatvā sattahi rājūhi sakalena ca lokena upanītaṃ lābhasakkāraṃ khelapiṇḍaṃ viya chaḍḍetvā aparimāṇāya khattiyabrāhmaṇādi-parisāya anupabbajjānimittāya pabbajjāya anuṭṭhānaṃ,<sup>3</sup> Buddhānaṃ sāsanaṃ viya attano sāsanaṃ cirakālānupubbabandho ti evamādayo guṇānubhāvā vibhāvetabbā ti.

Mahāgovindacariyaṃ Pañcamaṃ.

## 6. NIMIRĀJACARIYAM

Chaṭṭhe. *Mithilāyaṃ puruttame* ti Mithilānāmake Videhānaṃ uttamanagare. *Nimi nāma mahārājā* ti nemiṃ ghaṭento viya uppanno<sup>3</sup> ti *Nimī* ti laddhanāmo; mahantehi dānasīlādi-guṇavisesehi mahatā ca rājānubhāvena samannāgatattā mahanto rājā ti *mahārājā*. *Paṇḍito kusalatthiko* ti attano ca paresaṃ ca puññatthiko.

\*Attē kira Videharaṭṭhe Mithilānagare amhākaṃ Bodhi-

\* Cp. Nimi-Jātaka (F. No. 541); Nimirāja-Jātaka (Siamese ed.).

<sup>1</sup> Si, sabbe.

<sup>2</sup> Si, anupatthānaṃ.

<sup>3</sup> Si, uppanno.

satto Makhādevo nāma rājā ahosi. So caturāsīti-vassasahassāni kumārakīḷaṃ kīḷitvā caturāsīti-vassasahassāni uparajjaṃ kāretvā caturāsīti-vassasahassāni rajjaṃ kārento “yadā me sirasmiṃ phalitāni passeyyāsi tadā me āroceyyāsi” ti kappakassa vatvā aparabhāge tena palitāni<sup>1</sup> disvā ārocite suvaṇṇasaṇḍāsena uddharāpetvā hatthe paṭiṭṭhāpetvā palitaṃ<sup>2</sup> oloketvā “pātubhūto kho mayhaṃ devadūto” ti<sup>3</sup> saṃvegajāto “idāni mayā pabbajitum vaṭṭatī” ti cintetvā satasahassuṭṭhānakam gāmaṃ varam kappakassa datvā jeṭṭhakumāraṃ<sup>4</sup> pakkosāpetvā tassa,

1. “Uttamaṅgarūhā<sup>4</sup> mayhaṃ ime jātā vayoharā, pātubhūtā devadūtā pabbajjāsamayo mamā<sup>5</sup>” ti,<sup>6</sup> vatvā sādhuṃ rajje samanūsāsetvā yadi pi attano aññāni pi caturāsīti-vassasahassāni āyu atthi evaṃ sante pi maccuno santike ṭhitam viya attānaṃ maññaṃ māno saṃviggahadayo pabbajjaṃ rocesi. Tena vuttaṃ:

2. “Sirasmiṃ phalitam disvā Makhādevo disampati, saṃvegam alabhi<sup>7</sup> dhīro pabbajjaṃ samarocayi” ti.<sup>6</sup>

So puttaṃ “iminā va nīhārena vatteyyāsi yathā mayā paṭipannaṃ, mā kho tvam antimapuriso ahosi” ti ovaditvā nagarā nikkhamma bhikkhupabbajjaṃ pabbajitvā caturāsīti-vassasahassāni jhānasamāpattihi vītināmetvā āyupariyosāne Brahmaloḥkaparāyaṇo ahosi. Putto pi ‘ssa bahūni vassasahassāni dhammena rajjaṃ kāretvā ten’ eva upāyena pabbajitvā Brahmaloḥkaparāyaṇo ahosi. Tathā tassa putto, tathā tassa putto ti evaṃ dvīhi ūnāni caturāsīti-khattiya-sahassāni sīse palitaṃ disvā va pabbajitāni. Atha Bodhisatto Brahmaloḥke ṭhito va “pavattati nu kho mayā manus-saloḥke kataṃ kalyāṇaṃ na pavattatī?” ti āvajjento addasa: “ettakam addhānaṃ pavattaṃ, idāni nappavattissatī” ti. So “na kho paṇāhaṃ mayhaṃ paveniyā ucchijjitum das-sāmi” ti attano vaṃse jātarañño eva aggamaheṣiyā kucchimhi paṭisandhiṃ gaṇhitvā attano vaṃsassa nemim ghaṭento viya nibbatto. Tena vuttaṃ “nemim ghaṭento viya

<sup>1</sup> J. phalitāni.

<sup>2</sup> B., Si, Si, palitaṃ and below.

<sup>3</sup> J. jeṭṭhaputtaṃ.

<sup>4</sup> Si, Si, uttamaṅgaruhā. <sup>5</sup> J. mahan.

<sup>6</sup> Makhādeva-Jāt.; Nimi-Jāt.

<sup>7</sup> Si, Si, alabhi.

uppanno ti Nimi ti laddhanāmo " ti. Tassa hi nāmagahā-  
 nadivase pitarā ānītā lakkhaṇapāṭhakā lakkhaṇāni oloketvā  
 " mahārāja, ayaṃ kumāro tumhākaṃ vamsaṃ paggaṇhāti  
 ti pitu pitāmaho ti mahānubhāvo mahāpuñño " ti byāka-  
 rimsu. Taṃ sutvā rājā yathāvutten' atthena Nimi ti 'ssa  
 nāmam akāsi. So daharakālato paṭṭhāya sile uposatha-  
 kamme ca yuttappayutto ahosi. Ath' assa pitā purimana-  
 yen' eva phalitaṃ disvā kappakassa gāṃvamaṃ datvā puttaṃ  
 rajje samanūsāsetvā nagarā nikkhamma pabbajitvā jhānāni  
 nibbattetvā Brahmālokaparāyaṇo ahosi. Nimirājā pana  
 dān' ajjhāsayaṭṭhāya catūsu dvāresu nagaramajjhe cā ti pañca  
 dānasālāyo karetvā mahādānaṃ pavattesi. Ekekāya dāna-  
 sālāya satasahassaṃ satasahassaṃ katvā devasikaṃ pañca  
 satasahassāni pariccaji. Pañca-sālāni rakkhi. Pakkhaḍḍa-  
 sesu uposathakammaṃ samādiyi. Mahājanam pi dānādisu  
 puññesu samādapesi. Saggamaggam ācikkhi. Nirayaḍḍha-  
 yena tajjesi. Pāpato nivāresi. Tassa ovāde ṭhatvā Mahā-  
 jano dānādīni puññāni katvā tato cuto devaloke nibbatti.  
 Devaloko paripūri. Nirayo tuccho viya ahosi. Tadā pana  
 attano dān' ajjhāsayaṭṭhāya ulārabhāvaṃ savisesaṃ dānapāra-  
 miyā pūritabhāvaṃ ca pavedento Satthā

3. " Tadāhaṃ māpayitvāna catusālaṃ catummukhaṃ,  
 tattha dānaṃ pavattesiṃ migapakkhi-narādīna<sup>1</sup> " ti  
 ādim āha.

Tattha *tadā* ti tasmim Nimirājakāle. *Māpayitvāna* ti  
 kārāpetvā. *Catusālaṃ* ti catūsu sambandhasālaṃ. *Catummukhaṃ*  
 ti catūsu disāsu catūhi dvārehi yuttaṃ; dānasālāya  
 hi mahantabhāvato deyyadhammassa yācakajanassa ca  
 bahubhāvato na sakkā eken' eva dvārena dānadhammaṃ  
 pariyantaṃ kātuṃ deyyadhammaṃ ca pariyosāpetun ti  
 sālāya catusu disāsu cattāri mahādvārāni kārāpesi. Tattha  
 dvārato paṭṭhāya yāva koṇā deyyadhammo rāsikato tiṭṭhati.  
 Aruṇuggamanam<sup>2</sup> ādim katvā yāva pakatiyā pavesanakālo  
 tāva dānaṃ pavatteti. Itarasmim pi kāle anekasatapaḍīpā  
 jhāyanti. Yadā yadā atthikā āgacchanti tadā tadā dīyat'  
 eva. Tañ ca dānaṃ na kapaṇaddhikavaṇṇibbaka-yācaka-

<sup>1</sup> CT. -nara-nārinam.

<sup>2</sup> Si, Si, aruṇuggam.

naññeva. Atha kho aḍḍhānaṃ mahābhogānaṃ pi upa-  
kappanavasena Mahāsudassanadānasadisam ulāratarapaṇi-  
tarānaṃ deyyadhammānaṃ pariccajanato sabbe pi sakala-  
Jambudīpavāsino manussā paṭiggaheṣuṃ c' eva paribhuñ-  
jimsu ca. Sakala-Jambudīpaṃ<sup>1</sup> unnaṅgalaṃ katvā Mahā-  
puriso tadā mahādānaṃ pavattesi. Yathā ca manussānaṃ  
evaṃ migapakkhike ādim katvā tiracchānagatānaṃ pi  
dānasālāya bahi ekamante tesam upakappanavasena dānaṃ  
pavattesi. Tena vuttam: “*Tattha dānaṃ pavattesiṃ miga-  
pakkhi-narādānaṃ*” ti. Na kevalaṃ ca tiracchānānaṃ eva  
petānaṃ pi divase divase pattim dāpesi. Yathā ca ekissā  
dānasālāya evaṃ pañcasu pi dānasālāsu dānaṃ pavattittha.  
Pāliyaṃ pana “*tadāhaṃ māpayitvāna catusālaṃ catum-  
mukhaṃ*” ti ekaṃ viya vuttam. Taṃ nagaramajjhe dāna-  
sālaṃ sandhāya vuttam. Idāni tattha deyyadhammam  
ekadesena dassento: “*acchādanaṃ*<sup>2</sup> *sayanaṃ* ca *annapānaṃ*<sup>3</sup>  
ca *bhojanaṃ*” ti āha.

Tattha *acchādanaṃ* ti khomasukhumādi nānāvidhanivāsa-  
napārūpanaṃ. *Sayanaṃ* ti mañcapallaṅkādiṃ<sup>4</sup> c' eva go-  
nakacittakādiṃ ca anekavidhaṃ sayitabbakaṃ; āsanaṃ pi  
c' ettha sayanagahaṇeṃ eva gahitaṃ ti daṭṭhabbaṃ. *Annaṃ  
pānaṃ* ca *bhojanaṃ* ti tesam tesam sattānaṃ yathābhirucitaṃ  
nānaggarasam annaṃ c' eva pānaṃ ca avasiṭṭhaṃ nānāvidha-  
bhojanavikatiṃ ca. *Abbhocchinnaṃ*<sup>5</sup> *karitvā*<sup>6</sup> ti ārambhato  
paṭṭhāya yāva āyupariyosānā ahorattam avicchinnaṃ katvā.

Idāni tassa dānassa sammāsambodhim ārabha dānapāra-  
mibhāvena pavattitabhāvaṃ dassento yathā tadā attano  
ajjhāsayo pavatto tam upamāya dassetuṃ “*Yathāpi sevako*”  
ti ādim āha. Tass' attho: yathā nāma sevakaपुरiso attano  
sāmikaṃ kālānukālaṃ sevanavasena *upagato*<sup>6</sup> laddhabba-  
dhanahetu kāyena *vācāya*<sup>7</sup> *manasā* sabbathāpi kāyavaci-  
manokammehi yathā so ārādhito hoti evaṃ *ārādhaniyam*  
ārādhanam eva *esati* gavesati, tathā *aham* pi Bodhisatta-  
bhūto sadevakassa lokassa sāmibhūtam anuttaraṃ Buddha-  
bhāvaṃ sevetukāmo tassa ārādhanatthaṃ *sabbabhāve* sab-

<sup>1</sup> B. *adda* hi.<sup>2</sup> CT. *adda* ca.<sup>3</sup> Si, Si, annaṃ pānaṃ.<sup>4</sup> Si, -pallaṅkādi.<sup>5</sup> Si, Si, abbhocchinnaṃ.<sup>6</sup> CT. *upagato*.<sup>7</sup> CT. *vācā*.

basmiṃ nibbatta-nibbattabhava dānapāramiparipūraṇava-sena *dānena*<sup>1</sup> sabba-satte santappetvā bodhisamkhātato ariyamaggañāpato jātattā *bodhiya*<sup>2</sup> ti laddhanāmaṃ sabbaññutañāṇaṃ parato sabbathāmān' upāyehi<sup>3</sup> esissāmi gavesissāmi tam uttamaṃ sammāsambodhiṃ jīvita-pariccāgādiṃ yaṃ kiñci katvā *icchāmi* abhipatthemī ti.

Evam idha dān' ajjhāsayassa ulārabhāvaṃ dassetum dānapāramivasen' eva desanā katā. Jātakadesanāyaṃ pan' assa silapārami-ādinam pi paripūraṇaṃ vibhāvitam eva. Tathā hi 'ssa heṭṭhā vuttanayen' eva silādiguṇehi attānaṃ alaṅkaritvā mahājanaṃ tattha paṭiṭṭhāpentassa ovāde ṭhatvā nibbattadevatā Sudhammāyaṃ devasabhāyaṃ sannipatitā: "aho, amhākaṃ Nimirājanaṃ nissāya mayam imaṃ sampattiṃ pattā, evarūpāpi nāma anuppanne Buddhe mahājanassa Buddhakiccaṃ sādhayamānā acchariyamanussā loke uppajjanti" ti Mahāpurisassa guṇe vaṇṇentā<sup>4</sup> abhitha-vimsu. Tena vuttaṃ:

4. "Accheraṃ vata lokasmim uppajjanti vicakkhaṇā,  
yathā ahu<sup>5</sup> Nimirājā<sup>6</sup> paṇḍito kusalatthiko" ti ādi.<sup>7</sup>

Tam sutvā Sakkam devānamindam ādiṃ katvā sabbe devā Bodhisattaṃ daṭṭhukāmā ahesuṃ. Ath' ekadivasam Mahāpurisassa uposathikassa upari pāsādavaragatassa pacchimayāme pallaṅkam ābhujitvā nisinnassa evaṃ cetaso parivitakko udapādi: "dānaṃ nu kho varam udāhu brahmacariyaṃ" ti. So tam attano kaṃkham chinditum nāsakkhi. Tasmiṃ khaṇe Sakkabhavanam uṇhākāraṃ dassesi. Sakko taṃ kāraṇam āvajjento Bodhisattaṃ tathā vitakkentaṃ disvā "handā 'ssa<sup>8</sup> vitakkaṃ chindissāmi" ti āgantvā purato ṭhito tena "ko 'si tvan" ti puṭṭho attano devarājabhāvaṃ ārocetvā "kiṃ, mahārāja, cintesi" ti vutte tam attham ārocesi. Sakko brahmacariyaṃ eva uttamaṃ katvā dasento

5. "Hīnena brahmacariyena khattiye upapajjati,  
majjhimena ca devatte<sup>9</sup> uttamena visujjhati.

<sup>1</sup> Si, Si, dhanena.

<sup>2</sup> CT. bodhim.

<sup>3</sup> Si, sabbathāmanupāyehi.

<sup>4</sup> Si, vaṇṇento.

<sup>5</sup> J. ahū.

<sup>6</sup> J. Nimirāja.

<sup>7</sup> Nimi-Jāt.

<sup>8</sup> J. kaṃkham assa.

<sup>9</sup> J. devattaṃ.

6. Na h' ete sulabhā kāyā yācayogena kenaci,  
ye kāye upapajjanti anāgārā tapassino " ti āha.<sup>1</sup>

Tattha puthutitthāyatanesu methunaviratimattam hīnam brahmacariyam nāma, tena khattiyakule upapajjati. Jhānassa upacāramattam majjhimam nāma, tena devatte upapajjati. Aṭṭhasamāpattinibbattam uttamam nāma, tena Brahmaloce nibbattati. Tam hi bāhirakā nibbānan<sup>2</sup> ti kaṭṭhenti, tenāha *visujjhati* ti. Sāsane pana parisuddhasīlassa bhikkhuno aññataram devanikāyam patthentassa brahmacariya-cetanā-hīnatāya hīnam nāma, tena yathā patthite devaloke nibbattati. Parisuddhasīlassa<sup>3</sup> aṭṭhasamāpattinibbattam majjhimam nāma, tena Brahmaloce nibbattati. Parisuddhasīlassa pana vipassanam vadḍhetvā arahattapatti<sup>4</sup> uttamam nāma, tena *visujjhati* ti. Iti Sakko mahārājā dānato brahmacariyavāso va sataguṇena saḥassaguṇena satasaḥassaguṇena mahapphalo ti vaṇṇesi. *Kāyā* ti Brahmagaṇā.<sup>5</sup> *Yācayogenā* ti yācanayuttena<sup>6</sup>; "yājayogenā" ti pi pāḷi. Yajanayuttena dānayuttenā ti attho. *Tapassino* ti tapanissitakā.

Imāya pi gāthāya brahmacariyavāsass' eva mahānubhāvataṃ dipeti. Evañ ca pana vatvā "kiñcāpi, mahārāja, dānato brahmacariyam eva mahapphalaṃ, dve pi pan' ete, Mahāpurisa, kattaḃbā va, dvīsu pi appamatto hutvā dānañ ca dehi, sīlañ ca rakkhāhi" ti vatvā tam ovaditvā sakaṭṭhānam eva gato.

Atha naṃ devagaṇo "mahārāja, kuhiṃ gatattā" ti āha. Sakko "Mithilāyam Nimirañño kaṃkhaṃ chinditun" ti tam attham pakāsetvā Bodhisattassa guṇe vitthārato vaṇṇesi. Tam sutvā devā "mahārāja, mayam Nimirājānam daṭṭhukāmaṃ amhā, 'naṃ pakkosāpehi" ti vadiṃsu. Sakko "sadhū" ti sampañicchitvā Mātalim āmantesi: "gaccha, Nimirājānam Vejayantam āropetvā ānehi" ti. So "sadhū" ti sampañicchitvā rathena gantvā tattha Mahāsattam āropetvā tena yācito yathākammaṃ pāpakammīnañ ca puñña-kammīnañ ca ṭhānāni ācikkhanto anukkamena devalokaṃ

<sup>1</sup> *Nimi-Jāt.*

<sup>2</sup> Si, nibbānan.

<sup>3</sup> Si, Si, paripuṇṇasīlassa.

<sup>4</sup> B. arahattupatti.

<sup>5</sup> J. -ghaṭṭā.

<sup>6</sup> J. -yuttakena.

<sup>7</sup> Si, Si, add sādhu.

nesi. Devāpi kho “Nimirājā āgato” ti sutvā dibbagandha-vāsapupphahatthā yāva Cittakūṭadvāraakoṭṭhakā paccug-gantvā Mahāsattam dibbagandhādīhi pūjentā Sudhammaṃ devasabham ānayimṣu. Rājā rathā otaritvā devasabham pavisitvā Sakkena saddhim ekāsane nisīditvā tena dibbehi kāmehi nimantito<sup>1</sup> “alam, mahārāja, mayham imehi yāci-takūpamehi kāmehi” ti paṭikkhipitvā anekapariyāyena dhammaṃ desetvā manussagaṇanāya sattāham eva ṭhatvā “gacchāmi” aham manussalokaṃ, tattha dānādīni puññāni karissāmi” ti āha. Sakko “Nimirājānaṃ Mithilam nehi” ti Mātaliṃ ānāpesi.

So taṃ Vejyantaratham āropetvā pācīnadisābhāgena Mithilam pāpuni. Mahājano dibbaratham disvā rañño pac-cuggamanam akāsi. Mātali<sup>2</sup> sihapañjare Mahāsattam otā-retvā āpucchitvā sakatṭhānam eva gato. Mahājano pi rājānaṃ parivāretvā “kīdiso, deva, devaloko” ti pucchi. Rājā devalokasampattiṃ vaṇṇetvā “tumhe pi dānādīni puññāni karoṭha, evaṃ tasmim devaloke uppajjissathā” ti dhammaṃ desesi. So aparabhāge pubbe vuttanayena phali-taṃ disvā puttassa rajjaṃ paṭicchādetvā kāme pahāya pabba-jitvā cattāro Brahmavihāre bhāvetvā Brahmaloṇiṇi ahoṣi.

Tadā Sakko Anuruddho ahoṣi, Mātali Ānando, caturāsīti-rājasahassāni Buddhapaṇisā, Nimirājā Lokanātho.

Tassa idhāpi heṭṭhā vuttanayen’ eva Bodhisambhārā niddhāretabbā, tathā Brahmaloṇisampattiṃ pahāya pubbe attanā pavattitaṃ kalyāṇavattam anuppabandheesāmi ti ma-hākaruṇāya manussaloke nibbattaṃ, ulāro dān’ ajjhāsayo, tadanurūpā dānādīsu paṭipatti, mahājanassa ca tattha paṭi-ṭṭhāpanaṃ, devamanussānaṃ patthaṭṭayasatā, Sakkassa deva-rājassa upasaṅkamane ativimhayatā, tena dibbasampattiyaṃ nimantito pi taṃ analaṅkaritvā puññasambhāraṃ pari-brūhanatthaṃ puna manussāvāsūpagamaṃ, lāhasampatti-su sabbattha alaggabhāvo ti evamādayo guṇānubhāvā niddhāretabbā ti.

Nimirājacariyaṃ Chaṭṭhamam.

<sup>1</sup> Si, Si, nimantiyamāno and below.

<sup>2</sup> Si, Si, Mātali and below.



## 7. CANDARĀJACARIYAM\*

Sattame. *Ekarājassa atrajo* ti Ekarājassa nāma Kāsirañño orasaputto. *Nagare Pupphavatiyā* ti Pupphavatī nāmake nagare. *Candasavhayo* ti *canda*-saddena avhātabbo, Canda-nāmo ti attho.

† Atīte kira ayaṃ Bārāṇasī Pupphavatī nāma ahosi. Tattha Vasavatti-rañño putto Ekarājā nāma rajjaṃ kāresi. Bodhisatto tassa Gotamiyā nāma aggamaheṣiyā kucchimhi paṭi-sandhim aggahesi. Candakumāro ti o' assa nāmam akaṃsu. Tassa padasā gamanakāle aparō pi putto uppanno, tassa Suriyakumāro ti nāmam akaṃsu. Tassa padasā gamana-kāle ekā dhītā uppannā, Selā ti 'ssa nāmam akaṃsu. Vemātikā ca nesam Bhaddaseno Sūro cā ti dve bhātaro ahesum. Bodhisatto anupubbena vuddhippatto sippesu ca vijjāṭṭhānesu ca pāram agamāsi. Tassa rājā anucchavikaṃ Candam nāma rājadhītaram ānetvā uparajjam adāsi. Bodhisattassa eko putto uppanno. Tassa Vāsulo ti nāmam akaṃsu. Tassa pana rañño Khaṇḍahālo nāma purohito. Tam rājā vinicchaye ṭhapesi. So lañcavittako<sup>1</sup> hutvā lañcam gahetvā assāmike sāmike karoti, sāmike ca assāmike karoti.

Ath' ekadivasam aṭṭaparājito eko puriso vinicchayaṭṭhāne<sup>2</sup> upakkosento<sup>3</sup> nikkhamitvā rājupaṭṭhānam gacchantam Bodhisattam disvā tassa pādesu nipatitvā "sāmi, Khaṇḍahālo vinicchaye vilopaṃ khādati, ahaṃ tena lañcam gahetvā parājayam pāpito" ti aṭṭassaram akāsi. Bodhisatto "mā bhāyi" ti tam assāsetvā vinicchayaṃ netvā<sup>4</sup> sāmikam akāsi. Mahājano mahāsaddena sādhu-kāram adāsi.<sup>5</sup> Rājā "Bodhisattena kira aṭṭo suvinicchito" ti sutvā tam āmantetvā "tāta, ito paṭṭhāya tvam eva aṭṭakarane vinicchayaṃ vinicchinaḥhi"<sup>6</sup> ti vinicchayaṃ Bodhisattassa adāsi. Khaṇḍahālassa āyo pacchijji. So tato paṭṭhāya Bodhisatte āghātam

\* In CT., called Candakumāracarīyam.

† Cp. Khaṇḍahāla-Jātaka (F. No. 542); Candakumāra-Jātaka (Siamese ed.).

<sup>1</sup> Si, Si, lañcavitakko.

<sup>2</sup> J. -ṭṭhānā.

<sup>3</sup> J. upakkosanto.

<sup>4</sup> Si, Si, add sāmikam eva.

<sup>5</sup> B. akāsi.

<sup>6</sup> J. paṭṭhapehi.

bandhitvā otārāpekkho vicari.<sup>1</sup> So pana rājā muddhappa-sanno.<sup>2</sup> So ekadivasam supinantena devalokaṃ passitvā tattha gantukāmo hutvā purohitaṃ “Brahmalokagāmi-maggam ācikkhā” ti āha. So “atidānaṃ dadanto sabba-catukkena yaññaṃ yajassū” ti vatvā rañña “kim atidānan” ti puṭṭho “attano piyaputto piyabhariyā piyadhitaro mahāvibhavaseṭṭhino maṅgalaḥatthi-assādayo ti ete cattāro cattāro katvā dvipadacatuppade yaññaṭṭhāya pariccajitvā tesam galalohitena<sup>3</sup> yajanam atidānaṃ nāmā” ti saññāpesi.

Iti so “saggamaggam ācikkhissāmi” ti nirayamaggam ācikkhi. Rājā pi tasmim paṇḍitasaññaṃ hutvā “tena vutta-vidhi-saggamaggo” ti saññāya taṃ paṭipajjitukāmo mahan-taṃ yaññāvātaṃ kārāpetvā tattha Bodhisattādike cattāro rājakumāre ādiṃ katvā “Khaṇḍahālena vuttaṃ sabbaṃ dvipadacatuppadayaññapasutaṭṭhāne nethā” ti āpāpesi. Sabbañ ca yaññasambhāram upakkhaṭaṃ ahosi. Taṃ sutvā mahājano mahantaṃ kolāhalam akāsi. Rājā vippaṭisārī hutvā Khaṇḍahālena upatthambhito puna pi tathā taṃ āpāpesi. Bodhisatto “Khaṇḍahālena vinicchayaṭṭhānam ala-bhantena mayi āghātaṃ bandhitvā mam’ eva maraṇam icchantena mahājanassa anayavyasanam uppāditan” ti jānitvā nānāvidhehi upāyehi rājānaṃ tato duggaḥṭagāhato vivecetum vāyamitvāpi nāsakkhi. Mahājano paridevi, mahantaṃ kāruññaṃ akāsi. Mahājanassa paridevantass’ eva yaññāvāte sabbakammāni niṭṭhapesi.<sup>4</sup>

Rājaputtaṃ netvā gīvāya nāmetvā<sup>5</sup> nisīdāpesum. Khaṇḍahālo suvaṇṇapātīm upanāmetvā khaggam ādāya “tassa gīvaṃ chindissāmi<sup>6</sup>” ti aṭṭhāsi. Taṃ disvā Candā nāma rājaputtassa devī “aññaṃ me paṭisaraṇaṃ n’ atthi, attano saccabalena sāmikassa sotthiṃ karissāmi” ti añjalim pag-gayha parisāya antare<sup>7</sup> caranti “idam ekanten’ eva pāpa-kammaṃ yaṃ Khaṇḍahālo saggamaggo ti karoti, iminā mayhaṃ saccavacanena mama sāmikassa sotthi hotu. Yā devatā idha loke sabbā tā saraṇaṃ gatā, anāthā ahaṃ patim ādiyin” ti saccakiriyam akāsi.

<sup>1</sup> J. acari.<sup>2</sup> B. mandapañño.<sup>3</sup> B. yaññaṇṇa.<sup>4</sup> B. niṭṭhapesi; J. niṭṭhāsi.<sup>5</sup> B. onāmetvā.<sup>6</sup> J. kantissāmi.<sup>7</sup> J. antarena.

Sakko devarājā tassā paridevanasaddam sutvā tam pavat-  
tim ṇatvā jalitam ayakūṭam ādāya āgantvā rājānam tāsento<sup>1</sup>  
sabbe vissajjāpesi.<sup>2</sup> Sakko pi tadā attano dibbarūpaṃ  
dassetvā sampajjalitam sajotibhūtam vajiraṃ paribbha-  
manto “are pāpa-rājakālakaṇṇi! kadā tayā pānātipātena  
sugatigamanam diṭṭhapubbam? Candakumāraṃ sabbaṃ ca  
imaṃ janaṃ bandhanato mocehi; no ce mocessasi etth’ eva  
te imassa ca duṭṭhabrāhmaṇassa sīsaṃ phālessāmi” ti ākāse  
atṭhāsi. Tam acchariyaṃ disvā rājā brāhmaṇo ca sīghaṃ  
sabbe bandhanā mocesuṃ.

Atha mahājano ekakolāhalaṃ katvā sahasā yaññāvātam  
ajjhottharivā Kaṇḍahālassa ekekaṃ leḍḍupphāraṃ dento  
tatth’ eva jivitakkhayaṃ pāpetvā rājānam pi māretum  
ārabhi. Bodhisatto puretaraṃ eva pitaraṃ parisañjivā<sup>3</sup>  
ṭhito māretum na adāsi. Mahājano “jivitaṃ tāva ’ssa  
pāparañño dema, chattaṃ pana ’ssa na dassāma, nagare  
vāsaṃ vā na dassāma, taṃ caṇḍalaṃ katvā bahinagare  
vāsāpessāma” ti rājavesaṃ ca hāretvā kāsāvaṃ nivāsāpetvā  
haliddipilotikāya sīsaṃ veṭhetvā caṇḍalaṃ katvā caṇḍala-  
gāmaṃ pahipiṃsu. Ye pana taṃ pasughāta-yaññaṃ ya-  
jiṃsu c’ eva yajāpesuṃ ca anumodiṃsu ca sabbe te niraya-  
parāyaṇā ahesuṃ. Tenāha Bhagavā:

1. “Sabbe patitṭhā<sup>4</sup> nirayaṃ yathā taṃ pāpakammaṃ<sup>5</sup>  
karitvā,<sup>6</sup>

na hi pāpakammaṃ katvā labbhā sugatim ito  
gantun” ti.<sup>7</sup>

Atha sabbāpi rājaparisā nāgarā c’ eva jānapadā ca samā-  
gantvā Bodhisattaṃ rajje abhisiñciṃsu. So dhammena  
rajjam anusāsento tam attano mahājanassa ca akāraṇen’  
eva uppannam anayavyasanam anussarivā saṃvegajāto puñ-  
ṇakiriyaṃ bhīyyosomattāya ussāhajāto mahādānaṃ pavat-  
tesi, sīlāni rakkhi, uposathakammaṃ samādiyi. Tena vuttaṃ:

2. “Tadāhaṃ yajanā mutto nikkhanto yaññāvātato,<sup>8</sup>  
saṃvegaṃ janayitvāna mahādānaṃ pavattayin” ti ādi.

<sup>1</sup> B., Si, Si, tāsotvā.

<sup>2</sup> Si, visajjāpesi; Si, visaññāpesi.

<sup>3</sup> Si, parisañjivā.

<sup>4</sup> J. patitvā; Si, Si, patitṭhā.

<sup>5</sup> J. pāpakam.

<sup>6</sup> J. karitvāna.

<sup>7</sup> Kaṇḍahāla-Jāt.

<sup>8</sup> OT. yaññāvātako.

Tattha *yajanā mutto* ti Khaṇḍahālena vihitayaññavidhito vuttanayena ghātetabbato mutto. *Nikkhanto yaññavāṭato*<sup>1</sup> ti abhisekakaraṇatthāya ussāhajātena mahājanena saddhiṃ tato yaññabhūmito niggato. *Samvegam janayivānā* ti evaṃ bahu antarāyo lokasannivāso ti ativiya samvegam uppādetvā. *Mahādānaṃ pavattayin* ti cha dānasālāyo kārāpetvā mahatā dhanapariccāgena Vessantaradānasadisam mahādānam adāsim, etena abhisekakaraṇato paṭṭhāya tassa mahādānassa pavattitabhāvaṃ dasseti. *Dakkhiṇeyyam*<sup>2</sup> *adatvānā* ti dakkhiṇārahe puggale deyyadhammam aparicajitvā. *Api chappaṇca rattiyo* ti appekadā cha pi pañca pi rattiyo attano pivanakhādanabhuñjanāni na karomī ti dasseti.

Tadā kira Bodhisatto sakala-Jambudīpam unnaṅgalaṃ katvā mahāmegho viya abhivassanto mahādānaṃ pavattesi. Tattha kiñcāpi dānasālāsu annapānādi ulāruḷārapaṇītapāṇītam eva yācakānaṃ yathārucitaṃ divase divase diyati; tathāpi attano sajjitam āhāraṃ rājārahabhojanam pi yācakānam adatvā na bhuñjati. Taṃ sandhāya vuttaṃ: “*nāhaṃ pivāmi*” ti ādi.

Idāni tathā yācakānaṃ dāne kāraṇaṃ dassento upamaṃ tāva āharati: *yathā pi vāṇijo nāma* ti ādinā. Tass’ attho: yathā nāma vāṇijo bhaṇḍaṭṭhānaṃ gantvā appena pābhātena bahum bhaṇḍaṃ vikkiṇitvā vipula-bhaṇḍasannicayaṃ<sup>3</sup> katvā desakālaṃ jānanto *yattha* ’ssa *lābho* udayo *mahā hoti tattha* dese kāle vā taṃ bhaṇḍaṃ *harati* upaneti vikkiṇāti. *Sakabhuttāpi* ti sakabhuttato pi attanā paribhuttato pi; “*sakaparibhuttā pi*” ti pi pāṭho. *Pare* ti parasmiṃ paṭiggāhakaṃ puggale. *Satabhāgo* ti anekasatabhāgo āyatim *bhavissati*. Idaṃ vuttaṃ hoti: yathā vāṇijena kītabhaṇḍaṃ tatth’ eva avikkiṇitvā tathārūpe dese kāle ca vikkiṇiyamānaṃ bahum udayaṃ vipulaphalaṃ hoti, tath’ eva attano santakam attanā anupabhuñjitvā<sup>4</sup> parasmiṃ paṭiggāhakaṃ puggale dinnam mahapphalaṃ anekasatabhāgo bhavissati. Tasmā attanā abhuñjitvā pi parassa dātabbam evā ti. Vuttaṃ h’ etaṃ Bhagavatā: “Tiracchānagatānaṃ dānaṃ datvā

<sup>1</sup> CT. yaññavāṭako.

<sup>2</sup> CT. bhaṇḍasannicayaṃ.

<sup>3</sup> Si, Si, dakkhiṇeyye.

<sup>4</sup> Si, anupayujjitvā.

satagunā dakkhiṇā paṭikaṅkhitabbā. Dūsīlassa manussa-bhūtassa dānaṃ datvā sahasṣagunā” ti vitthāro. Aparam pi vuttam: “Sace, bhikkhave, sattā jāneyyumaṃ dānasamvibhāgassa vipākaṃ yathāhaṃ jānāmi, na adatvā bhuñjeyyumaṃ, na ca tesam maccheramalaṃ cittaṃ pariyādāya tiṭṭheyya, yo pi nesam assa carimo ālopo carimaṃ kabalaṃ tato pi na asamvibhajitvā bhuñjeyyumaṃ” ti ādi.

*Etam atthavasam* *ñatvā* ti etam dānassa mahapphalabhāvasamkhātāñ c’ eva sammāsambodhiyā paccayabhāvasamkhātāñ ca atthavasam kāraṇam jānitvā. *Na paṭikkamāmi dānato* ti dānapāramito isakam pi na nivattāmi abhikkhamāmi eva. Kim atthaṃ? *Sambodhim anupattiyā* ti sambodhim sabbaññutañāṇam anuppattiyatthaṃ, adhigantun ti attho.

Tadā Bodhisatto mahājanena pitari caṇḍalavāsaṃ pave-site dātabbayuttakaṃ paribbayaṃ dāpesi nivāsanāni pārupanāni ca. So pi nagaraṃ pavisitum alabhanto Bodhisatte uyyānakīlādi-atthaṃ bahigate upasaṅkamati, puttasaññāya pana na vandati, na añjalikammaṃ karoti, “ciraṃ jīva, sāmī” ti vadati. Bodhisatto pi diṭṭhadivase atirekasammanāṃ karoti. So evaṃ dhammena rajjaṃ karetvā āyupariyosāne sapaṇiso devalokaṃ pūresi.

Tadā Khaṇḍahālo Devadatto ahosi, Gotamī<sup>1</sup> devī Mahāmāyā,<sup>2</sup> Candā rājadhītā<sup>3</sup> Rāhulamātā, Vāsulo Rāhulo, Seḷā Uppalavaṇṇā, Sūro Mahākassapo, Bhaddaseno<sup>4</sup> Mahāmoggallāno, Suriyakumāro Sāriputto, Candarājā Lokanātho.

Tassa idhāpi pubbe vuttanayen’ eva yathārahaṃ sesapāramiyo niddhāretabbā. Tadā Khaṇḍahālassa kakkhala-pharusabhāvaṃ jānanto pi ajjupekkhitvā dhammena samena aṭṭassa vinicchayo, attānaṃ māretukāmass’ eva Khaṇḍahālassa tathā yaññavidhānaṃ jānitvā pi tassa upari cittappakopābhāvo, attano paṇisaṃ gahetvā pitu sattu bhavitum samattho pi mādisassa nāma garūhi virodho na yutto ti attānaṃ purisapasuṃ katvā ghātāpetukāmassa pitu ānāya avaṭṭhānaṃ, kosiyaṃ asuṃ gahetvā sisam chinditum

<sup>1</sup> J. Gotamā.

<sup>2</sup> J. drops it.

<sup>3</sup> J. Mahāmāyā.

<sup>4</sup> J. Candaseno.

upakkamante purohite attano pitari putte sabbasattesu ca mettāpharaṇena samacittatā, mahājane pitaraṃ māretum upakkamante sayam pariccajitvā tassa jīvitadānaṃ ca, divase divase Vessantaradānasadisam mahādānaṃ dadanto<sup>1</sup> pi dāne atittabhāvo, mahājanena caṇḍalesu vāsāpitassa pitu dātabbayuttakam datvā posanaṃ, mahājanaṃ puñña-kiriyaṃ patitṭhāpanan ti evamādayo guṇānubhāvā niddharetabbā ti.

Candarāja<sup>2</sup>-cariyaṃ Sattamaṃ.

### 8. SIVIRĀJACARIYAṃ

Aṭṭhame. *Ariṭṭhasavhaye nagare* ti Ariṭṭhapuranāmake nagare. *Sivi nāmaṣim*<sup>3</sup> *khattiyo* ti Sivi ti gottato evaṃ nāmako rājā ahoṣim.<sup>4</sup>

\*Atīte kira Siviraṭṭhe Ariṭṭhapuranagare Sivirāje rajjaṃ kārente Mahāsatto tassa putto hutvā nibbatti, Sivikumāro ti 'ssa nāmam akamsu.<sup>5</sup> So vayapatto Takkaṣiḷam gantvā uggahitasippo āgantvā pitu sippaṃ dassetvā uparajjaṃ labhitvā aparabhāge pitu accayena rājā hutvā agatigamaṇaṃ pahāya dasarājadhamme akopetvā<sup>6</sup> rajjaṃ kārento nagarassa catūsu dvāresu nagaramajjhe nivesanadvāre ti cha dānasālāyo kāretvā devasikaṃ cha sataṣaḥsapariccāgena mahādānaṃ pavattesi. Aṭṭhami-cātuddasi-panṇarasīsu<sup>7</sup> sayam<sup>8</sup> dānasālaṃ gantvā dānaggam<sup>9</sup> oloketi.<sup>10</sup>

So ekadā puṇṇamadvase pāto 'va samussitasetacchatte rājpallaṅke nisinno attanā<sup>11</sup> dinnadānaṃ āvajjento bāhira-vatthum attanā adinnaṃ nāma adisvā "na maṃ bāhirakadānaṃ tathā cittaṃ toseti yathā ajjhattikadānaṃ; aho! vata mama<sup>12</sup> dānasālaṃ gatakāle koci yācako bāhira-vatthum

\* Cp. Sivi-Jātaka (F. No. 499); Sivirāja-Jātaka (*Siamese ed.*).

<sup>1</sup> Si, Si, dadato.

<sup>2</sup> CT. Candakumāra-.

<sup>3</sup> CT. nāmāsi.

<sup>4</sup> Si, ahosi.

<sup>5</sup> J. karimsu.

<sup>6</sup> J. adds dhammena.

<sup>7</sup> B. -catuddasipannarasīsu; J. -catuddasapannarasesu.

<sup>8</sup> J. niccam.

<sup>9</sup> J. dānaṃ.

<sup>10</sup> J. olokesi.

<sup>11</sup> B. attano.

<sup>12</sup> Si, Si, maṃ.

ayācitvā ajjhattikam eva yāceyya, ahaṃ hi sace me koci sarīre maṃsaṃ vā lohitam vā sisam vā hadayamaṃsaṃ vā akkhīni vā upaḍḍhasarīraṃ vā sakalam eva vā attabhāvaṃ dāsabhāvena yāceyya, taṃ tad' eva 'ssa adhippāyaṃ pūrento dātum sakkomī" ti cintesi. Pāliyaṃ pana akkhīnam eva vasena āgataṃ. Tena vuttaṃ:

1. "Nisajja pāsādavare evaṃ cintes' ahan tadā:

yaṃ kiñci mānusaṃ dānam adinnaṃ me na vijjati,  
yo pi yāceyya maṃ cakkhum dadeyyam avikampito"  
ti.

Tattha mānusaṃ dānaṃ ti pakatimanussehi dātabbam dānam annapānādi. Evam pana Mahāsattassa ulāre dān'ajjhāsaye uppanne Sakkassa paṇḍukambalasilāsanam uphākāraṃ dassesi. So tassa kāraṇam āvajjento Bodhisattassa ajjhāsayaṃ disvā "Sivirājā, 'ajja sampattayācaka'<sup>1</sup> cakkhūni yācanti, cakkhūni nesam uppāṭetvā dassāmi" ti cintesi" ti Sakko devaparisāya vatvā "so sakkhissati nu kho taṃ dātum, udāhu no ti; vīmaṃsissāmi tāva na" ti Bodhisatte soḷasahi gandhodakaghaṭehi nahātvā sabbālaṅkārehi pati-  
maṇḍite alaṅkatahatthikkhandhavaragate dānaggaṃ gacchante jarājiṇṇo andhabrahmaṇo viya hutvā tassa cakkhupathe ekasmim unnatappadese ubho hatthe pasāretvā rājānaṃ jayāpetvā ṭhito Bodhisattena tadabhimukhaṃ vāraṇaṃ pesetvā "brahmaṇa, kim icchissasi" ti pucchito "tava dān'ajjhāsayaṃ nissāya samuggatena<sup>2</sup> kittighosena sakalalokasannivāso nirantaro<sup>3</sup> phuṭṭo,<sup>4</sup> ahañ ca andho, tasmā taṃ yācāmi" ti upacāravasena ekaṃ cakkhum yāci. Tena vuttaṃ: "Mama saṅkappam aññāya . . . pe . . . tvam pi ekena yāpayā" ti.

Tattha cintento vividhaṃ dānaṃ ti attanā dinnam vividhaṃ dānaṃ cintento dānaṃ vā attanā dinnam vividhaṃ bāhiraṃ deyyadhammaṃ cintento. Adeyyaṃ so na passatī ti bāhiraṃ viya ajjhattikavatthum pi adeyyaṃ dātum asakkuṇeyyaṃ na passati; cakkhūni pi uppāṭetvā dassāmi ti cintesin ti adhippāyo. Tathā nu vitathā n' etaṃ ti etaṃ ajjhattika-

<sup>1</sup> J. -yācaka.

<sup>2</sup> B. nirantaraṃ.

<sup>3</sup> J. samuggagatena.

<sup>4</sup> J. drops it.

vatthuno pi adeyyassa adassanam deyyabhāven' eva dassanam vitatham saccam nu kho udāhu asaccan ti attho. *So tadā paggahevāna vāmaṃ dakkhiṇabāhu ca ti vāmaḥūṃ dakkhiṇabāhuñ<sup>1</sup> ca paggahevā ubho bāhū ukkhipitvā ti attho. Raṭṭhavaḍḍhanā<sup>2</sup> ti raṭṭhavaḍḍhikara. Tvam pi ekena yāpayā<sup>3</sup> ti ekena cakkhunā samavisamaṃ passanto sakam attabhāvaṃ tvaṃ yāpehi; aham pi bhavato laddhena ekena yāpemi ti dasseti.*

Taṃ sutvā Mahāsatto tuṭṭhamānaso "idān' evāhaṃ pāsāde<sup>3</sup> nisinno evaṃ cintetvā āgato ayañ ca me cittaṃ ñatvā viya cakkhuṃ yācati, aho! vata me lābhā, ajja me manoratho matthakaṃ pāpuṇissati, adinnapubbaṃ vata dānaṃ dassāmi" ti ussāhajāto ahosi. Tam atthaṃ pakāsento Satthā āha:

2. "Tassāhaṃ vacanaṃ sutvā haṭṭho saṃviggamānaso, katañjali vedajāto idaṃ vacanaṃ abravim:<sup>4</sup>
3. Idānāhaṃ cintayitvāna pāsādato idhāgato, tvaṃ mama cittaṃ aññāya nettaṃ yācitum āgato.
4. Aho! me mānaṣaṃ siddhaṃ, saṅkappo paripūrito, adinnapubbaṃ dānavaram ajja dassāmi yācake" ti.

Tattha *tassā* ti tassa brāhmaṇaparūpadharassa Sakkassa. *Haṭṭho* ti tuṭṭho. *Saṃviggamānaso* ti mama cittaṃ jānitvā viya iminā brāhmaṇena cakkhuṃ yācitam ettakaṃ kālam evaṃ cintetvā pamajjito vata 'mhi ti saṃviggacitto. *Vedajāto* ti jātapitipāmuḃjo. *Abravin* ti abhāsim. *Mānaṣan* ti manasibhavaṃ mānaṣaṃ dān'ajjhāsayo; cakkhuṃ dassāmi ti uppannadān'ajjhāsayo ti attho. *Saṅkappo* ti manoratho. *Paripūrito* ti paripuṇṇo.

Atha Bodhisatto cintesi: "ayaṃ brāhmaṇo mama cittācāraṃ ñatvā viya duccajam pi cakkhuṃ maṃ yācati, siyā nu kho kāyaci devatāya anusitṭho bhavissati pucchissāmi tāva nan" ti cintetvā taṃ brāhmaṇaṃ pucchi. Tenāha Bhagavā Jātakadesanāya:

5. "Kenānusiṭṭho idha-m-āgato 'si vaṇibbaka,<sup>5</sup> cakkhupathāni yācitum

<sup>1</sup> Si, Si, dakkhiṇaṃ bāhuñ.

<sup>2</sup> B. pāsādehi.

<sup>3</sup> Si, Si, abravi.

<sup>4</sup> CT. -raṭṭhavaḍḍhanam.

<sup>5</sup> B. vanibbaka.



suduccajam yācasi<sup>1</sup> uttamaṅgam  
yam āhu nettaṃ purisena duccajan<sup>2</sup> ti.<sup>3</sup>

Taṃ sutvā brāhmaṇarūpadharo Sakko āha:

6. "Yam āhu devesu Sujampatī ti  
Maghavā ti tam<sup>3</sup> āhu manussaloke,  
tenānusiṭṭho idha-m-āgato 'smi  
vaṇibbako cakkhupathāni yācitum.
7. Vaṇibbato<sup>4</sup> mayham<sup>5</sup> vaṇim<sup>6</sup> anuttaraṃ  
dadāhi me cakkhupathāni yācito,  
dadāhi me cakkhupatham anuttaraṃ  
yam āhu nettaṃ purisena duccajan<sup>7</sup> ti.<sup>3</sup>

Mahāsatto āha:

8. "Yena atthena āgañchi yam attham abhipatthayaṃ  
te te ijjhantu<sup>8</sup> saṅkappā, labha cakkhūni, brāhmaṇa.
9. Ekan te yācamānassa ubhayāni dadāmi' ahaṃ,  
sacakkhumā gaccha, janassa pekkhato  
yad icchase<sup>9</sup> tvaṃ tad<sup>10</sup> te samijjhatū<sup>11</sup> ti.<sup>2</sup>

Tattha vaṇibbako<sup>12</sup> ti tam ālapati. Cakkhupathāni<sup>13</sup> ti dassa-  
nassa pathahhāvato cakkhūnam eva taṃ nāmaṃ. Yam  
āhu ti yam loke duccajan ti kathenti. Vaṇibbato<sup>11</sup> ti yācan-  
tassa. Vaṇin ti yācanam.

Te te ti te tava tassa andhassa<sup>12</sup> saṅkappā. Sacakkhumā ti  
so tvaṃ mama cakkhūhi cakkhumā hutvā. Tad te samij-  
jhatū ti yam tvaṃ mama santikā<sup>13</sup> icchasi tan te samijjhatu.

Rājā ettakaṃ kathetvā "ayaṃ brāhmaṇo Sakkena anu-  
siṭṭho "idhāgato 'smi" ti bhaṇati, nūna imassa iminā upā-  
yena cakkhusampajjissati ti űatvā idh' eva mayā cakkhūni  
uppāṭetvā dātum asāruppan" ti cintetvā brāhmaṇam ādāya  
antepuram<sup>14</sup> gantvā rājāsane nisīditvā Sīvakaṃ<sup>15</sup> nāma  
vejjaṃ pakkosāpesi. Atha "amhākaṃ kira rājā akkhīni  
uppāṭetvā brāhmaṇassa dātukāmo" ti sakalanagare ekako-

<sup>1</sup> Si, Si, icchasi.

<sup>2</sup> Sivi-Jāt.

<sup>3</sup> J. nam.

<sup>4</sup> J. vaṇibbako.

<sup>5</sup> J. mayha.

<sup>6</sup> Si, Si, vaṇim.

<sup>7</sup> J. duccayan.

<sup>8</sup> Si, nijjhantu.

<sup>9</sup> B. icchasi.

<sup>10</sup> J. tan.

<sup>11</sup> J. vaṇibbako.

<sup>12</sup> Si, attha.

<sup>13</sup> Si, santikam.

<sup>14</sup> Si, Si, antepuram.

<sup>15</sup> B. Sīvikaṃ.

lāhalam ahosi. Atha naṃ rañño ñātisenāpati-ādayo rāja-vallabhā amaccā pārisajjā nāgarā orodhā ca sabbe sannipatitvā nānā upāyehi nivāresuṃ. Rājāpi ne anuvāresi Tenāha:

10. “ Mā no, deva, adā cakkhuṃ, mā no sabbe parakkari,<sup>1</sup>  
dhanam dehi, mahārāja, muttā veḷuriyā<sup>2</sup> bahū.<sup>3</sup>
11. Yutte, deva, rathe dehi ājāñīye alaṅkate,  
nāge dehi, mahārāja, hemakappanivāsaye.<sup>4</sup>
12. Yathā taṃ<sup>5</sup> Sivayo sabbe sayoggā sarathā saha,<sup>6</sup>  
samantā parikareyyuṃ evaṃ dehi rathesabhā ” ti.<sup>10</sup>

Atha rājā tisso gāthā abhāsi:

13. “ Yo ve dassan ti vatvāna adāne kurute mano,  
bhummaṃ<sup>7</sup> so patitaṃ pāsam gīvāya paṭimuṇcati.<sup>8</sup>
14. Yo ve dassan ti vatvāna adāne kurute mano,  
pāpā pāpataro hoti sampatto Yamasādanam.<sup>9</sup>
15. Yaṃ hi yāce taṃ hi dade, yaṃ na yāce na taṃ dade,  
svāham tam eva dassāmi yaṃ maṃ yācati brāhmaṇo ” ti.<sup>10</sup>

Tattha mā no devā ti no ti nipātamattaṃ; deva, mā cakkhuṃ adāsi. Mā no sabbe parakkari ti amhe sabbe mā pariccaji. Akkhūsu hi dinnesu tvam rajjam na karissasi. Evaṃ tathā mayam pariccattā nāma bhavissāmā ti adhippāyena evam āhamsu. Parikareyyuṃ ti parivāreyyuṃ. Evaṃ dehi ti yathā tam avikalacakkhuṃ Sivayo ciraṃ parivāreyyuṃ evaṃ dehi, dhanam assa dehi, mā akkhūni, cakkhūsu hi dinnesu na tvam Sivihi attānam parivāressati ti dasseti. Paṭimuṇcati ti paṭipaveseti. Pāpā pāpataro hoti ti lāmakā lāmakataro nāma hoti. Sampatto Yamasādanam ti Yamassa ānāpavattiṭṭhānam Ussadanirayam eso<sup>11</sup> patto nāma hoti. Yaṃ hi yāce ti yaṃ vatthum yācako yācati dāyako pi tad eva dadeyya, n’ atthi ayācitaṃ; ayañ ca brāhmaṇo cakkhuṃ maṃ yācati, na muttādikaṃ dhanam taṃ dassāmi ti vadati.

<sup>1</sup> J. parakkari.

<sup>2</sup> Si, Si, vepphariyā.

<sup>3</sup> B. bahū.

<sup>4</sup> J. -kappana-.

<sup>5</sup> J. yathā tam; Si, Si, yathāham.

<sup>6</sup> J. sadā.

<sup>7</sup> J. bhumiā.

<sup>8</sup> Si, Si, -muccati and below.

<sup>9</sup> B., Si, Si, -dhanam and below.

<sup>10</sup> Sivi-Jāt.

<sup>11</sup> B., Si, Si, esa; J. esappatto.

Atha nam āyu-ādisu “kiṃ patthetvā cakkhūni desi, devā” ti pucchimsu. Mahāpuriso “nāhaṃ diṭṭhadhammikaṃ samparāyikaṃ ca sampattiṃ patthetvā demi. Api ca bodhisattānaṃ āciṇṇasamāciṇṇo porāṇakamaggo eso<sup>1</sup> yadidaṃ dānapāramipūraṇaṃ nāmā” ti āha. Tena vuttam:

16. “Āyun nu vannaṃ nu sukhaṃ balān nu  
kiṃ patthayāno nu,<sup>2</sup> janinda, desi?

17. Kathaṃ hi rājā Sivinam anuttaro  
cakkhūni dajjā paralokahetu?

18. Na vāhaṃ etaṃ yasaṃ dadāmi,  
na puttā icche na dhaṇaṃ na raṭṭhaṃ.

19. Sataṃ ca dhammo carito purāṇo  
icc’ eva dāne ramate<sup>3</sup> mano mama<sup>4</sup>” ti.<sup>5</sup>

Tattha *paralokahetu* ti mahārāja, kathaṃ nāma tumhādiso paṇḍito puriso Sakkasampattisadisāṃ sandiṭṭhikāṃ issariyaṃ pahāya paralokahetu cakkhūni dadeyyā ti. Na vāhaṃ ti na ve ahaṃ. *Yasaṃ* ti dibbassa vā mānussa vā issariyassa kāraṇā; api c’ etaṃ bodhisattānaṃ dhammo Buddha-kārako *carito*<sup>6</sup> ācarito āciṇṇo purātano iccevaṃ ādinā kāraṇena dāne yeva idiso mama *mano* nirato ti.

Evaṃ ca pana vatvā rājā amacce saññāpetvā Sīvakaṃ vejjaṃ āṇāpesi: “ehi, Sīvaka, mama ubho pi akkhini imassa brāhmaṇassa dātuṃ siḡhaṃ uppāṭetvā hatthe patitṭhāpehi” ti. Tena vuttam:

20. “Ehi, Sīvaka, utṭhehi, mā dantayi,<sup>7</sup> mā pavedhayi,  
ubho pi nayanam<sup>8</sup> dehi uppāṭetvā vaṇibbake.”

21. Tato so codito mayhaṃ Sīvako vacanaṃkaro  
uddharitvāna pādāsi tālamiñjaṃ va yācake” ti.

Tattha *utṭhehi* ti utṭhānaviriyaṃ karohi; imasmiṃ mama cakkhudāne sahāyakiccaṃ karohi ti dasseti. *Mā dantayi* ti mā cirāyi; ayaṃ hi atidullabho cirakālaṃ patthito mayā uttamo dānakkhaṇo paṭiladdho, so mā cirajjhī ti adhippāyo. *Mā pavedhayi* ti amhākaṃ rañño cakkhūni uppāṭemi ti cittutrāsavasena mā vēdhayi, sarīrakampaṃ mā āpajji.

<sup>1</sup> B., Si, Si, esa.

<sup>2</sup> B. ramati.

<sup>3</sup> *Sivi-Jāt.*

<sup>4</sup> CT. nāyane.

<sup>5</sup> Si, na.

<sup>6</sup> B. mamā.

<sup>7</sup> B. adds ti.

<sup>8</sup> Si, dandhahi.

<sup>9</sup> CT. tibbake and below.

*Ubho pi nayanān* ti *ubho pi nayanē*. *Vanibbake* ti *yācakkassa*. *Mayhan* ti *mayā*. *Uddharitvāna pādāsi* ti *so vejjo rañño akkhikūpato ubho pi akkhīni uppāṭetvā rañño hatthe adāsi*; *dento ca na<sup>1</sup> satthakena uddharitvā adāsi*.

So hi cintesi: “*ayuttam mādisassa susikkhitavejjassa<sup>2</sup> rañño akkhīsu satthapātanan ti bhesajjāni ghaṃsitvā<sup>3</sup> bhesajjacuṇṇena nīluppale<sup>4</sup> paribhāvetvā dakkhiṇ’ akkhiṃ upasiṅghāpesi. Akkhi parivatti,<sup>5</sup> dukkhā vedanā uppajji. So paribhāvetvā puna upasiṅghāpesi. Akkhi akkhikūpato muñci. Balavatarā vedanā udapādi. Tatiyavāre khara-taram paribhāvetvā upanāmesi. Akkhi osadhabalena paribhamitvā akkhikūpato nikkhamitvā nihārusuttakena<sup>6</sup> olambamānam aṭṭhāsi. Adhimattā vedanā udapādi, lohitam pagghari, nivatthasāṭakā pi lohitenā temimsu. Orodhā ca amaccā ca rañño pādāmūle patitvā “deva, akkhīni mā dehi?” ti mahāparidevaṃ parideviṃsu. Rājā vedanam adhiyāsetvā “tāta, mā papañcam karī” ti āha.*

So “*sādhu, devā*” ti vāmahatthena akkhiṃ dhāretvā<sup>8</sup> dākkhiṇahatthena satthakam ādāya akkhisuttakam chinditvā akkhiṃ gahetvā Mahāsattassa hatthe ṭhapesi. So vām’akkhinā dakkhiṇ’akkhiṃ oloketvā pariccāgapītiyā abhibhūyamānadukkhavedano<sup>9</sup> “*ehi, brāhmaṇā*” ti brāhmaṇaṃ pakkosāpetvā “*mama ito akkhito<sup>10</sup> sataguṇena sahasaguṇena satasahasaguṇena samantacakkhum eva piyatarāṃ, tassa me idaṃ akkhiḍānaṃ paccayo hotū*” ti brāhmaṇassa akkhiṃ<sup>11</sup> adāsi. So tam ukkhipitvā attano akkhiṃhi ṭhapesi. Tam tassānubhāvena vikaṣitam nīluppalam viya hutvā upaṭṭhāsi.<sup>12</sup> Mahāsatto vām’akkhinā tassa tam akkhiṃ disvā “*aho sudinnaṃ mayā akkhi<sup>13</sup>-dānaṃ<sup>14</sup>*” ti antosamuggatāya pītiyā nirāntaraṃ phutṭhasarīro<sup>15</sup> hutvā aparaṃ pi adāsi. Sakko pi

<sup>1</sup> Si, *pana*.

<sup>2</sup> Si, Si, *ghaṃsetvā*.

<sup>3</sup> B., Si, Si, *nīlupphalaṃ*.

<sup>4</sup> J. -*suttana*.

<sup>5</sup> B. *akkhīni dhovitvā*.

<sup>6</sup> B., Si, Si, *cakkhuto*.

<sup>7</sup> J. *patitṭhāsi*.

<sup>8</sup> Si, Si, *drop it*.

<sup>9</sup> B. *susikkhitassa vejjassa*.

<sup>10</sup> B. *parivattitvā*.

<sup>11</sup> Si, Si, *repeat it*.

<sup>12</sup> Si, -*mānā dukkhavedanā*.

<sup>13</sup> J. *drops it*.

<sup>14</sup> Si, Si, *akkhi*.

<sup>15</sup> B., Si, Si, *phutṭha-*.

tam tath' eva katvā rājanivesanā nikkhamitvā mahājanassa olokontass' eva nagarā nikkhamitvā devalokam eva gato. Rañño na cirass' eva akkhini āvāṭabhāvam appattāni kambalabhenḍukaṃ viya ca uggatena mamsapiṇḍena pūretvā cittarūpassa viya ruhiṃsu, vedanā pacchijji.

Atha Mahāsatto katipāhaṃ pāsāde vasitvā “ kim andhasa rajjena ” ti amaccānaṃ rajjaṃ niyyādetvā<sup>1</sup> uyyānaṃ gantvā “ pabbajitvā samaṇadhammaṃ karissāmi ” ti cintetvā amaccānaṃ tam attham ārocetvā “ mukhadhovanādi dāyako eko puriso mayhaṃ santike hotu, sarīrakiccatṭhānesu pi me rajjukaṃ bandhathā ” ti vatvā sivikāya gantvā pokkharapittire rājapallāṅke nisīdi. Amaccā pi vanditvā paṭikkamimsu. Bodhisatto pi attano dānaṃ āvajjesi. Tasmim khaṇe Sakkassa āsanam uphākāram<sup>2</sup> dassesi.<sup>3</sup> Sakko tam disvā “ mahārājassa varaṃ datvā cakkhu<sup>4</sup>-paṭipākatikaṃ karissāmi ” ti Bodhisattassa samīpaṃ gantvā padasaddam akāsi. Mahāsattena ca “ ko eso ” ti vutto

22. “ Sakko 'ham asmi devindo āgato 'smi tav' antike, varaṃ varassu rāj'isi<sup>5</sup> yaṃ kiñci manas' icchasi ” ti<sup>6</sup> vatvā tena

23. “ Pahūtaṃ me dhaṇaṃ, Sakka, balaṃ<sup>7</sup> koso c'<sup>8</sup> anappako, andhassa me sato 'dāni maraṇaññeva<sup>9</sup> ruccatī ” ti<sup>6</sup> vutto.

Atha naṃ Sakko āha: “ Sivirāja, kiṃ pana tvāṃ maritukāmo hutvā maraṇaṃ rocesi udāhu andhabhāvenā ti? ” “ Andhabhāvena, devā ” ti. “ Mahārāja, dānaṃ nāma na kevalaṃ samparāyattham eva diyaṃti,<sup>10</sup> diṭṭhadhammatthāya pi paccayo hoti, tasmā tava dānapuññaṃ eva nissāya sacca-kiriyaṃ karohi, tassa balen' eva<sup>11</sup> te cakkhu uppajjissatī ” ti vutto tena hi “ mayā mahādānaṃ sudinnan ” ti vatvā sacca-kiriyaṃ karonto

<sup>1</sup> Si, Si, niyyādetvā.

<sup>2</sup> J., Si, Si, ahosi.

<sup>3</sup> J., Si, Si, rājasi.      <sup>4</sup> Sivi-Jāt.

<sup>5</sup> B. drops it.

<sup>6</sup> B. diyaṃti; Si, Si, diyyati.

<sup>7</sup> J., Si, uphaṃ.

<sup>8</sup> Si, Si, cakkhum.

<sup>9</sup> B. phalaṃ.

<sup>10</sup> B. maraṇaññeva.

<sup>11</sup> Si phalen' eva.

24. "Ye pi me<sup>1</sup> yācitum āyanti nānā gottā vaṇibbakā,  
yo pi maṃ yācate tattha so pi me manaso piyo,  
etena saccavajjena cakkhum<sup>2</sup> me upapajjathā<sup>3</sup>" ti<sup>4</sup>  
āha.

Tattha ye pi me ti ye maṃ yācitum āgacchanti tesu āga-  
tesu yo 'imaṃ nāma dehi' ti vācaṃ nicchārento maṃ yācati  
so pi me manaso piyo. Etenā ti sace mayhaṃ sabbe pi  
yācakā piyā saccam ev' etaṃ mayā vuttaṃ, etena me sacca-  
vacanena ekaṃ cakkhum upapajjathā<sup>3</sup> uppajjatū<sup>5</sup> ti.

Ath' assa vacanānantaram<sup>6</sup> eva paṭhamam cakkhum  
udapādi. Tato dutiyassa uppajjanatthāya

25. "Yaṃ maṃ so yācitum āgā<sup>7</sup> 'dehi cakkhun' ti brāh-  
maṇo,

tassa cakkhūni pādāsīm brāhmaṇassa vaṇibbato.<sup>8</sup>

26. Bhiyyo<sup>9</sup> maṃ āvisi pīti somanassaṃ c' anappakaṃ,  
etena saccavajjena dutiyaṃ me upapajjathā" ti<sup>4</sup>

āha.

Tattha yaṃ maṃ ti yo maṃ. So ti so cakkhuyācako  
brāhmaṇo. Āgā ti āgato. Vaṇibbato ti yācantassa. Maṃ  
āvisi<sup>1</sup> ti brāhmaṇassa cakkhūni datvā andhakāle pi tathā-  
rūpaṃ vedanam agañetvā "aho! sudinnaṃ me dānaṃ" ti  
paccavekkhantaṃ maṃ bhiyyo atirekatarā pīti āvisi. Soma-  
nassaṃ c'anappakaṃ ti aparimāṇaṃ somanassam uppajji.  
Etenā ti sace tadā mama anappakam. pīti-somanassam  
uppannaṃ, saccam ev' etaṃ mayā vuttaṃ, etena me sacca-  
vacanena dutiyaṃ pi cakkhum uppajjatū ti.

Taṃ khaṇaññeva dutiyaṃ pi cakkhum udapādi. Tāni  
pan' assa cakkhūni n' eva pākatikāni na dibbāni, Sakka<sup>10</sup>-  
brāhmaṇassa hi dinnacakkhum<sup>11</sup> puna pākatikaṃ kātum na  
sakkā, upahatacakkhuno<sup>12</sup> ca dibbacakkhum<sup>13</sup> nāma n' up-  
pajjati. Vuttanayena pan' assa ādimajjhapiyosānesu avi-  
parītam attano dānapīti-udāharaṇavasena nibbattāni sacca-  
pāramitā cakkhūni ti vuttāni. Tena vuttaṃ:

<sup>1</sup> J. ye maṃ.

<sup>2</sup> Si<sub>1</sub> cakkhu.

<sup>3</sup> J. upapajjetha and below.

<sup>4</sup> Sivi-Jāt.

<sup>5</sup> J. uppajjatu and below.

<sup>6</sup> Si<sub>1</sub> Si<sub>2</sub> vacanasamantaram.

<sup>7</sup> B. agā.

<sup>8</sup> J. vanibbino.

<sup>9</sup> Si<sub>1</sub> Si<sub>2</sub> bhiyo and below.

<sup>10</sup> B. athassa-.

<sup>11</sup> Si<sub>1</sub> Si<sub>2</sub> dinnam cakkhum.

<sup>12</sup> J. -vatthuno.

<sup>13</sup> Si<sub>1</sub> Si<sub>2</sub> -cakkhum.

27. “Dadamānassa dentassa dinnadānassa me sato, cittassa aññathā n’ atthi bodhiyā yeva kāraṇā” ti.

Tattha *dadamānassā* ti cakkhūni dātum vejjena uppā-  
tentassa. *Dentassā* ti uppāṭitāni tāni Sakka<sup>1</sup>brāhmaṇassa  
hatthe ṭhapentassa. *Dinnadānassā* ti cakkhum dinnavato.  
*Cittassa aññathā* ti dān’ajjhāsaya<sup>2</sup>ssa aññathābhāvo. *Bodhiyā*  
*yeva kāraṇā* ti tañ ca sabbaññutañāpass’ eva hetū ti attho.  
Sabbaññutañāpassa sudullabhatāya evaṃ sudukkaraṃ mayā  
katan ti na cakkhūnaṃ na attabhāvassa pi appiyatāyā ti  
dassento na me *dessā* ti osānagātham āha.

Tattha *attā na me na dessiyo* ti paṭhamo na-kāro nipāta-  
matto, attā na me kujjhitabbo na appiyo ti attho; “attānaṃ  
me na dessiyaṃ” ti pi pāṭho. Tass’ attho: me attānaṃ  
ahaṃ na dessiyaṃ na kujjheyyaṃ na kujjhitum arahāmi,  
na so mayā kujjhitabbo ti. “Attāpi me na dessiyo” ti  
pi paṭhanti. *Adās’ ahan* ti adāsimaṃ ahaṃ; “adā ahan” ti  
pi pāṭho.

Tadā pana Bodhisattassa saccakiriya<sup>3</sup>ya cakkhūsu uppan-  
nesu Sakka<sup>4</sup>nubhāvena sabbā rājaparisā sannipatitā va ahosi.  
Ath’ assa Sakko mahājanamajjhe ākāse ṭhatvā

28. “Dhammena bhāsita<sup>5</sup> gāthā, Sivinaṃ ratṭhavaḍḍhana,  
etāni tava nettāni dibbāni paṭidissare.”<sup>6</sup>

29. Tirokuḍḍaṃ<sup>7</sup> tiroselam samatiggaya<sup>8</sup>ha pabbataṃ,  
samantā yojanasataṃ dassanaṃ anubhontu te” ti<sup>9</sup>  
imāhi gāthāhi thutim katvā devalokam eva gato.

Bodhisatto pi mahājanaparivuto mahantena sakkārena  
nagaraṃ pavasitvā rājagehadvāre susajjite mahāmaṇḍape  
samussitasetacchatte rājapallaṅke nisinno cakkhupaṭilābhena  
tuṭṭhahatṭhapamuditānaṃ tam<sup>10</sup> datṭhum āgatānaṃ nāga-  
rānaṃ jānapadānaṃ rājaparisāya ca dhammaṃ desento

30. “Ko n’ idha vittaṃ na dadeyya<sup>11</sup> yācito  
api viṣiṭṭhaṃ supiyaṃ pi attano,  
tad ingha sabbe Sivayo<sup>12</sup> samāgatā  
dibbāni nettāni mam’ajja passatha.

<sup>1</sup> Si, adāmaṃ.

<sup>2</sup> J. -diyyare.

<sup>3</sup> B. -kuṭaṃ.

<sup>4</sup> Sivi-Jāt.

<sup>5</sup> Si, drops tam; Si, -pamudito tam.

<sup>6</sup> B. nu dadeyyaṃ.

<sup>7</sup> B. Siviyo.

31. Tirokuḍḍaṃ tiroselam samatiggayha pabbataṃ,  
samantā yojanasataṃ dassanaṃ anubhonti<sup>1</sup> me.

32. Na cāgamattā param<sup>2</sup> atthi kiñci maccānaṃ idha  
jīvite,<sup>3</sup>

datvāna mānusaṃ cakkhum laddhaṃ me cakkhum  
amānusaṃ.

33. Etam pi disvā Sivayo detha dānāni bhuñjatha,  
datvā ca bhutvā ca yathānubhāvam aninditā<sup>4</sup> saggam  
upetha<sup>5</sup> ṭhānan<sup>6</sup> ” ti<sup>6</sup>

imā gāthā abhāsi.

Tattha *Dhammena bhāsita* ti “ mahārāja, imā te gāthā  
dhammena sabhāvena va bhāsita. *Dibbānī* ti dibbānubhāva-  
yuttāni. *Paṭidissare* ti paṭidissanti. *Tirokuḍḍan* ti para-  
kuḍḍaṃ. *Tiroselan* ti paraselaṃ. *Samatiggayhā* ti atikka-  
mitvā. *Samantā* dasadisā. *Yojanasataṃ rūpa-dassanaṃ*  
*anubhontu* sādheṇtu. *Ko n’ idhā* ti ko nu idha. *Api visiṭ-  
ṭhan* ti uttamam pi samānaṃ. *Cāgamattānī* ti cāgapamāṇato  
aññaṃ param<sup>2</sup> nāma n’ atthi. *Idha jīvite* ti imasmiṃ jīva-  
loke; “ idha jīvitān ” ti pi paṭhanti. Imasmiṃ loke jīva-  
mānaṃ ti attho. *Amānusan* ti dibbacakkhum mayā laddhaṃ;  
iminā kāraṇena veditabbam etaṃ, cāgato uttamam<sup>7</sup> nāma  
n’ atthi ti. *Etam pi disvā* ti etaṃ mayā laddhaṃ dibba-  
cakkhum disvā pi.

Iti imāhi catūhi gāthāhi na kevalaṃ tasmim yeva khaṇe,  
atha kho anvaddhamāsam pi uposathe mahājanaṃ sannipā-  
tetvā dhammaṃ desesi. Taṃ sutvā mahājano dānādīni  
puññāni katvā devalokaparāyaṇo ahosi.

Tadā vejjo Ānandatthero ahosi, Sakko Anuruddhatthero,  
sesā parisā Buddhaparisā, Sivirājā Lokanātho.

Tassa idhāpi vuttanayen’ eva yathārahaṃ pāramiyo niddhā-  
retabbā. Tathā divase divase yathā adinnapubbaṃ bāhira-  
deyyadhammavattthu na hoti, evam aparimitaṃ mahādānaṃ  
pavattentassa tena aparituttassa “kathaṃ nu kho aham  
ajjhattika-vatthukaṃ<sup>8</sup> dānaṃ dadeyyaṃ, kadā nu kho koci

<sup>1</sup> B. anubhonte.

<sup>2</sup> B. varaṃ.

<sup>3</sup> B. jīvitaṃ.

<sup>4</sup> B. anindito.

<sup>5</sup> B. upehi.

<sup>6</sup> *Sivi-Jāt.*

<sup>7</sup> Si, aññaṃ param.

<sup>8</sup> Si, ajjhattikaṃ.



maṃ āgantvā ajjhattikaṃ deyyadhammaṃ yāceyya, ahaṃ hi sace koci yācako me hadayaṃaṃsassa nāmaṃ gaṇheyya kaṇayena<sup>1</sup> naṃ niharitvā paṣanna-udakato sanāḷaṃ padumaṃ uddharanto viya lohitaṃbinduṃ paggharantaṃ hadayaṃ niharitvā dassāmi; sace sarīraṃaṃsassa nāmaṃ gaṇheyya, avalekhanena tālaguḷapaṭalam uppāṭento viya sarīraṃaṃsam uppāṭetvā dassāmi; sace lohitaṃsassa nāmaṃ gaṇheyya, asinā vijjhितvā yantaṃ mukhe vā patitvā upanītaṃ bhājanam pūretvā lohitaṃ dassāmi; sace pana koci 'gehe me kammaṃ nappavattati tattha me dāsakammaṃ karohi' ti vadeyya, rājavesam apanetvā tassa attānaṃ sāvetvā dāsakammaṃ karissāmi; sace vā pana koci akkhīnaṃ nāmaṃ gaṇheyya, tālamiṇjaṃ niharanto viya akkhīni uppāṭetvā tassa dassāmi" ti evaṃ anañña-sādhāraṇa-vasībhāvappattānaṃ Mahābodhi-sattānaṃ ye va āveṇikā ulāratarā parivitaṃk'uppatti, cak-khuyācakaṃ labhitvā amaccapārisajjādīhi nivāriyamānassa pi tesam vacanaṃ anādiyitvā attano parivitaṃkkānuruṇaṃ paṭipattiyā ca paramapītipaṭisaṃvedanā, tassā pītimana-tāya avitathabhāvaṃ nissāya Sakkassa purato saccakiriya-karaṇaṃ, tena ca attano cakkhūnaṃ paṭipākatikabhāvo, tesaṃ ca dibbānubhāvata ti evamādayo Mahāsattassa guṇānubhāvā veditaṃbbā ti.

Sivirājacariyaṃ Aṭṭhamam.

## 9. VESSANTARARĀJACARIYAM

Navame. *Yā me ahosi janikā* ti ettha *me* ti Vessantara-bhūtaṃ attānaṃ sandhāya Satthā vadati; ten' evāha *Phusati*<sup>2</sup> *nāma khattiyā* ti tadā hi 'ssa mātā Phusati ti evaṃ nāmā khattiyāni ahosi. *Sā atītāsu jātīsu* ti sā tato anantarā-tīta-jātiyaṃ; ekatthe hi etaṃ bahuvacanaṃ. *Sakkassa mahesiyā aho*<sup>3</sup> ti sambandho. Athavā yā me ahosi janikā imasmim carimattabhāve<sup>4</sup> sā atītāsu jātīsu Phusati nāma tattha atītāya jātīya khattiyā,<sup>5</sup> tatrāham<sup>6</sup> tassā kucchimhi

<sup>1</sup> Si, Si, kanayena.

<sup>2</sup> CT. Pussati.

<sup>3</sup> CT. drops it.

<sup>4</sup> Si, purimattabhāve.

<sup>5</sup> B. khattiyattiyā.

<sup>6</sup> B. yathāham.

Vessantaro hutvā nibbattiṃ. Tato anantarāttitāya Sakkassa mahesi pi ahoṣi ti. Tatrāyaṃ ānupubbikathā:

\*Ito hi ekanavutikappe<sup>1</sup> Vipassī nāma Satthā loke udapādi. Tasmim Bandhumatīnagaram upanissāya Kheme migadāye viharante Bandhumā rājā kenaci raññā pesitaṃ mahaggaṃ candanasāram attano jeṭṭhadhitāya adāsi. Sā tena sukhumam candanacunṇam kāretvā<sup>2</sup> samuggaṃ pūretvā vihāraṃ gantvā Satthu suvaṇṇavannaṃ sarīraṃ pūjetvā sesacunṇāni Gandhakūṭiyaṃ vikiritvā “bhante, anāgate tumhādisassa Buddhassa mātā bhaveyyan” ti patthanam akāsi. Sā tato cutā tassa candanacunṇapūjāya phalena rattacandana-paripphositenā viya sarīrena devesu ca manussesu ca saṃsaraṇtī Tāvatisabhavane Sakkassa devaraṇṇo aggamaheṣi hutvā nibbatti. Ath’ assā āyupariyosāne pubbanimittesu uppannesu Sakko devarājā tassā parikkhīṇāyutaṃ ñatvā tassā anukampāya “bhadde, Phusati, dasa te vare dammi, te gaṇhassū” ti āha. Tena vuttaṃ:

1. “Tassā āyukkhayaṃ ñatvā devindo etad abravi:

dadāmi te dasavare vara,<sup>3</sup> bhadde, yad icchasi” ti.

Tattha varā ti varassu varaṃ gaṇha. *Bhadde, Phusati! Yad<sup>4</sup> icchasi* ti yaṃ tava piyaṃ taṃ<sup>5</sup> dasahi koṭṭhāsehi varaṃ, taṃ gaṇhāhi ti vadati. *Pun’ idam<sup>6</sup> abravī* ti puna idam sā attano cavanadhammatam ajānanti *kin nu me aparādh’ atthī* ti ādikam abhāsi. Sā hi pamattā hutvā attano āyukkhayaṃ ajānanti ayaṃ “varaṃ gaṇhā” ti vadanto katthaci mama uppajjanam icchatī ti ñatvā evam āha. Tattha *aparādh’ atthī* ti aparādho atthi. *Kin nu dessā ahaṃ tava* ti kiṃ kāraṇam ahaṃ tava dessā kujjhitabbā appiyā jātā. *Rammā cāvesi maṃ thānā* ti ramaṇiyā imasmā thānā cāvesi. *Vāto va dharaṇīruhan* ti yena balavā māluto viya rukkham ummūlento imasmā devalokā cāvetukāmo ’si, kin nu kāraṇam ti taṃ pucchati. *Tass’ idan* ti tassā idam. *Na c’ eva te kataṃ pāpaṃ* ti na c’ eva tayā kiñci pāpaṃ kataṃ yena te

\* Cp. Vessantara-Jātaka (F. No. 547).

<sup>1</sup> Si, Si, ekanavute kappe.

<sup>2</sup> CT. varaṃ and below.

<sup>3</sup> Si, kaṃ.

<sup>4</sup> J. adds suvaṇṇa-.

<sup>5</sup> Si, Si, yaṃ.

<sup>6</sup> CT. purindaṃ.

aparādho siyā. *Na ca me tvam asi appiyā* ti mama tvam na cāpi appiyā yena dessā nāma mama appiyā ti adhippāyo. Idāni yena adhippāyena vare dātukāmo tam dassento

2. “*Ettakam yeva te āyūṃ cavanakālo bhavissatī*” ti vatvā vare gaṇhāpento

3. “*paṭiggaṇha mayā dinne vare dasa varuttame*” ti āha.

Tattha *varuttame* ti varesu uttame aggavare. *Dinnavarā* ti vare dassāmī ti paṭiññā dānavasena dinnavarā. *Tuṭṭha-hatṭhā* ti icchitalābhaparitosena tuṭṭhā c’ eva tassa ca sikhāpattidassanena hāsavasena hatṭhā ca. *Pamoditā* ti balavapāmojjena pamoditā. *Mamam abbhantaram katvā* ti tesu varesu mam abbhantaram katvā. *Dasavare varī*<sup>1</sup> ti sā attano khīṇāyukabhāvaṃ ñatvā Sakkena varadānattham katokāsā sakala-Jambudīpatalam olokeṇti attano anucchavikaṃ Sivirañño nivesanaṃ disvā tattha tassa aggamahesibhāvo nilanettatā nilabhamukatā Phusatī ti nāmaṃ guṇavisesayutta-puttapaṭilābho anunnatakucchibhāvo alambatthanatā apalītabhāvo sukhumacchavitā vajjha-jaṇānaṃ mocanasamatthātā ti ime dasa vare gaṇhi.

Iti sā vare gahetvā tato cutā Maddarañño aggamahesiyā kucchimhi nibbatti, jāyamānā ca sā candanacunṇaparipphositena<sup>2</sup> viya sarīrena jātā. Ten’ assā nāmagahaṇadivase Phusatī tveva nāmaṃ karimsu. Sā mahantena parivārena vadḍhitvā soḷasavassakāle uttamarūpadharā ahosi. Atha naṃ Jetuttaranagare Sivimahārājaputtassa Sañjayakumārass’ atthāya ānetvā setacchattam ussāpetvā tam soḷasannam itthisahassānaṃ jeṭṭhakaṃ katvā aggamahesiṭṭhāne ṭhapesi. Tena vuttam:

4. “*Tato cutā sā Phusatī khattiye upapajjatha, Jetuttaramhi nagare Sañjayena samāgamī*” ti.<sup>3</sup>

Sā Sañjayarañño piyā ahosi manāpā. Atha Sakko āvajjento<sup>4</sup> “*mayā Phusatiyā dinnavaresu nava varā samiddhā*” ti disvā “*puttavaro na samiddho, tam pi ’ssā samijjhāpes-sāmī*” ti cintetvā Bodhisattam tadā Tāvatisadevaloke khīṇāyukaṃ disvā tassa santikaṃ gantvā “*mārissa, tayā*

<sup>1</sup> Sī, varā.

<sup>2</sup> J. -parikippena.

<sup>3</sup> Also Vessantara-Jāt.

<sup>4</sup> J. āvajjamāno.

manussaloke Sivi-Sañjaya-rañño aggamahesiyā kucchimhi paṭisandhim gaṇhituṃ vaṭṭati” ti tassa c’ eva aññesaṇi ca cavanadhammānaṃ saṭṭhisahassānaṃ devaputtānaṃ paṭiññaṃ gaṇetvā sakaṭṭhānaṃ eva gato. Mahāsatto pi tato cavitvā tatth’ uppanno, sesā devaputtā pi saṭṭhisahassānaṃ amaccānaṃ gehesu nibbattiṃsu. Mahāsatte kucchigate Phusatī devī catūsu nagaradvāresu nagaramajjhe nivesanadvāre ti cha dānasālāyo kārāpetvā devasikaṃ cha satasahassāni vissajjetvā dānaṃ dātum dohaṇi<sup>1</sup> ahoṣi. Rājā tassā dohaḷaṃ sutvā nemittake brāhmaṇe<sup>2</sup> pakkosāpetvā<sup>3</sup> pucchitvā “mahārāja, deviyā kucchimhi dānābhīrato ulāro<sup>2</sup> satto uppanno, dānena tittim na pāpuṇissati<sup>3</sup>” ti sutvā tuṭṭhamānaso vuttappakāraṃ dānaṃ paṭṭhapesi, samānabrāhmaṇa-jinnātura-kapaṇaddhika-vaṇibbaka-yācake santappesi. Bodhisattassa paṭisandhigahaṇato paṭṭhāya rañño āyassa pamāṇaṃ nāma<sup>4</sup> nāhoṣi, tassa puññānubhāvena sakala-Jambudīpe rājāno paṇṇākāraṃ paṇṇanti. Tena vuttaṃ:

5. “Yadāhaṃ Phusatiyā kucchim okkanto piyamātuyā,  
mama tejena me mātā tadā<sup>5</sup> dānaratā ahu.

6. Adhane āture jinne yācake addhike<sup>6</sup> jane,  
samāna-brāhmaṇe khīṇe deti dānaṃ akiñcane” ti.

Tattha *mama tejena* ti mama dān’ajjhāsayaṇubhāvena. *Khīṇe* ti bhogādīhi<sup>7</sup> parikkhīṇe pārijuññappatte. *Akiñcane* ti apariggahe; sabbattha visaye bhummaṃ, adhanādayo hi dānadhammassa pavattiyā visayo.

Devī mahantena parihārena gabbhaṃ dhārentī dasamāse paripunṇe nagaraṃ daṭṭhukāmā hutvā rañño ārocesi. Rājā devanagaraṃ viya nagaram alaṅkārapetvā devim rathavarāmaṃ āropetvā nagaraṃ padakkhiṇaṃ kāresi, tassā Vessavīthiyā vemajjhappattakāle<sup>8</sup> kammajavātā calimbu,<sup>9</sup> amaccā<sup>10</sup> rañño ārocesuṃ.<sup>11</sup> So Vessavīthiyaṃ<sup>12</sup> yev’ assā<sup>13</sup> sūtigharaṃ

<sup>1</sup> J. dātukāmā.

<sup>2</sup> J. gamissati.

<sup>3</sup> CT. sadā.

<sup>4</sup> J. vemajjhaṃ pattakāle; B., Si<sub>1</sub> Si<sub>2</sub> majjhappatta-.

<sup>5</sup> Si<sub>1</sub> paharimbu.

<sup>6</sup> J. drops it.

<sup>7</sup> J. Vessavīthiyā and below.

<sup>8</sup> J. drops them.

<sup>9</sup> Si<sub>1</sub> Si<sub>2</sub> drop it.

<sup>10</sup> Si<sub>1</sub> bhogādini.

<sup>11</sup> J. ārocayimbu.

<sup>12</sup> J. tassā.

kāretvā<sup>1</sup> ārakkhaṃ gaṇhāpesi. Sā tattha puttaṃ vijāyi. Tenāha:

7. “Dasamāse dhārayitvāna karonti purapadakkhiṇaṃ, vessānaṃ vithiyā majjhe janesi Phusati mamaṃ.

8. Na mayhaṃ mattikaṃ<sup>2</sup> nāmaṃ na pi pettikasambhavaṃ,<sup>3</sup>

jāt' ettha<sup>4</sup> vessavithiyaṃ, tasmā Vessantaro ahū ” ti.<sup>5</sup>

Tattha karonte purapadakkhiṇaṃ ti devim gahetvā Sañjaya-mahārāje nagaraṃ padakkhiṇaṃ kurumāne. Vessānaṃ ti vāpijānaṃ. Na mattikaṃ nāmaṃ ti na mātu āgataṃ mātāmahādīnaṃ nāmaṃ. Pettikasambhavaṃ ti pitu idan ti pettikaṃ, sambhavati etasmā ti sambhavo, taṃ<sup>6</sup> pettikaṃ sambhavo etassā ti pettikasambhavaṃ nāmaṃ. Mātāpitu-sambandhavasena na katan ti dasseti. Jāt' ettha ti jāto ettha; “jāto 'mhi” ti pi pāṭho. Tasmā Vessantaro ahū ti yasmā tadā vessavisikhāyaṃ jāto tasmā Vessantaro nāma ahoṣi; Vessantaro ti nāmaṃ akamaṣū ti attho.

Mahāsatto mātu kucchito nikkhanto<sup>7</sup> visuddho<sup>8</sup> hutvā akkhini ummiletvā nikkhami. Nikkhantamatte eva<sup>9</sup> mātu-hatthaṃ pasāretvā “amma, dānaṃ dassāmi, atthi kiñci” ti āha. Ath' assa mātā<sup>10</sup> “tāta, yathājjhāsayam<sup>11</sup> dānaṃ dehi” ti hatthasamipe sahasatthavikaṃ ṭhāpesi. Bodhisatto hi Ummagga-Jātake imasmiṃ jātake paṇḍitaṃ attabhāve ti tisu ṭhānesu jātamatto va<sup>12</sup> kathesi. Rājā Mahāsattassa atidighādidosavajjitā madhurakhirā catusaṭṭhidhā-tiyo upaṭṭhāpesi. Tena saddhiṃ jātānaṃ saṭṭhiyā dāraka-sahasānaṃ pi dhātiyo dāpesi. So saṭṭhidārakasahashehi saddhiṃ mahantena parivārena vaḍḍhati.

Ath' assa<sup>13</sup> rājā satasahasagghanakaṃ<sup>14</sup> kumārapilāndha-naṃ kārapetvā adāsi. So catupañcavassikakāle tam omuñ-citvā dhātīnaṃ datvā puna tāhi diyaṃānaṃ na gaṇhi.<sup>15</sup>

<sup>1</sup> J. katvā.

<sup>2</sup> CT. mettikaṃ and below.

<sup>3</sup> CT. mettika-.

<sup>4</sup> CT. jāto 'mhi.

<sup>5</sup> Cp. also Vessantara-Jāt.

<sup>6</sup> Si, kaṃ.

<sup>7</sup> J. nikkhamanto.

<sup>8</sup> B. viato; J. viato.

<sup>9</sup> J. nikkhamanto yeva.

<sup>10</sup> J. drops it.

<sup>11</sup> J. -sayena.

<sup>12</sup> J. jātamatte yeva.

<sup>13</sup> Si, Si, Tassa.

<sup>14</sup> J. -gghanikaṃ.

<sup>15</sup> Si, Si, gaṇhāti.

Taṃ sutvā rājā “mama puttena dinnam sudinnam” ti vatvā aparam pi kāresi. Tam pi adāsi.<sup>1</sup> Dārakakāle yeva dhātinaṃ nava vāre piḷandhanam adāsi. Aṭṭhavassikakāle pana sayanapiṭṭhe nisinno cintesi: “Ahaṃ bāhira<sup>2</sup>-dānam eva<sup>3</sup> demi, na taṃ maṃ paritoseti. Ajjhattika-dānam dātukāmo<sup>4</sup> mhi. Sace hi maṃ koci hadayaṃ yāceyya, hadayaṃ nīharitvā dadeyyaṃ; sace akkhini yāceyya, akkhini uppāṭetvā dadeyyaṃ; sace sakalasarīra<sup>4</sup>-maṃsaṃ ruhiram pi vā yāceyya, sakalasarīrato maṃsaṃ chinditvā ruhiram pi asinā vijjhितvā dadeyyaṃ. Athāpi koci “dāso me hohi” ti maṃ vadeyya, attānaṃ tassa sāvetvā dadeyyaṃ” ti. Tass’ evaṃ sabhāvaṃ sarasaṃ<sup>5</sup> cintentassa catunahutādihika-dvijojanasatasahassabahalā ayaṃ mahāpaṭhavi udakapariyantam katvā kampi, Sinerupabbatarājā onamitvā Jetuttaranagarābhīmukho aṭṭhāsi. Tena vuttaṃ:

9. “Yadāhaṃ dārako homi jātiyā aṭṭhavassiko,  
tadā nisajja pāsāde dānam dātum vicintayim:

10. Hadayaṃ dadeyyaṃ cakkhum maṃsaṃ pi ruhiram<sup>6</sup>  
pi ca,

dadeyyaṃ kāyaṃ sāvetvā yadi koci yācaye mamaṃ.

11. Sabhāvaṃ cintayantassa akampitam asaṇṭhitam,  
akampi tattha paṭhavi Sineruvanavaṭaṃsakā” ti.<sup>7</sup>

Tattha sāvetvā ti “ajja paṭṭhāya aham imassa dāso” ti dāsabhāvaṃ sāvetvā. Yadi koci yācaye mamaṃ ti koci maṃ yadi yāceyya. Sabhāvaṃ cintayantassa ti aviparītam attano yathābhūtaṃ sabhāvaṃ akittimaṃ yathājjhāsayam cintayantassa, mama mayi cintente ti attho. Akampitaṃ ti kampitarahitaṃ. Asaṇṭhitaṃ ti saṅkocarahitaṃ; yena hi lobhādinaṃ abodhisattānaṃ cakkhādi dāne cittutrāsasaṅkhātāṃ kampitaṃ saṅkocasaṅkhātāṃ saṇṭhitaṃ ca siyā tena vinā ti attho. Akampi ti acali. Sineruvanavaṭaṃsakā ti Sinerumhi utṭhita-Nandanavana-Phārusakavana-Missakavana-Cittalatāvanādikappakataruanaṃ Sineruanaṃ. Athavā Sineru ca Jambudīpādīsu ramaṇīyavanaṃ ca Sineruva-

<sup>1</sup> Si, Si, deti.

<sup>2</sup> B., Si, Si, drop it.

<sup>3</sup> B. sacittaṃ; J. sarasacittaṃ.

<sup>4</sup> Cp. also Vessantara-Jāt.

<sup>5</sup> B., Si, Si, bāhira-.

<sup>6</sup> B., Si, Si, sarīra.

<sup>7</sup> J. rudhiraṃ.

naṃ, taṃ vanaṃ vaṭṭamsakaṃ etiṣṣā ti Sineruvanavaṭṭamsakā; evañ ca paṭhavikampane<sup>1</sup> vattamāne madhuragam-bhīradevo gajjanto khaṇikavassaṃ vassi, vijjullatā nicchariṃsu, mahāsamuddo<sup>2</sup> ubbhijji,<sup>3</sup> Sakko devarājā apphotesi, Mahābrahmā sādhuḥkāraṃ adāsi, yāva Brahmāloka ekako-lāhalaṃ ahosi.

Mahāsatto soḷasavassakāle yeva sabbasippe<sup>4</sup> nipphattiṃ pāpuṇi. Tassa<sup>5</sup> pitā rajjaṃ dātukāmo mātaraṃ saddhiṃ mantetvā Maddarājakulato mātuladhītaraṃ Maddhiṃ nāma ānetvā soḷasannaṃ itthisahassānaṃ jeṭṭhakaṃ<sup>6</sup> aggamahe-siṃ<sup>7</sup> katvā Mahāsattaṃ rajje abhisinhi. Mahāsatto rajje patiṭṭhitakālato paṭṭhāya devasikaṃ cha satasahassāni vis-sajjetvā mahādānaṃ pavattento anvaddhamāse dānaṃ oloketum upasaṅkamati. Aparabhāge Maddidevī puttaṃ vijāyi. Taṃ kañcanajālena sampatiṇchimsu. Ten' assa Jālikumāro tveva nāmaṃ kariṃsu. Tassa padasā gamanakāle sā dhītaraṃ vijāyi. Taṃ kaṇhājīnena sampatiṇchimsu. Ten' assā Kaṇhājīnā tveva nāmaṃ kariṃsu. Tena vuttaṃ:

12. "Anvaddhamāse<sup>8</sup> paṇṇarase puṇṇamāse uposathe, Paccayaṃ<sup>9</sup> nāgaṃ āruyha dānaṃ dātum upāgamin<sup>10</sup> ti.

Tattha *anvaddhamāse* ti anu-aḍḍhamāse ti attho. *Puṇṇamāse* ti puṇṇamāsiyaṃ māsa-paripūriyā canda-paripūriyā ca samannāgate *paṇṇarase*. *Dānaṃ dātum upāgamin* ti sambandho. Tatrāyaṃ yojanā: Paccayaṃ nāgaṃ āruyha ad-dhamāse addhamāse dānaṃ dātum dānasālaṃ upāgamin. Evam upagacchanto ca yadā ekasmiṃ paṇṇarase puṇṇamāsi-uposathe dānaṃ dātum upāgamin, tadā Kāliṅgarat-thiṃsayā brāhmaṇā upagañchun man ti attho. *Paccayaṃ nāgaṃ* ti Paccayanāmakaṃ maṅgala-hatthiṃ.

Bodhisattassa hi jātadivase ekā ākāśacārini kaṇerukā abhimaṅgalasammataṃ sabbasettaṃ hatthipotakam ānetvā maṅgala-hatthiṭṭhāne ṭhapetvā pakkāmi. Tassa Mahāsat-

<sup>1</sup> Si, -kampe.

<sup>2</sup> J. ubbatti.

<sup>3</sup> J. atha.

<sup>4</sup> Si, Si, -mahesikam.

<sup>5</sup> CT. paccayaṃ.

<sup>6</sup> Si, Si, mahāsamudde.

<sup>7</sup> Si, Si, -sippānaṃ.

<sup>8</sup> J. jeṭṭhikam.

<sup>9</sup> CT. Addhaddhamāse and below.

<sup>10</sup> CT. upāgami.

taṃ paccayaṃ katvā laddhattā Paccayo tveva nāmaṃ karimsu, taṃ Paccayanāmakam opavayaṃ hatthināgam āruya dānaṃ dātum upāgamin ti. Tena vuttaṃ:

13. “ Kāliṅgaratṭhavisayā brāhmaṇā upagañchum<sup>1</sup> maṃ, āyācūṃ maṃ hatthināgam dhaññaṃaṅgalasammataṃ.

14. Avutṭhiko<sup>2</sup> janapado dubbhikkho chātako mahā, dadāhi pavaraṃ nāgaṃ sabbasetaṃ gajuttaman ” ti.

Tattha *Kāliṅgaratṭhavisayā* ti ādi gāthā heṭṭhā Kururāja-carite pi āgatā eva, tasmā tāsam attho kathāmaggo ca tattha vuttanayen’ eva veditabbo. Idha pana maṅgala-hatthino setattā *sabbasetam gajuttaman* ti vuttaṃ. Bodhisatto hatthikkhandhavaragato

15. “ Dadāmi na vikampāmi yaṃ maṃ yācanti brāhmaṇā, santaṃ nappaṭiguyhāmi,<sup>3</sup> dāne me ramate<sup>4</sup> mano ” ti attano dānābhiraṭṭiṃ pavedento

16. “ Na me yācakam anuppatte paṭikkhepo anucchavo, mā me bhijji samādānaṃ dassāmi vipulaṃ gajan ” ti paṭijānitvā hatthikkhandhato oruya analaṅkataṭṭhānam olokanattham anupariyāyitvā analaṅkataṭṭhānam adisvā kusumamissagandhodakabharitaṃ suvaṇṇabhiṅkāraṃ gahe-tvā “ bhonto ito ethā ” ti alaṅkatarajata-dāmasadisam hat-thisonḍaṃ tesam hatthe ṭhapetvā udakaṃ pātetvā alaṅka-tavāraṇam adāsi. Tena vuttaṃ:

17. “ Nāgaṃ gahetvā soṇḍāya bhiṅkāre ratanāmaye, jalaṃ hatthe ākiritvā brāhmaṇānam adāṃ gajan ” ti.

Tattha *santan* ti vijjamānaṃ deyyadhammaṃ. *Nappa-ṭiguyhāmi* ti na paṭicchādeṃi. Yo hi attano santakaṃ mayham eva hotū ti cinteti yācito vā paṭikkhipati so yāca-kānam abhimukhe ṭhitam atthato paṭicchādeti nāma. Ma-hāsatto pana attano sīsam ādiṃ katvā ajjhaṭṭikadānaṃ dātukāmo va kathaṃ bāhiraṃ paṭikkhipati. Tasmā āha: “ santaṃ nappaṭiguyhāmi ” ti. Ten’ evāha: “ dāne me ra-mate mano ” ti. Sesam heṭṭhā vutt’ attham eva.

Tassa pana hatthino catūsū<sup>5</sup> pādesu alaṅkāra cattāri

<sup>1</sup> Si, Si, upagañchu.

<sup>2</sup> CT. avutṭhito.

<sup>3</sup> CT. nappaṭiguyhāmi and below; Si, Si, na paṭiguyhāmi.

<sup>4</sup> CT. ramati and below.

<sup>5</sup> J. Tassa catūsū.



satasahassāni agghanti, ubhosu passesu alaṅkāraṁ dve sata-sahassāni, heṭṭhā udare kambalaṁ satasahassaṁ, piṭṭhiyaṁ muttājālaṁ maṇijālaṁ kañcanajālaṁ ti tīpi jālaṁ tīpi sata-sahassāni, ubho kaṇṇālaṅkāraṁ dve satasahassāni, piṭṭhiyaṁ attharaṇakambalaṁ<sup>1</sup> satasahassaṁ, kumbhālaṅkāro satasahassaṁ, tayo vaṭṭamsakā<sup>2</sup> tīpi satasahassāni, kaṇṇacūlālaṅkāro dve satasahassāni,<sup>3</sup> dvinnam dantānam alaṅkāro dve satasahassāni, soṇḍāya sovattikālaṅkāro satasahassaṁ, naṅguṭṭhālaṅkāro satasahassaṁ, ārohaṇanissēpi satasahassaṁ, bhuñjanakaṭṭhāṇaṁ satasahassaṁ ṭhapetvā anaggha-bhaṇḍam idaṁ tāva ettakaṁ<sup>4</sup> catuvīsatisatasahassāni agghati. Chattapiṭṭhiyaṁ<sup>5</sup> pana maṇi cūlāmaṇi muttāhāre maṇi aṅkuse maṇi hatthino kaṇṭhaveṭṭhanamuttāhāre maṇi hatthikumbhe maṇi<sup>6</sup> ti imāni cha anagghāni, hatthi anaggho evā ti hatthinā saddhim satta anagghāni, tāni sabbāni brāhmaṇānam adāsi. Tathā hatthino paricārakāni<sup>7</sup> pañcakulasatāni hatthimeṇḍa-hatthigopakehi saha dānena pan' assa heṭṭhā vuttanayen' eva bhūmikampādayo ahesuṁ. Tena vuttaṁ:

18. "Punāparaṁ dadantassa sabbasetam gajuttamaṁ, tadāpi paṭhavi kampi Sineruvanavaṭṭamsakā" ti.

Jātake pi vuttaṁ:

19. "Tadā 'si yaṁ bhiṃsanakaṁ tadā 'si lomahaṁsanam, hatthināge padinnamhi medinī sampaṅkampathā<sup>8</sup>" ti.<sup>9</sup>

Tassa nāgassa dānenā ti chahi anagghēhi saddhim catuvīsatisatasahassagghanika-alaṅkārabhaṇḍasahitassa tassa maṇigalahatthissa pariccāgena. Sivayo ti Sivirājakumārā c' eva Siviraṭṭhavāsino ca; "Sivayo" ti ca desanāsīsam etaṁ. Tattha hi amaccā pārisajjā brāhmaṇagahapatikā negama-jānapadā nāgarā ca sakalaraṭṭhavāsino ca Sañjayamahārājam Phusatideviṁ Maddideviṁ ca ṭhapetvā sabbe eva. Kud-dhā ti devatā vattanena Bodhisattassa kuddhā. Samāgatā ti sannipatitā.

<sup>1</sup> Si, Si, atthatakambalaṁ.

<sup>2</sup> Si, Si, vaṭṭamsakā.

<sup>3</sup> Si, Si, -kāro satasahassaṁ.

<sup>4</sup> B. adds dhanam.

<sup>5</sup> B., Si, Si, -piṭṭhiyaṁ.

<sup>6</sup> B., Si, Si, maṇicūlā maṇi muttāhāro maṇi aṅkuso hatthino kaṇṭhe veṭṭhana-muttāhārā kumbhe maṇi.

<sup>7</sup> Si, Si, paricārīkāni.

<sup>8</sup> J. sama-.

<sup>9</sup> Vessantarā-Jāt.

Te kira brāhmaṇā hatthiṃ labhivā tam abhirūhitvā mahādvārena pavisitvā nagaramajjhena pāyimsu. Mahājanena ca “ambho brāhmaṇā, amhākaṃ hatthi kuto abhirūho” ti vutte “Vessantaramahārājena no hatthi dinno, ke tumhe” ti hatthavikārādīhi ghaṭento agamaṃsu. Atha amacce ādiṃ katvā mahājanā rājadvāre sannipatitvā “rañña nāma brāhmaṇānaṃ dhanam vā dhaññaṃ vā khettaṃ vā vatthum vā dāsīdāsaparivāraṃ vā dātappaṃ siyā, kathaṃ hi nāmāyaṃ Vessantaramahārājā rājārahaṃ maṅgalahatthiṃ dassati, na idāni evaṃ rajjaṃ vināsetum dassāma” ti ujjhāyitvā Sañjayassa mahārājassa tam attham ārocetvā tena anunayamānā ananuyantā agamaṃsu. Kevalam pana

20. “Mā naṃ daṇḍena satthena, na hi so bandhanāraho, pabbājehi ca naṃ raṭṭhā, Vaṅke vasatu pabbate” ti<sup>1</sup> vadimsu. Tena vuttaṃ:

21. “Pabbājesum sakā raṭṭhā Vaṅkaṃ gacchatu pabbatan” ti.

Tattha *pabbājesun* ti rajjato bahi-vāsathāya ussukkam akaṃsu.

Rājāpi “mahā kho ayaṃ paṭipakkho, handa mama putto katipāhaṃ rajjato bahi vasatū” ti cintetvā

22. “Eso ce Sivinaṃ chando chandaṃ nappanudāmasa, imaṃ so vasatu rattim kāme ca paribhuñjatu.

23. Tato ratyā vyavasāne<sup>2</sup> suriyass’ uggamanam pati, samaggā Sivayo hutvā raṭṭhā pabbājayantu tan” ti<sup>1</sup> vatvā puttassa santike kattāraṃ pesesi: “imaṃ pavattim mama puttassa ārocehi” ti. So tathā akāsi.

Mahāsatto pi taṃ sutvā

24. “Kismiṃ me Sivayo kuddhā, nāhaṃ<sup>3</sup> passāmi dukkaṭaṃ,

taṃ me, katte, viyācikkha, kasmā pabbājanti maṇ” ti<sup>1</sup> kāraṇaṃ pucchi. Tena “tumahākaṃ hatthidānenā” ti vutte somanassappatto hutvā

25. “Hadaayaṃ cakkhum ahaṃ dajjaṃ kim me bāhiraṃ dhanam,

hiraññaṃ vā suvaṇṇaṃ vā muttā veḷuriyā maṇi.

<sup>1</sup> *Vessantara-Jāt.*

<sup>2</sup> B. vivasāne; J. vivasane.

<sup>3</sup> B., Si, Si, yo na.

26. Dakkhiṇaṃ vā p' ahaṃ<sup>1</sup> bāhuṃ disvā yācakam āgate dadeyyaṃ, na vikampeyyaṃ, dāne me ramate<sup>2</sup> mano.

27. Kāmaṃ maṃ Sivayo sabbe pabbājentu hanantu vā, n' eva dānā viramissaṃ, kāmaṃ chindantu sattadhā" ti<sup>3</sup> vatvā "nāgarā me ekadivasaṃ dānaṃ dātum okāsaṃ dentu, sve dānaṃ datvā tatiyadivase gamissāmi" ti vatvā kattāraṃ tesam santikaṃ pesetvā "ahaṃ sve sattasatakaṃ nāma mahādānaṃ dassāmi, satta hatthisatāni satta assasatāni satta rathasatāni satta itthisatāni satta dāsasatāni satta dāsīsātāni satta dhenusatāni paṭiyādehi, nānappakāraṇi ca annapānādi sabbam dātabbayuttakam upaṭṭhāpehi"<sup>4</sup> ti sabbakammikam amaccam ānāpetvā ekako va Maddideviyā vasanaṭṭhānaṃ gantvā "bhadde Maddi, anugāmikanidhiṃ nidahāma,<sup>5</sup> silavantesu dadeyyāsi" ti tam pi dāne niyojtvā tassā attano gamanakāraṇam ācikkhitvā "ahaṃ vanaṃ vasanaṭṭhāya gamissāmi, tvam idh' eva anukkaṇṭhitā vasāhi" ti āha. Sā "nāhaṃ, mahārāja, tumhehi vinā ekadivasaṃ pi vasissāmi" ti āha.

Dutiyadivase sattasatakaṃ mahādānaṃ pavattesi. Tassa sattasatakaṃ dānaṃ dentass' eva sāyam ahosi. Alaṅkatarathena mātupitūnaṃ vasanaṭṭhānaṃ gantvā "ahaṃ sve gamissāmi" ti te āpucchitvā akāmakānaṃ tesam assumukhānaṃ rodantānaṃ yeva vanditvā padakkhiṇaṃ katvā tato nikkhamitvā taṃ divasaṃ attano niveṣane vasitvā puna divase "gamissāmi" ti pāsādato otari. Maddidevi sassu-sasurehi nānāyehi yācitvā nivattiyamānā pi tesam pi vacanam anādiyitvā te vanditvā padakkhiṇaṃ katvā ses' itthiyo oloketvā dve putte ādāya Vessantarassa paṭhamataraṃ gantvā rathe aṭṭhāsi.

Mahāpuriso ratham abhirūhitvā rathe ṭhito mahājanam āpucchitvā "appamattā dānādīni puññāni karoṭhā" ti ovādam assa datvā nagarato nikkhami. Bodhisattassa mātā "putto me dānavitakko dānaṃ detū" ti ābharaṇehi saddhiṃ satta ratanapūrāṇi sakaṭāni ubhosu passesu pesesi. So pi attano kāyārūḷham eva ābharaṇabhaṇḍaṃ omuñcitvā<sup>6</sup>

<sup>1</sup> B., Si, Si, dakkhiṇaṃ vāmaham; J. adakkhiṇaṃ vā p' ahaṃ.

<sup>2</sup> J. ramati. <sup>3</sup> Vessantara-Jāt.

<sup>4</sup> Si, upaṭṭhāpehi.

<sup>5</sup> Si, Si, add ti.

<sup>6</sup> B., Si, Si, drop it.

sampattayācakānam aṭṭhārasavāre datvā sesaṃ sabbam adāsi, nagarā nikkhamitvā va parivattitvā<sup>1</sup> oloketukāmo ahosi. Ath' assa puññāubhāvena<sup>2</sup> rathappamāṇe ṭhāne mahāpaṭhavī bhijjitvā parivattitvā rathaṃ nagarābhimukham akāsi. So mātāpitūnaṃ vasaṇaṭṭhānam olokesi, tena kāruñṇena<sup>3</sup> paṭhavīkampō ahosi. Tena vuttaṃ: "Tesam niccubhamānānaṃ" ti ādi.

Tattha *niccubhamānānaṃ* ti tesu Sivisu nikkadḍhantesu pabbājentesū ti attho; tesam vā nikkhamantānaṃ. *Mahādānaṃ pavattetuṃ* ti sattasatakamahādānaṃ dātuṃ. *Āyācissan* ti yāciṃ. *Āyācayitvā*<sup>4</sup> ti ghoṣāpetvā. *Kaṇṇabherin*<sup>5</sup> ti yugalamahābheriṃ. *Dadāmi* ahaṃ. *Ath' etthā* ti ath' evaṃ dāne diyaṃāne etasmiṃ dānagge. *Tumulo* ti ekakolāhalabhūto.<sup>6</sup> *Bheravo* ti bhayāvaho; mahāsattaṃ ṭhapetvā aññesaṃ so bhayaṃ janeti, tassa bhayanānākāraṃ dassetuṃ "dānena man" ti ādi vuttaṃ. Imaṃ Vessantaramahārājaṃ *dānena* hetunā Sivayo raṭṭhato *nīharanti* pabbājenti. Tathāpi *puna* evarūpaṃ dānaṃ deti ayan ti. Idāni taṃ dānaṃ dassetuṃ "hatthi"<sup>7</sup> ti gātham āha. Tattha *gavan* ti dhenū. *Catuvāhiṃ rathaṃ datvā* ti vahantī ti vāhino, assā; caturo ājaññasindhava rathāñ ca<sup>8</sup> brāhmaṇānaṃ datvā ti attho.

Mahāsatto hi tathā nagarato nikkhamanto sahaajāte saṭṭhisahasase amacce ca sesajanañ ca assupunnamukham anubaddhaṃ<sup>9</sup> nivattetvā rathaṃ pājento Maddim āha: "Sace, bhadde, pacchato yācakā āgacchanti upadhāreyyāsi" ti. Sā olokentī nisīdi. Ath' assa sattasataka-mahādānaṃ gamanakāle katadānañ ca sampāpupitum asakkontā cattāro brāhmaṇā āgantvā "Vessantaro kuhin" ti pucchitvā "dānaṃ datvā rathena gato" ti vutte "asse yācissāmā" ti anubandhimsu. Maddi te āgacchante disvā "yācakā, devā" ti ārocesi. Mahāsatto rathaṃ ṭhapesi. Te āgantvā asse yāciṃsu. Mahāsatto asse adāsi. Te te gahetvā gatā.

<sup>1</sup> B., Si, Si, nibattitvā.

<sup>2</sup> J. kāraṇena.

<sup>3</sup> Si, taṭṭhā-; Si, kaṇṇha-.

<sup>4</sup> Si, Si, hatthin.

<sup>5</sup> Si, -bandhantaṃ; Si, -bandhaṃ.

<sup>6</sup> J. manam paṭicca.

<sup>7</sup> Si, Si, āsāvayitvā.

<sup>8</sup> Si, Si, -kolāhali-.

<sup>9</sup> Si, va.

Assesu pana dinnesu rathadhuram ākāse yeva aṭṭhāsi. Atha cattāro devaputtā rohitamigavaṇṇena āgantvā rathadhuram sampatichitvā agamaṃsu. Mahāsatto tesaṃ devaputtabhāvaṃ ñatvā

28. “Ingha, Maddi, nisāmehi, cittarūpaṃ va dissati, migā rohitavaṇṇena<sup>1</sup> dakkhiṇ’assā vahanti man” ti<sup>2</sup> Maddiyā āha.

‘Tattha cittarūpaṃ vā ti acchariyarūpaṃ viya; dakkhiṇ’assā ti susikkhitā assā viya maṃ vahanti.

Atha nam evaṃ gacchantam aparo brāhmaṇo āgantvā rathaṃ yāci. Mahāsatto puttadāram otāretvā ratham adāsi. Rathe dinne devaputtā antaradhāyimsu. Tato paṭṭhāya pana sabbe pattikā va ahesuṃ. Atha Mahāsatto “Maddi, tvam Kaṇhājinam gaṇhāhi, ahaṃ Jālikumāraṃ gaṇhāmi” ti ubho pi dve dārake aṅkenādāya aññamaññaṃ piyasallāpā paṭipatham āgacchante manusse Vaṅkapabbatassa maggaṃ pucchantā sayam eva onatesu phalarukkhesu phalāni dārakānaṃ dadantā atthakāmāhi devatāhi maggassa saṃkhipitattā tadah’ eva Cetaṛaṭṭham<sup>3</sup> sampāpupimsu. Tena vuttam: “Catuvāhiṃ rathaṃ datvā” ti ādi.

Tattha *ṭhatvā cātumahāpathe* ti attano gamanamaggena passato āgatena tena brāhmaṇena āgatamaggena ca vinivijjhivā gataṭṭhānattā catukkasaṅkhāte cātumahāpathe ṭhatvā tassa brāhmaṇassa rathaṃ datvā. *Ekākiyo* ti amaccasevakādi sahāyābhāvena ekako; ten’ evāha: “*adutiyo*” ti. *Maddidevim idam*<sup>4</sup> *abraviṃ*<sup>5</sup> ti Maddidevim idam abhāsim<sup>6</sup>; padumaṃ viya puṇḍarikaṃ viya Kaṇhājinam aggahesi. *Abhiṇātā* ti jātisampannā. *Visamasaman* ti visamaṃ samañ ca bhūmippadesaṃ. *Enti*<sup>7</sup> ti āgacchanti. *Anumagge paṭipathe* ti anupathe vā paṭipathe vā ti, vā-saddassa lopo daṭṭhabbo. *Karuṇa* ti bhāvanapūṃsakaniddeso karuṇāyitat-taṃ ti attho. *Dukkhaṃ te paṭivedanti* ti ime evaṃ sukkumālā padasā gacchanti, “dūre va ito Vaṅkapabbato” ti te tadā aṃhesu kāruṇṇavasena attanā dukkhaṃ paṭilabhanti tathā

<sup>1</sup> J. migarohicca-.

<sup>2</sup> B. Jeta-; Si, Si, Ceti-.

<sup>3</sup> Si, Si, abhāsi.

<sup>4</sup> *Vessantara-Jāt.*

<sup>5</sup> Si, tad.

<sup>6</sup> CT. yanti.

<sup>7</sup> Si, Si, abravī.

attano upā<sup>2</sup>nnadukkhāṃ paṭivedenti vā ti attho. *Pavane* ti mahāvane. *Phalite*<sup>1</sup> ti phalavane. *Ubbhidhā*<sup>2</sup> ti uddham uggatā uccā upagacchanti. *Dārake* ti yathā phalāni dārakānaṃ hatthupagayhakāni honti evaṃ rukkhā sayam eva sākāhi onamitvā dārake upenti. *Acchariyān* ti accharāyoggaṃ accharaṃ paharitaṃ yuttaṃ. Abhūtapubbaṃ bhūtaṃ ti *abbhūtaṃ*. Lomahasanasamatthatāya *lomahaṃsanaṃ*. Sāhukāraṇ ti *sādhukāraṃ*; ayam eva vā pāṭho. Itthiratana-bhāvena sabbehi āgehi avayavehi sobhatī ti *sabbaṅgasobhanā*. *Accheraṃ vatā*<sup>3</sup> ti acchariyaṃ vata. *Vessantarassa tejenā* ti Vessantarassa puññānubhāvena. *Samkhipimsu pathaṃ yakkhā* ti devatā Mahāsattassa puññatejena coditā taṃ maggaṃ parikkhayaṃ pāpesuṃ, appakam akamsu. Tam pana dārakesu karuṇāya kataṃ viyā ti katvā vuttaṃ: “*anukampāya dārake*” ti.

Jetuttaranagarato hi<sup>4</sup> Suvannagiritālo nāma pabbato pañcayojanāni, tato Kontimārā nāma nadī pañcayojanāni, tato Añjanagiri<sup>5</sup> nāma pabbato pañcayojanāni, tato Brāhmaṇagāmo nāma pañcayojanāni, tato Mātulanagaraṃ dasayojanāni, iti<sup>6</sup> taṃ raṭṭhaṃ Jetuttaranagarato tiṃsayojanāni honti. Devatā Bodhisattassa puññatejena coditā maggaṃ parikkhayaṃ pāpesuṃ. Taṃ sabbam ekāhen’ eva atikkamimsu. Tena vuttaṃ: “*nikkhaṇṭadivāsen’ eva’ Ceta*<sup>7</sup>*-raṭṭhaṃ upāgamun*” ti.

Evaṃ Mahāsatto sāyaṇhasamayāṃ Cetaraṭṭhe Mātulanagaraṃ patvā tassa nagarassa dvārasamīpe sālāya nisīdi. Ath’ assa Maddidevī pādesu rajaṃ puñchitvā pāde sambāhitvā “*Vessantarassa āgatabhāvaṃ jānāpessāmi*” ti sālato nikkhamitvā tassa cakkhupathe sāladvāre aṭṭhāsi. Nagaraṃ pavasiṇtiyo ca nikkhamantiyo ca itthiyo taṃ disvā parivāresuṃ. Mahājano tañ ca Vessantarañ ca putte o’ assa tathā āgate disvā rājūnaṃ ācikkhi, saṭṭhisahassā rājāno rodantā paridevantā tassa santikaṃ āgantvā maggaparissamaṃ

<sup>1</sup> Si, phaline.

<sup>2</sup> CT. ubbidhā; B., Si, Si, ubbidhā.

<sup>3</sup> CT. *tavā and below*.

<sup>5</sup> B. Arañña-; J. Arañjara-.

<sup>7</sup> Si, Si, yeva.

<sup>4</sup> J. *drops it*.

<sup>6</sup> Si, *drops it*.

<sup>8</sup> Si, Si, Ceti- and below.

vinodetvā tathā āgamanakāraṇaṃ pucchimsu. Mahāsatto hatthidānaṃ ādiṃ katvā sabbāṃ kathesi. Taṃ sutvā te attano rajjena nimantayimsu. Mahāpuriso “mayā tumhākaṃ rajjaṃ paṭiggahitaṃ eva hotu, rājā pana maṃ raṭṭhā pabbājeti; tasmā Vaṅkapabbataṃ eva gamissāmi” ti vatvā tehi nānappakāraṃ tattha vāsaṃ yāciyamāno pi taṃ analaṃkaritvā tehi gahitārakkho taṃ rattim sālāyaṃ eva vasitvā punadivase pāto va nānaggarasabhojanaṃ bhuñjitvā tehi parivuto nikkhamitvā paṇṇarasayojanamaggaṃ gantvā vanadvāre ṭhatvā te nivattetvā purato paṇṇarasayojanamaggaṃ tehi ācikkhita-niyāmen’ eva agamāsi. Tena vuttaṃ:

29. “Saṭṭhirājasahassāni<sup>1</sup> tadā vasanti Mātule,<sup>2</sup>  
sabbe pañjalikā hutvā rodamānā upāgamuṃ.

30. Tattha vattetvā sallāpaṃ Ceteḥi Cetaputtehi,  
te tato nikkhamitvāna Vaṅkaṃ agamuṃ pabbataṃ”  
ti.

Tattha vattetvā sallāpaṃ ti tattha tehi rājūhi samāgamehi saddhim patisammōdamānā kathaṃ pavattetvā. Cetaputtehi ti Cetaṛājaṃputtehi. Te tato nikkhamitvānā ti te rājāno tato vanadvāraṭṭhāne nivattetvā. Vaṅkaṃ agamuṃ pabbataṃ ti amhe cattāro janā Vaṅkapabbataṃ uddissa agamamhā.

Atha Mahāsatto tehi ācikkhitamaggena gacchanto Gandhamādanapabbataṃ patvā taṃ divasaṃ tattha vasitvā tato uttaradisābhimukho Vepullapabbatapādena gantvā Ketumatīnadītīre nisīditvā vanacarakena dinnāṃ madhumaṃsaṃ khādītva tassa suvaṇṇasūciṃ datvā nahātvā pivitvā ca<sup>3</sup> paṭippassaddha-daratho nadim<sup>4</sup> uttaritvā Sānupabbatasikhare ṭhitassa nigrodhassa mūle thokaṃ nisīditvā utṭhāya gacchanto Nālikapabbataṃ pariharanto Mucalindasaraṃ gantvā saratīrena Pubbuttarakaṇṇaṃ patvā ekapadikamaggen’ eva vanaghaṭaṃ pavisitvā taṃ atikkamma giridugga-nadīpabhavānaṃ<sup>5</sup> purato caturassapokkharāṇiṃ pāpuni.

<sup>1</sup> CT. Saṭṭhi-

<sup>2</sup> B., Si, Si, drop i.

<sup>3</sup> B., Si, Si, girividuggānaṃ nadī-

<sup>4</sup> CT. mātulā.

<sup>5</sup> B. nadīto.

Tasmiṃ khape Sakko āvajjento “Mahāsatto Himavantam pavitṭho, vasanaṭṭhānam laddhum vaṭṭati” ti cintetvā Vissakammaṃ pesesi: “Gaccha Vaṅkapabbatakucohimhi ramaṇiye ṭhāne assamaṇaṃ māpehi” ti. So tattha dve paṇṇasālā dve caṅkame dve ca rattitṭhānadivāṭṭhānāni māpetvā tesu tesu ṭhānesu nānāpupphavicitte rukkhapupphagacche<sup>2</sup> kadalivanāḍiṇi ca dassetvā sabbe pabbajita-parikkhāre<sup>3</sup> paṭiyādetvā “ye keci pabbajitukāma gaṇhantū” ti akkharāni likhitvā amanusse ca bheravasadde migapakkhino ca paṭikkamāpetvā sakaṭṭhānam eva gato.

Mahāsatto pi<sup>4</sup> ekapadikamaggaṃ disvā “pabbajitānaṃ vasanaṭṭhānaṃ bhavissati” ti Maddiṇ ca putte ca tatth’ eva ṭhapetvā assamaṇaṃ pavisitvā akkharāni oloketvā “Sakkena diṭṭho ’smi” ti paṇṇasāladvāraṃ vivaritvā pavitṭho khaggaṇ ca dhanuṇ ca apanetvā sātake omuñcitvā isivesaṃ gahetvā kattaradaṇḍam ādāya nikkhamitvā Paccekabuddhasadisena upasamena dārakānaṃ santikaṃ agamāsi. Maddidevi pi Mahāsattam disvā pādesu patitvā roditvā ten’ eva saddhim assamaṇ pavisitvā attano paṇṇasālaṃ gantvā isivesaṃ gaṇhi. Pacchā putte pi tāpasakumārake karimṇsu. Bodhisatto Maddiṃ varaṃ yāci: “mayam ito paṭṭhāya pabbajitā nāma, itthi ca nāma brahmacariyassa malaṃ, mā ’dāni vikāle mama santikaṃ āgacchā” ti. Sā “sādhū” ti sampaṭicchitvā Mahāsattam pi varaṃ yāci: “deva, tumhe putte gahetvā idh’ eva hotha, ahaṃ phalāphalam āharissāmi” ti. Sā tato paṭṭhāya araṇṇato phalāphalāni āharitvā tayo jane paṭijaggi. Iti cattāro khattiyā pabbatakucciyaṃ sattamāsamattam vaṇṇṇsu. Tena vuttam: “āmantayitvā devindo Vissakammaṃ<sup>5</sup> mahiddhikan” ti ādi.

Tattha *āmantayitvā* ti pakkosāpetvā. *Mahiddhikan* ti mahatiyā dev’iddhiyā samannāgataṃ. *Assamaṇ sukataṇ* ti assamaṇaṃ sukataṃ katvā. *Ramman* ti Vessantarassa vasanaṇucchavikaṃ paṇṇasālaṃ. *Sumāpayā* ti suṭṭhu māpaya, “āpāpesi” ti vacanaseso. *Sumāpayi* ti sammā māpesi. *Asuṇṇo* ti yathā so assamo asuṇṇo hoti evaṃ tassa

<sup>1</sup> J. māpetvā.<sup>2</sup> J. ṭhānesu nānāpupphagacche.<sup>3</sup> J. adds ca.<sup>4</sup> B., Si, Si, drop it.<sup>5</sup> CT. Vissu-.



asuññabhāvakaraneṇa asuñño homi; “asuññe ti” vā pāṭho. Mama vasanen’ eva asuññe assame dārake anurakkhanto vasāmi, tattha tiṭṭhāmi. Bodhisattassa mettānubhāvena samantā tiyojane sabbe tiracchānā pi mettam paṭilabhimsu.

Evam tesu tattha vasantesu Kālingaraṭṭhavāsi Jūjako nāma brāhmaṇo Amittatāpanāya nāma bhariyāya “nāhan te niccam dhaññakoṭṭana-udakāharaṇa-yāgubhattapacanaḍḍhi-kāṭum sakkomi, paricārakam me dāsam vā dāsim vā ānehi” ti vutte “kuto ’han te bhoti duggato dāsam vā dāsim vā labhissāmi” ti vatvā tāya “esa Vessantararājā Vaṅkapabbate vasati, tassa putte mayham paricārake yācitvā ānehi” ti vutte kilesavasena tassā paṭibaddhacittatāya tassā vacanam atikkamitum asakkonto pātheyyam paṭiyādāpetvā anukkamena Jetuttaranagaram patvā “kuhiṃ Vessantaramahārājā” ti pucchi. Mahājano “imesam yācakānam atidānena amhākam rājā raṭṭhā pabbājito, evam amhākam rājānam nāsetvā puna pi idh’ eva āgacchatī” ti leḍḍudaṇḍādihatto upakkosanto brāhmaṇam anubandhi.

So devatāviggahito<sup>1</sup> hutvā tato nikkhamitvā Vaṅkapabbatagāmiṃmaggam abhirūḷho anukkamena vanadvāram patvā mahāvanam ajjhogahetvā maggamūḷho hutvā vicaranto tehi rājūhi Bodhisattassa ārakkhaṇatthāya ṭhapitena Cetaputtena samāgañchi. Tena “kaḥam, bho brāhmaṇa, gacchasi” ti puṭṭho “Vessantaramahārājassa santikan” ti vutte “addhā ayaṃ brāhmaṇo tassa putte vā devim vā yācitum gacchatī”<sup>2</sup> ti cintetvā “mā kho tvam, brāhmaṇa, tattha gañchi, sace gacchasi, etth’ eva te sīsam chinditvā mayham sunakhānam ghāsam karissāmi” ti tena santajjito maraṇabhayaabhito “aham assa pitarā pesito dūto tam ānesāmi ti āgato” ti musāvadam abhāsi. Tam sutvā Cetaputto haṭṭhatuṭṭho brāhmaṇassa sakkārasammānam katvā Vaṅkapabbatagāmiṃmaggam ācikkhi. So tato param gacchanto antarāmagge Accutena nāma tāpasena saddhim samāgantvā tam pi maggam pucchitvā tenāpi magge ācikkhite tena ācikkhitasaññāya maggam gacchanto anukkamena Bodhisattassa assamapadaṭṭhānasamīpam gantvā Maddideviyā

<sup>1</sup> J. devatādhiggaḥito.

<sup>2</sup> Si, icchatī.

phalāphalattham gatakāle Bodhisattam upasaṅkamitvā ubho dārake yāci. Tena vuttaṃ:

31. “ Pavane vasamānassa addhiko mam upāgami,  
āyāci<sup>1</sup> puttake mayham Jāli-Kaṇhājine<sup>2</sup> c’ ubho.”

Evam brāhmaṇena dārakesu yācitesu Mahāsatto “ cirassaṃ vata me yācako adhigato,<sup>3</sup> ajjāham anavasesato dānapāramim paripūressāmi ” ti adhippāyena somanassajāto pasāritahatthe sahasatthavikaṃ tṭhapento viya brāhmaṇassa cittaṃ paritosento sakalaṃ ca taṃ pabbatakucchim unnā-dento “ dadāmi tava mayham puttake, api ca Maddidevi pana pāto ’va phalāphalatthāya vanaṃ gantvā sāyam āgamiṣṣati, tāya āgatāya te puttake dassetvā tvaṃ ca mūla-phalāphalaṃ khāditvā ekarattim vasitvā vigatapariṣṣamo pāto ’va gamiṣṣasi ” ti āha. Brāhmaṇo “ kāmam c’ esa ulār’ajjhāsayatāya puttake dadāti, mātā pana vacchagiddhā āgantvā dānassa antarāyam pi kareyya, yannūnāham imaṃ nippīletvā dārake gahetvā ajj’ eva gaccheyyan ” ti cintetvā “ puttā ce te mayham dinnā, kiṃ ’dāni mātaraṃ dassetvā pesitehi ? Dārake gahetvā ajj’ eva gamiṣṣāmi ” ti āha. “ Sace tvam, brāhmaṇa, rājaputtim mātaraṃ datṭhum na icchasi, ime dārake gahetvā Jetuttaranagaram gaccha, tattha Sañjayamahārājā dārake gahetvā mahantaṃ te dhanam dassati. Tena dāsadāsiyo gaṇhissasi. Sukhaṃ ca jīvissasi. Añña-thā ime sukhumālā rājadārakā kin te veyyāvaccam karissanti ” ti āha. Brāhmaṇo “ evam pi mayā na sakkā kātum, rājadanḍato bhāyāmi, mayham eva gāmaṃ nessāmi ” ti āha. Imaṃ tesam kathāsallāpaṃ sutvā dārakā “ pitā no kho amhe brāhmaṇassa dātukāmo ” ti pakkamitvā pokkharaniṃ gantvā paduminigacche niliyimsu. Brāhmaṇo te adisvā va “ tvam ’dārake dadāmi ’ ti vatvā te apakkamā-pesi, eso te sādhubhāvo ” ti āha.

Atha Mahāsatto sahasā va utṭhahitvā dārake gavesanto paduminigacche niline disvā “ etha, tātā, mā mayham dānapāramiyā antarāyam akattha, mama dān’ajjhāsayam matthakaṃ pāpetha, ayaṃ ca brāhmaṇo tumhe gahetvā tumbhakaṃ ayyakassa Sañjayassa mahārājassa santikaṃ

<sup>1</sup> Si, Si, ayāci.

<sup>2</sup> Si, Si, Jālim Kaṇhājinaṃ.

<sup>3</sup> Si, āgato.

gamissati; tattha, Jāli, tvaṃ bhūjisso hotukāmo brāhmaṇassa nikkhasahassam datvā bhūjisso bhaveyyāsi; Kaṇhājine, tvaṃ dāsasataṃ dāsisataṃ hatthisataṃ assasataṃ usabhasataṃ nikkhasatan ti sabbasataṃ datvā bhūjissā bhaveyyāsi” ti kumāre agghāpetvā samassāsetvā gahetvā assamapadaṃ gantvā kamaṇḍalunā udakaṃ gahetvā sabbaññutañāṇassa paccayaṃ katvā brāhmaṇassa hatthe udakaṃ pādetvā ativiya pītisomanassajāto hutvā paṭhavim unnādentō viya puttadānam adāsi. Idhāpi pubbe vuttanayen’ eva paṭhavikampādayo ahesuṃ. Tena vuttaṃ:

32. “Yācakaṃ upagataṃ disvā hāso me upapajjatha, ubho putte gahetvāna adāsim<sup>1</sup> brāhmaṇe tadā.

33. Sake putte cajantassa Jūjake<sup>2</sup> brāhmaṇe yadā tadāpi paṭhavi kampi Sineruvanavaṭaṃsakā” ti.

Atha brāhmaṇo dārake agantukāme latāya hatthesu bandhitvā ākaḍḍhi. Tesam bandhana<sup>3</sup>-ṭṭhāne chaviṃ chin-ditvā lohitaṃ pagghari. So latādaṇḍena paharanto ākaḍḍhi.<sup>4</sup> Te pitaram oloketvā

34. “Ammā ca tāta nikkhantā, tvañ ca no tāta dassasi, mā no<sup>5</sup> tvaṃ tāta adāsi<sup>6</sup> yāva amma pi eti<sup>7</sup> no tadāyaṃ brāhmaṇo kāmaṃ vikkiṇātu hanātu vā” ti<sup>8</sup> vatvā puna pi ayam evarūpo ghoradassano kurūrakam-manto

35. “Manusso udāhu yakkho maṃsalohitabhojaṇo gāmā araññaṃ āgamma dhanan taṃ, tāta, yācati, nīyamāne pisācena kin nu, tāta, udikkhasi” ti<sup>9</sup> ādini vadantā paridevimsu.

Tattha dhanan ti puttadhanam.

Jūjako dārake tathā paridevante yeva pothento va gahetvā pakkāmi. Mahāsattassa dārakānaṃ sakaruṇaṃ paridevitena tassa ca brāhmaṇassa akāruññabhāvena ca bala-vasoko uppajji, vipaṭṭisāro ca udapādi. So taṃ khaṇaṇṇeva Bodhisattānaṃ pavenim anussari. “Sabbe va hi Bodhisattā pañcamahāpariccāge pariccajitvā Buddhā bhavissanti,

<sup>1</sup> CT. adāsi.

<sup>2</sup> CT. yācaka and below.

<sup>3</sup> Si, bandha-.

<sup>4</sup> B., Si, Si, akaḍḍhati.

<sup>5</sup> Si, kho.

<sup>6</sup> J. adadā.

<sup>7</sup> B. etu.

<sup>8</sup> Vessantara-Jāt.

aham pi tesam abbhantaro, puttadānaṃ ca mahāpariccā-gānaṃ aññataraṃ, tasmā Vessantaradānaṃ datvā pacchā-nutāpo na te anucchaviko ” ti attānaṃ paribhāsetvā dinna-kālato paṭṭhāya “mama te na kiñci honti ” ti attānaṃ upatthambhetvā dāhasamādānaṃ adhiṭṭhāya pānasālā-dvāre pāsānaphalake kañcanapaṭimā viya nisīdi.

Atha Maddidevī araññato phalāphalaṃ gahetvā nivattanti “mā Mahāsattassa dānantarāyo hotū ” ti vālamigarūpa-dharāhi devatāhi uparuddhamaggā tesu apagatesu cirena assamaṃ patvā “ajja me dussupinaṃ diṭṭhaṃ, dunnimittāni ca uppannāni, kin nu kho bhavissatī ” ti cintenti assamaṃ pavisitvā puttake apassanti Bodhisattassa santikaṃ gantvā “deva, na kho amhākaṃ puttake passāmi, kuhin te gatā ” ti āha. So tuṇhī ahosi. Sā puttake upadhārentī tahiṃ tahiṃ upadhāvitvā gavesanti adisvā puna pi gantvā pucchi. Bodhisatto “kakkhaḷakathāya naṃ puttasokaṃ jahāpes-sāmi ” ti cintetvā

36. “Na nu, Maddi, varārohā rājaputtī yasassini pāto gatāsi uñchāya, kim idaṃ sāyaṃ āgatā ” ti<sup>1</sup> vatvā tāya cirāyanakāraṇe kathite puna pi dārake sandhāya na kiñci āha.

Sā puttasokena te upadhārentī puna pi vātavegena vanāni vicari, tāya ekarattiyāṃ vicaritaṭṭhānaṃ parigaṇhantaṃ paṇṇarasayojanamattam ahosi. Atha vibhātāya rattiyā Mahāsattassa santikaṃ gantvā ṭhitā dārakānaṃ adassanena balavasokābhībhūtā tassa pādamaḷe chinnakadali viya bhū-miyaṃ visaññī hutvā pati.

So “matā ” ti saññāya kampamāno uppannabalavasoko pi satim paccupaṭṭhāpetvā “jānissāmi ti tāva jīvati ” ti sattamāse kāyasamaggam<sup>2</sup> anāpannapubbo pi aññassa abhā-vena tassā sīsam ukkhipitvā ūrūsu ṭhapetvā udakena parip-phosetvā<sup>3</sup> uraṇ ca mukhaṇ ca hadayaṇ ca parimajji. Maddi pi kho thokaṃ vītināmetvā satim paṭilabhitvā hirottappam paccupaṭṭhāpetvā “deva, dārakā te kuhiṃ gatā ” ti pucchi. So āha: “devī, ekassa me brāhmaṇassa maṃ yācitvā āga-tassa dāsattāya dinnā ” ti vatvā tāya “kasmā, deva, putte

<sup>1</sup> Vessantara-Jāt.<sup>2</sup> B. kāyasaggam.<sup>3</sup> Si, Si, pariṭṭhositvā.

brāhmaṇassa datvā mama sabbarattim paridevitvā vicarantiyā nācikkhi ” ti vutte “ paṭhamam eva vutte tava citte dukkham bahu bhavissati, idāni pana sarāradukkheṇa tanukaṃ bhavissati ” ti vatvā

37. “ Mam passa, Maddi, mā putte mā bālhaṃ paridevasi, lacchāma putte jīvantā arogā ca bhavāmase ” ti<sup>1</sup>  
so samassāsetvā puna

38. “ Putte pasuṇi ca dhaññaṇi ca yaṇi ca-m-aññaṃ ghare dhanam

dajjā sappuriso dānaṃ disvā yācakam āgate, anumodāhi me, Maddi, puttake dānaṃ uttaman ” ti<sup>1</sup>  
vatvā attano puttadānaṃ tam anumodāpesi. Sāpi

39. “ Anumodāmi te, deva, puttake dānaṃ uttamaṃ, datvā cittaṃ pasādehi, bhiyyo dānadado bhavā ” ti<sup>1</sup>  
vatvā anumodi.

Evam tesu aññaṃaññaṃ sammodaniyaṃ kathaṃ kathentesu Sakko cintesi: “ Mahāpuriso hiyyo<sup>2</sup> Jūjakassa<sup>3</sup> paṭhavim unnādetvā dārake adāsi, idāni naṃ koci hīnapurise upasaṅkamitvā Maddideviṃ yācitvā gahetvā gaccheyya, tato rājā nippaccayo bhaveyya. Haṇḍāham<sup>4</sup> brāhmaṇavaṇṇena tam upasaṅkamitvā Maddiṃ yācitvā pāramikūtaṃ gāhāpetvā kassaci avissajjiyaṃ katvā puna taṃ tass’ eva datvā āgamissāmi ” ti. So suriy’uggamanavelāyaṃ brāhmaṇavaṇṇena tassa santikam agamāsi. Taṃ disvā Mahāpuriso “ atithi no āgato ” ti pītisomanassajāto tena saddhiṃ madhurapaṭisanthāraṃ katvā “ brāhmaṇa, ken’ atthena idhāgato ’si ” ti pucchi. Atha naṃ Sakko Maddideviṃ yāci. Tena vuttaṃ:

40. “ Punad eva Sakko oruyha hutvā brāhmaṇasannibho āyāci<sup>5</sup> maṃ Maddideviṃ sīlavantiṃ<sup>6</sup> patibbatan ” ti.

Tattha punad evā ti dārake dinnadivasato pacchā eva; tadanantaram evā ti attho. Oruyhā ti devalokato otarivā. Brāhmaṇasannibho ti brāhmaṇassa samānavanno.

Atha Mahāsatto “ hiyyo me dve pi dārake brāhmaṇassa dinnā, ahaṃ hi araññe ekako va, kathan te Maddiṃ sīla-

<sup>1</sup> Vessantara-Jāt.

<sup>2</sup> B. Nunāham.

<sup>3</sup> Si, Si, hiyo.

<sup>4</sup> Si, ayāci.

<sup>5</sup> J. Yācakassa.

<sup>6</sup> OT. sīlavatiṃ.

vantiṃ patibbatam dassāmi” ti avatvā pasāritahatthe anaggharatanam thapento viya asajjetvā<sup>1</sup> avajjhivā anolīnamāneso “ajja me dānapāramimattakam pāpunissati” ti haṭṭhatuṭṭho girim unnādentō viya

41. “Dadāmi na vikampāmi yaṃ maṃ yācasi, brāhmaṇa, santam nappaṭiguyhāmi, dāne me ramate mano” ti<sup>2</sup> vatvā sīgham eva kamaṇḍalunā udakam āharitvā brāhmaṇassa hatthe udakam pādetvā bhariyam adāsi. Tena vuttam:

42. “Maddiṃ hatthe gahetvāna udakañjalim<sup>3</sup> pūriya<sup>4</sup> pasannamanasaṅkappo tassa Maddiṃ adās’ ahan” ti.

Tattha *udakañjalin* ti udakena añjalim; ‘udakan’ ti ca karaṇatthe paccattavacanam, udakena tassa brāhmaṇassa añjalim pasāritahatthatalam pūretvā ti attho. *Pasanna-manasaṅkappo* ti “addhā iminā pariccāgena dānapāramimattakam pāpetvā sammāsambodhim adhigamissāmi” ti upannasaddhāpasādena pasannacittasaṅkappo taṃ khaṇaññeva heṭṭhā vuttappakārā sabbapāṭihāriyā pātur ahesum. “Idāni ’ssa na dūre sammāsambodhi” ti devagaṇā brahmaṇā ativiya pītisomanassajātā ahesum. Tena vuttam:

43. “Maddiyā diyamānāya gagane devā pamoditā, tadāpi paṭhavi kampi Sineruvanavaṭamsakā” ti.

Tato pana diyamānāya Maddiyā deviyā runnam<sup>5</sup> vā dummukham vā bhākuṭimattam vā nāhosi. Evañ c’ assā ahoṣi: “Yaṃ devo icchati taṃ karotū” ti.

44. “Komāriyāham<sup>6</sup> bhariyā sāmiko mama issaro yass’ icche tassa maṃ dajjā vikkiṇeyya haneyya vā” ti<sup>2</sup>

āha.

Mahāpuriso pi “ambho brāhmaṇa, Maddito me satagunena saḥassagunena sabbaññutañānam eva piyataram, idaṃ me dānam sabbaññutañānapaṭivedhassa paccayo hotū” ti vatvā adāsi. Tena vuttam:

45. “Jālim Kaṇhājinaṃ<sup>7</sup> dhitaṃ Maddideviṃ patibbatam cajamāno<sup>8</sup> na cintesiṃ bodhiyā yeva kāraṇā.

<sup>1</sup> Si, Si, asajjitvā.

<sup>2</sup> Vessantara-Jāt.

<sup>3</sup> CT. udakañjali.

<sup>4</sup> CT. pūriya.

<sup>5</sup> Si, runnam.

<sup>6</sup> J. komāri yassā.

<sup>7</sup> J. Jāli.

<sup>8</sup> CT. cajja.

46. Na me dessā ubho puttā Maddidevī na dessiyā  
sabbaññutam piyaṃ mayhaṃ tasmā piye adās' ahaṇ"  
ti.<sup>1</sup>

Tattha *cajamāno na cintesin* 'ti pariccajanto santāpava-sena na cintesiṃ; vissattho hutvā pariccajin ti attho. Etthāha: "kasmā paṇāyaṃ Mahāpuriso attano puttadāre jāti-sampanne khattiye parassa dāsabhāvena pariccaji, na hi yesaṃ kesañci pi bhujissānaṃ abhujissabhāvakaraṇaṃ sādudhammo" ti vuccate—anudhammabhāvato. Ayaṃ hi Buddhakārake dhamme anugata dhammatā yad idaṃ sab-bassa attanīyassa mamaṃ ti pariggahitavatthuno anavasesa-pariccāgo, na hi deyyadhammapatiggāhakavikapparahitaṃ dānapāraṃ pi paripūretuṃ ussukkamāpannānaṃ Bodhisattānaṃ mamaṃ ti pariggahitavatthuṃ yācantassa yācakassa na pariccajituṃ yuttaṃ porāṇo pi cāyaṃ anudhammo, sabbesaṃ hi Bodhisattānaṃ ayaṃ āciṇṇasamāciṇṇadhammo kulavaṃso kulappaveṇi yad idaṃ sabbassa pariccāgo. Tattha ca visesato piyataravattupariccāgo, na hi keci Bodhisattā vaṃsānugata-rajj'issariyādi dhanapariccāgaṃ attano sisanayanādi āṅgapariccāgaṃ piyajjvitapariccāgaṃ kulavaṃsapatitthāpakapiyaputtapariccāgaṃ manāpacārini piya-bhariyāpariccāgaṃ ti ime pañca mahāpariccāge apariccajitvā Buddhā nāma bhūtapubbā atthi.

Tathā hi Maṅgale bhagavati Bodhisattabhūte bodhipariyesanaṃ caramāne ca carimattabhāvato tatiye attabhāve saputtadāre ekasmiṃ pabbate vasante Kharadāṭhiko nāma yakkho Mahāpurisassa dān'ajjhāsayataṃ ñatvā brāhmaṇa-vaṇṇena upasaṅkamitvā Mahāsattaṃ dve dārake yāci. Mahāsatto "dadāmi brāhmaṇassa puttake" ti haṭṭhapa-hattho udakapariyantam paṭhaviṃ kampaṇto dve pi dārake adāsi. Yakkho Caṅkamanakoṭṭiyaṃ ālambanaphalakam nissāya tṭhito Mahāsattassa passantass' eva mūlālakalāpaṃ<sup>2</sup> viya te dārake khādi. Aggijālaṃ viya lohithadhāraṃ uggira-mānaṃ yakkhassa mukhāṃ oloketassa Mahāpurisassa "vañcesi vata maṃ yakkho" ti uppajjanaka-cittupādassa okāsaṃ adentassa upāyakosallassa subhāvitattā atitadham-

<sup>1</sup> *Also Vessantara-Jāt.*

<sup>2</sup> *Si, mūlaka.*

mānam appaṭṭisandhiyābhāvato aniccādivasena saṅkhārānaṃ  
 superimadditabhāvato ca evam itaraṭṭhitikena pabhaṅgunā  
 asārena saṅkhāraḥkalāpena “pūritā vata me dānapāramī,  
 mahantaṃ vata me atthaṃ sādhetvā idam adhigatan” ti  
 somanassam eva uppajji. So idam anaññasādhāraṇaṃ tas-  
 miṃ khaṇe attano cittācāraṃ ñatvā “imassa nissandena  
 anāgate iminā va nīhārena sarīrato rasmiyo nikkhamantū”  
 ti patthanam akāsi. Tassa taṃ patthanam nissāya Buddha-  
 bhūtaṃ sarīrappabhā niccam eva dasasahassilokadhātum  
 pharitvā aṭṭhāsi ti.

Evam aññe pi Bodhisattā attano piyataraṃ puttadāraṇ  
 ca pariccajivā sabbaññutañānaṃ paṭivijjhimsu. Apica  
 yathā nāma koci puriso kassaci santike gāmaṃ vā jana-  
 padaṃ vā keniyā gahetvā kammaṃ karonto attano ante-  
 vāsikānaṃ vā pamādena pūtibhūtaṃ dhaṇaṃ dhāreyya taṃ  
 enaṃ so gāhāpetvā bandhanāgāraṃ paveseyya, tassa evam  
 assa: “ahaṃ kho imassa rañño kammaṃ karonto ettakaṃ  
 nāma dhaṇaṃ dhāremi, tenāhaṃ raññā bandhanāgāre pave-  
 sito, sacāham idh’ eva homi attānaṃ ca jīyeyya putta-dāra-  
 kammakaraporisā ca me jīvikāpagatā mahantaṃ anayavya-  
 sanam āpajjeyyūṃ, yaṃ nūnāhaṃ rañño ārocetvā attano  
 puttam vā kaniṭṭhabhātaraṃ vā idha ṭhapetvā nikkhamey-  
 yaṃ, evāhaṃ ito bandhanato vimutto na cirass’ eva yathā-  
 mittam yathāsandiṭṭhaṃ dhaṇaṃ saṃharitvā rañño datvā  
 taṃ pi bandhanato mocemi; appamatto ca hutvā utṭhāna-  
 balena attano sabbasampattiṃ paṭipākatikaṃ karissāmi”  
 ti. So tathā kareyya. Evaṃ sampadam idaṃ daṭṭhabbaṃ.  
 Tatr’idaṃ opammasaṃsandanaṃ: rājā viya kammaṃ, ban-  
 dhanāgāro viya saṃsāro, raññā bandhanāgāre ṭhapitapuriso  
 viya kammavasena saṃsārācārake<sup>1</sup> ṭhito<sup>2</sup> Mahāpuriso, tassa  
 bandhanāgāre ṭhitapurisassa tattha puttassa vā bhātuno vā  
 parādhīnabhāvākaraṇena tesam attano ca dukkhaṃpamoca-  
 naṃ viya Mahāpurisassa attano puttādiḥ paresaṃ datvā  
 sabbaññutañānapaṭilābhena sabbasattānaṃ vaṭṭadukkhapa-  
 mocanaṃ, tassa vigatadukkhassa tehi saddhiṃ yathādhippe-  
 tasampattiyaṃ paṭiṭṭhānaṃ viya Mahāpurisassa arahatta-

<sup>1</sup> Si<sub>2</sub> -pacāravārake.<sup>2</sup> Si<sub>1</sub> ṭhita.



maggena apagatavattādukkhassa Buddhabhāvena dasaba-lādi-sabbaññuta-ñānasampatti-samannāgamo, attano vaca-nakārakānaṃ vijjattayādi-sampatti-samannāgamo cā ti evaṃ anavajjasabhāvo evaṃ Mahāpurisānaṃ putta-dārapariccāgo. Eten' eva nayena tesam aṅgaḥvitapariccāge yā codanā sāpi visodhitā ti veditabbā ti.

Evam pana Mahāsattena Maddideviyā dinnāya Sakko acchariy'abbhutatittajāto hutvā

47. "Sabbe jītā te paccūhā<sup>1</sup> ye dībhā ye ca mānusa, ninnāditā te paṭhavi saddo te tidivaṃ gato.

48. Duddadaṃ dadamānānaṃ dukkaraṃ kammakubba-taṃ,

asanto nānukubbanti sataṃ dhammo durannayo.

49. Tasmā satañ ca asatañ ca nānā hoti ito gati, asanto nirayaṃ yanti, santo sagga-parāyaṇā" ti<sup>2</sup>

ādinā nayena Mahāpurisassa dānānumodanavasena thutim akāsi.

Tattha paccūhā ti paccatthikā. Dībhā ti dībhayasa<sup>3</sup>-paṭibāhakā. Mānusa<sup>4</sup> ti manussa<sup>4</sup>-yasapaṭibāhakā. Ke pana te ti? Macchariyadhammā. Te sabbe puttadāraṃ dentena<sup>5</sup> Mahāsattena jītā ti dasseti. Duddadaṃ ti puttadārādi duddadaṃ. Dadamānānaṃ tam eva dukkhaṃ kubbataṃ tumhādisānaṃ kammam aññe abodhisattā nānukubbanti, pāgeva asanto maccharino, tasmā sataṃ dhammo durannayo sādhuṇaṃ mahā-Bodhisattānaṃ paṭipattidhammo aññehi durantūgamo.

Evam Sakko Mahāpurisassa anumodana<sup>6</sup>-vasena thutim katvā Maddideviṃ niyyādentō

50. "Dadāmi, bho, te<sup>7</sup> bhariyaṃ Maddiṃ sabbaṅgaso-bhinim,<sup>8</sup>

tvaññeva Maddiyā channo Maddi ca patino tavā<sup>9</sup>" ti<sup>2</sup> vatvā taṃ Maddiṃ paṭidatvā dībhatabhāvena jalanto tarunasuriyo viya ākāse thatvā attānaṃ ācikkhanto

<sup>1</sup> B., Si, Si, puceuhā and below.

<sup>2</sup> Vessantara-Jāt.

<sup>3</sup> J. dībhassa; B. dībbasampatti.

<sup>4</sup> J. mānusa-.

<sup>5</sup> J. dadantena.

<sup>6</sup> Si, Si, anumodanā-.

<sup>7</sup> J. drops it.

<sup>8</sup> J. sobhanaṃ.

<sup>9</sup> Si, thavā; J. patinā saha.

51. “ Sakko 'ham asmi devindo, āgato 'smi tav' antike,  
varam varassu rāj' isi, vare atṭha dadāmi te ” ti<sup>1</sup>  
vatvā varehi nimantesi.

Mahāsatto pi “ pitā maṃ puna devarajje patitṭhāpetu,  
vajjhappattaṃ vadhato moceyyaṃ, sabbasattānaṃ avassayo  
bhavēyyaṃ, paradāraṃ na gaccheyyaṃ, itthinaṃ vasaṃ na  
gaccheyyaṃ, putto<sup>2</sup> me<sup>3</sup> dighāyuko<sup>4</sup> siyā, annapānādideyya-  
dhammo bahuko siyā, tañ ca aparikkhayaṃ pasannacitto  
dadeyyaṃ, evaṃ mahādānāni pavattetvā devalokaṃ gantvā  
tato idhāgato sabbaññutaṃ pāpuṇeyyaṃ ” ti ime atṭha  
vare yāci. Sakko “ na cirass' eva pitā Sañjaya mahārājā  
idh' eva āgantvā taṃ gahetvā rajje patitṭhāpessati, itaro  
ca sabbo te manoratho matthakaṃ pāpuṇissati, mā cintayi,  
appamatto hohi ” ti ovādaṃ datvā sakatṭhānaṃ eva gato.  
Bodhisatto ca Maddidevī ca sammodamānā Sakkadattiye  
assame vasimsu.

Jūjake<sup>5</sup> pi kumāre gahetvā gacchante<sup>6</sup> devatā ārakkham  
akaṃsu. Divase divase ekā devadhītā rattibhāge āgantvā  
Maddivaṇṇena kumāre paṭijaggi. So devatāviggahito hutvā  
“ Kāliṅgaratṭhaṃ gamissāmi ” ti adḍhamāsenā Jetuttara-  
nāgamaṃ eva sampāpuṇi. Rājā vinicchaye nisinna brāhma-  
ṇena saddhiṃ dārake rājāṅgaṇena<sup>7</sup> gacchante disvā sañjā-  
nitvā brāhmaṇena saddhiṃ te pakkosāpetvā taṃ pavattiṃ  
sutvā Bodhisattena kathitanīyāmen' eva dhanam datvā  
kumāre vikkiṇitvā nahāpetvā bhojetvā sabbālaṅkārapati-  
maṇḍite katvā rājā dārakaṃ Phusati-devī dārikam ucchaṅge  
katvā Bodhisattassa rājaputtiyā ca pavattiṃ supimsu.  
Taṃ sutvā rājā “ bhūnahaccaṃ vata mayā katan ” ti sam-  
viggamānaso tāvad eva dvādasa akkhohiṇiparimāṇaṃ senaṃ  
sannayhitvā Vaṅkapabbatābhimukho pāyāsi saddhiṃ Phusa-  
ti-deviyā c' eva dārakehi ca. Anukkamena gantvā puttena  
ca supisāya ca samāgañchi. Vessantaro piyaputte disvā  
sokaṃ samdhāretum asakkonto visaññi hutvā tath' eva  
pati, tathā Maddi mātāpitaro saha-jātā satṭhisahassā ca  
amaccā. Taṃ kāruññaṃ passantesu eko pi sabhāvena<sup>8</sup>

<sup>1</sup> Vessantara-Jāt.<sup>2</sup> Si, puttā.<sup>3</sup> Si, Maddi ca.<sup>4</sup> Si, dighāyukā.<sup>5</sup> Si, Jūjako.<sup>6</sup> Si, gacchanto.<sup>7</sup> Si, rājāṅgaṇe.<sup>8</sup> Si, sakabhāvena.

sandhāretum nāsakkhi. Sakalam assamapadam yugantavā-tapahatapamadditam viya sālavanam ahosi. Sakko devarājā tesam visaññibhāvavinodanattham pokkharavassam vassā-pesi. Temetukāmā tementi, pokkharapattato vassam viya vinivattitvā udakam gacchati. Sabbe saññam paṭilabhimsu. Tadā paṭhavikampādayo heṭṭhā vuttappakārā acchariyā pātur ahesum. Tena vuttam:

52. “Punāparam brahāraññe mātāpitu samāgame  
karuṇam paridevante sallapante sukham dukham<sup>1</sup>  
hirottappena garuṇā ubhinnam upasaṅkami;  
tadāpi paṭhavi kampi Sineruvanavaṭamsakā” ti.

Tattha *karuṇam paridevante* ti mātāpitaro ādim katvā sabbasmim āgatajane karuṇam paridevamāne. *Sallapante sukhadukkhan* ti sukhadukkham pucchitvā paṭisatthāra-vasena allāpasallāpam karonte. *Hirottappena garuṇā ubhinnan* ti ime Sivīnam vacanam gahetvā adūsakam dhamme ṭhitam maṃ pabbājayimsū ti cittappakopam akatvā ubhosu etesu mātāpitūsu dhammagāravasamussitena hirottappen’ eva ya-thārūpe *upasaṅkami*. Tena me dhammatejena *tadāpi paṭhavi kampi*.

Atha Sañjayamahārājā Bodhisattam khamāpetvā rajjam paṭicchāpetvā<sup>2</sup> tam khaṇaṇṇeva kesamassukammādini kā-rāpetvā nahāpetvā sabbābharapa<sup>3</sup>-vibhūsitam devarājānam iva virocamānam saha Maddideviyā rajje abhisinñcitvā tāvad eva ca tato paṭṭhāya dvādasa akkhohiṇiparimāṇāya catu-raṅginiyā senāya ca puttam parivārayitvā Vaṅkapabbatato yāva Jetuttaranagarā satṭhiyojanamaggam alaṅkārapetvā dvīhi māsehi sukhen’ eva nagaram pavesesi. Mahājano ulāram pītisomanassam paṭisamvedesi. Celukkhepādayo pā-vattimsu. Nagare ca nandibherim carāpesum, antamaso bilāre upādāya sabbesam bandhane ṭhitānam bandhana-mokkho ahosi. So nagaram pavitṭhadvivase eva paccūsa-kāle cintesi: “sve vibhātāya rattiyaṃ mamāgatabhāvaṃ sutvā yācakā āgamissanti, tesānam<sup>4</sup> kiṃ dassāmi” ti.

Tasmim khaṇe Sakkassa āsanam unḥākāram dassesi. So

<sup>1</sup> CT. sukham dukkham.

<sup>2</sup> Si<sub>2</sub> -bharapaṃ.

<sup>3</sup> Si<sub>2</sub> datvā.

<sup>4</sup> Si<sub>1</sub> Si<sub>2</sub> tesāham.

āvajjento taṃ kāraṇaṃ ñatvā rājanivesanassa pacchima-  
vatthuñ ca purimavatthuñ ca kaṭippamaṇaṃ pūrento gha-  
megho viya sattaratanavassaṃ vassāpesi. Sakalanagare  
jaṇṇupparamāṇaṃ vassāpesi ti. Tena vuttaṃ:

53. “Punāparaṃ brahāraññā nikkhamitvā sañātīhi<sup>1</sup>  
pavisāmi<sup>2</sup> puraṃ rammaṃ Jetuttarapuruttamaṃ.

54. Ratanāni satta vassimsu mahāmegho pavassatha,  
tadāpi paṭhavi kampi Sineruvanavaṭṭasakā.

55. Acetanāyaṃ paṭhavi abhiññāya sukhaṃ dukhaṃ<sup>3</sup>  
sāpi dānabalā mayhaṃ sattakkhattuṃ pakampa-  
thā ” ti.

Evam sattaratanavasse vuṭṭhe<sup>4</sup> puna divase Mahāsatto  
“yesaṃ kulānaṃ purimapacchimavatthūsu vuṭṭhitadhaṇaṃ  
tesaññeva hotū ” ti dāpetvā avasesaṃ āharāpetvā attano  
gehavatthusmiṃ dhanena saddhiṃ koṭṭhāgāresu okirāpetvā  
mahādānaṃ pavattesi.

*Acetanāyaṃ paṭhavi* ti cetanārahitā ayaṃ mahābhūtā  
paṭhavi; devatā pana cetanāsahitā. *Aviññāya sukhaṃ  
dukkhaṃ* ti acetanattā eva<sup>5</sup> sukhaṃ dukkhaṃ ajānitvā; sati  
pi sukhadukkhapaccayasamyoge taṃ nānubhavanti. *Sāpi  
dānabalā mayhaṃ* ti evambhūtāpi sā mahāpaṭhavi mama  
dānapuññānubhāvahetu. *Sattakkhattuṃ pakampathā* ti aḍ-  
ḍhavassikakāle “hadayaṃsādini pi yācakaṇaṃ dadey-  
yaṃ ” ti dān’ajjhāsayass’uppāde maṅgalaḥatthidāne pabbā-  
janakāle pavattita<sup>6</sup>-mahādāne bhariyādāne Vaṅkapabbate  
ñātisamāgame nagaraṃ pavitṭhadiḍvase ratanavassakāle ti  
imesu ṭhānesu sattavāraṃ akampittha.

Ekasmiṃ yeva attabhāve sattakkhattuṃ mahāpaṭhavi-  
kampanādi- acchariyapātubhāvahetubhūtāni yāvatāyukaṃ  
mahādānāni pavattetvā Mahāsatto āyupariyosāne Tusita-  
pure uppaṇṇi. Tenāha Bhagavā:

56. “Tato Vessantaro rājā dānaṃ datvāna khattiyo

kāyassa bhedā sappañño saggam so upapajjathā ” ti.<sup>7</sup>

Tadā Jūjako Devadatto ahosi, Amittatāpanā Cīñcamā-

<sup>1</sup> CT. sañātībhi.

<sup>2</sup> CT. pavissāmi.

<sup>3</sup> Si<sub>1</sub> Si<sub>2</sub> dukhaṃ.

<sup>4</sup> Si<sub>2</sub> vuṭṭhe.

<sup>5</sup> Si<sub>2</sub> evaṃ.

<sup>6</sup> Si<sub>2</sub> pavattito.

<sup>7</sup> Vessantara-Jāti.

navikā, Cetaputto Channo, Accutatāpaso Sāriputto, Sakko Anuruddho, Maddi Rāhulamātā, Jāliyakumāro Rāhulo, Kaṇhājinā Uppalavaṇṇā, mātāpitāro mahārājakulāni, sesa-parisā Buddhaparisā, Vessantararājā Lokanātho ti.

Idhāpi heṭṭhā vuttanayen' eva yathārahaṃ sesapāramiyo niddhāretabbā. Tathā Mahāsatte kucchigate mātu devasi-kam cha satasahassāni vissajjetvā dānaṃ dātukāmatādo-haḷo, tathā diyamāne pi dhanassa parikkhayābhāvo, jātak-haṇe yeva hatthaṃ pasāretvā "dānaṃ dassāmi, atthi kiñci" ti vācānicchāraṇaṃ, catupaṇṇavassikakāle attano alaṅkāraṇassa dhātinaṃ hatthagatassa puna agahetukāmatā, atṭhavassikakāle hadayaṃsaṃsādikassa attano sarirāvaya-vassa dātukāmatā ti evamādikā sattakkhattuṃ mahāpaṭha-vi-kampanādi-anek' acchariya-pātubhāvahetubhūtā idha Mahāpurisassa guṇānubhāvā ti veditabbā.<sup>1</sup> Ten' etaṃ vuc-cati:

57. "Evam acchariyā h' ete abbhūtā ca mahesino,  
... pe ... dhammassa anudhammato" ti.

Vessantararājacariyaṃ Navamaṃ.

## 10. SASAPAṇḌITACARIYAM

Dasame. *Yadā homi sasako* ti ahaṃ, Sāriputta, bodhi-pariyesanaṃ caramāno *yadā sasapaṇḍito* homi. Bodhisattā hi kammavasippattā<sup>2</sup> pi tādīsānaṃ<sup>3</sup> tiracchānānaṃ anug-gaṇhanatthaṃ tiracchānayaṇiyaṃ nibbattanti. *Pavanacā-riko* ti mahāvanacārī; dabbādi-tiṇāni rukkhagacchesu paṇṇāni yaṃ kiñci sākaṃ rukkhato patitaphalāni ca bhakkho etassā ti *tiṇa-paṇṇa-sāka-phala-bhakkho*. *Paraheṭṭhanavivajjito* ti pa-rapilāviraḥito. *Uddā<sup>4</sup>-poto cā* ti uddapoto ca. *Ahan tadā* ti yadāhaṃ sasako homi tadā ete makkaṭṭādayo tayo sahāye ovaḍāmi. *Kiriye kalyāṇa<sup>5</sup>-pāpake* ti kusale c' eva akusale c' eva kamme. *Pāpānī* ti ānusāsanākāradassanaṃ. Tattha

<sup>1</sup> B. vibhāvetabbā.

<sup>2</sup> B. kammavasitaṃ appā.

<sup>3</sup> B. tādīsānaṃ.

<sup>4</sup> Si, sugga (kka)-; Si, sutta-.

<sup>5</sup> Si, kalyāṇa-; Si, kalyāṇe.

*pāpāni parivajjethā* ti pānātipāto micchādiṭṭhi ti imāni pāpāni parivajjetha. *Kalyāṇe abhinivissathā*<sup>1</sup> ti dānaṃ sīlaṃ ... pe ... diṭṭhujjukammaṃ ti idaṃ kalyāṇaṃ, imasmiṃ kalyāṇe attano kāyavācācittāni abhimukhabbhāvena nivissatha; imaṃ kalyāṇapaṭipattim paṭipajjathā ti attho.

\*Evaṃ Mahāsatto tiracchānāyoniyam nibbatto pi āṇa-sampannatāya kalyāṇamitto hutvā tesam tiṇṇaṃ janānaṃ kālena kālam upagatānaṃ ovādasena dhammaṃ desesi. Te tassa ovādaṃ sampaṭicchitvā attano vasaṇaṭṭhānaṃ pavasitvā vasanti. Evaṃ kāle gacchante Bodhisatto ākāsaṃ oloketvā candapāripūriṃ disvā “uposathakammaṃ karo-thā” ti ovadi. Tenāha:

1. “Uposathamhi divase candaṃ disvāna pūritaṃ etesaṃ tattha ācikkhiṃ<sup>2</sup>: “divaso ajj’ uposatho;
2. Dānāni paṭiyādetha dakkhiṇeyyassa dātave datvā dānaṃ dakkhiṇeyya upavasath’<sup>3</sup> uposathan” ti.

Tattha *candaṃ disvāna pūritan* ti juṇhapakkhe<sup>4</sup> cātuddasiyam isakam aparipuṇṇabhāvena candaṃ na paripūritaṃ disvā tato vibhātāya rattiya aruṇuggamanavelāyam eva *uposathamhi divase* paṇṇarase *etesaṃ* makkaṭṭādīnaṃ mayhaṃ sahāyānaṃ “*divaso ajj’ uposatho*; tasmā *dānādāni paṭiyā-dethā*” ti ādinā tattha uposathadivase paṭipattividdhānaṃ ācikkhin ti yojetabbaṃ. Tattha *dānāni* ti deyyadhamme. *Paṭiyādethā* ti yathāsatti yathābalaṃ sajjetha. *Dātave* ti dātum. *Upavasathā* ti uposathakammaṃ karotha, uposathasilāni rakkhatha; sile paṭiṭṭhāya dinnadānaṃ mahapphalaṃ hoti, tasmā yācake sampatte tumhehi khāditabbāhā-rato datvā khādeyyathā ti dasseti.

Te “sādhū” ti Bodhisattassa ovādaṃ sirasā sampaṭicchitvā uposathanāni adhiṭṭhahimsu. Tesu uddapoto “tāva gocaraṃ pariyesissāmi” ti nadittiraṃ gato. Ath’ eko bālī-siko satta rohitamacche uddharitvā valliya āvunitvā nadittire vālūkāya paṭicchādetvā macche gaṇhanto nadiya adhoso-

\* Cp. Sasa-Jātaka (F. No. 316); Sasapaṇḍita-Jātaka (Siamese ed.).

<sup>1</sup> CT. -nivassatha.

<sup>2</sup> CT., Si, Si, upavassath’- and below.

<sup>3</sup> CT. ācikkhi.

<sup>4</sup> Si, juṇhapakka.

taṃ<sup>1</sup> bhassi. Uddo macchagandham ghāyitvā vālukaṃ viyūhitvā macche disvā niharitvā “atthi nu kho etesaṃ sāmiko” ti tikkhattuṃ ghosetvā<sup>2</sup> sāmikam apassanto vallyaṃ ḍasitvā attano vasanagumbe ṭhapetvā “velāyam eva khādissāmi” ti attano sīlam āvajjento nipajji. Sigālo pi gocaraṃ pariyesanto ekassa khettagopakassa kuṭiyaṃ dve maṃsasūlāni ekaṃ godham ekaṃ ca dadhivārakaṃ disvā “atthi nu kho etassa sāmiko” ti tikkhattuṃ ghosetvā sāmikam adisvā dadhivārakassa uggahaṇarajjukaṃ givāya pavesetvā maṃsasūle ca godhaṇi ca mukhena ḍasitvā attano vasanagumbe ṭhapetvā “velāyam eva khādissāmi” ti attano sīlam āvajjento nipajji. Makkaṭṭo pi vanasaṇḍam pavisitvā ambapiṇḍim<sup>3</sup> āharitvā attano vasanagumbe ṭhapetvā “velāyam eva khādissāmi” ti attano sīlam āvajjento nipajji. Tiṇṇam pi “aho idha nūna yācako āgaccheyyā”<sup>4</sup> ti cittam uppajji. Tena vuttaṃ:

3. “Te me ‘sādhū’ ti vatvāna yathāsatti yathābalaṃ dānāni paṭiyādetvā dakkhiṇeyyaṃ gavesisun<sup>5</sup>” ti.

Bodhisatto pana “velāyam eva nikkhamitvā dabbādi<sup>6</sup>-tiṇāni khādissāmi” ti attano vasana<sup>7</sup>-gumbe yeva nisinn<sup>8</sup> cintesi: “mama santikam āgatānaṃ yācakānaṃ tiṇāni dātum<sup>9</sup> na sakkā, tilataṇḍulādayo pi mayhaṃ n’ atthi, sace me santikam yācako<sup>10</sup> āgamissati,<sup>11</sup> ahan tiṇena yāpemi,<sup>12</sup> attano sarīramamaṃsaṃ dassāmi” ti. Tenāha Bhagavā:

4. “Ahaṃ nisajja cintesiṃ<sup>13</sup> dānaṃ dakkhiṇ’ anucchavaṃ: yadi ’haṃ labhe dakkhiṇeyyaṃ, kim me dānaṃ bhavissati ?

5. Na me atthi tilā muggā<sup>14</sup> na māsā taṇḍulā ghatam, ahan tiṇena yāpemi, na sakkā tiṇa<sup>15</sup> dātave.

6. Yadi<sup>16</sup> eti dakkhiṇeyyo<sup>17</sup> bhikkhāya mama santike, dajjāhaṃ sakam attānaṃ, na so tuccho gamissati” ti.

<sup>1</sup> J. adho Gaṅgaṃ.

<sup>2</sup> Si<sub>1</sub> Si<sub>2</sub> ghasitvā.

<sup>3</sup> Si<sub>1</sub> Si<sub>2</sub> -piṇḍam.

<sup>4</sup> J. āgacchayyāsi.

<sup>5</sup> J. °simsū.

<sup>6</sup> J. dabba-.

<sup>7</sup> J. drops it.

<sup>8</sup> J. nipanno.

<sup>9</sup> Si<sub>1</sub> Si<sub>2</sub> khādītum.

<sup>10</sup> J. yācako.

<sup>11</sup> Si<sub>2</sub> āgacchissati.

<sup>12</sup> J. drops it from ahan.

<sup>13</sup> CT. cintesi.

<sup>14</sup> CT. māsā vā.

<sup>15</sup> J. tiṇam.

<sup>16</sup> Si<sub>2</sub> adda koci.

<sup>17</sup> Si<sub>2</sub> dakkhiṇeyyā.

Tattha dānaṃ dakkhiṇ' anucchavan ti dakkhiṇābhāvena anucchavikaṃ dānaṃ dakkhiṇeyyassa dātabbhaṃ deyya-dhammaṃ. *Cintesiṃ: yadi 'haṃ labhe* ti yadi ahaṃ kiñci dakkhiṇeyyaṃ ajja labheyyaṃ. *Kim me dānaṃ bhavissatī* ti kim mama dātabbhaṃ bhavissati. *Na sakkā tiṇaṃ dātave* ti yadi dakkhiṇeyyassa dātuṃ tilamuggādikaṃ mayhaṃ n' atthi, yaṃ pana mama āhārabhūtaṃ taṃ na sakkā tiṇaṃ dakkhiṇeyyassa dātuṃ. *Dajjāhaṃ sakam attānaṃ* ti kiṃ vā mayhaṃ etāya deyyadhammacintāya, nanu imaṃ eva mayhaṃ anavajjaṃ aparādhīnatāya sulabhaṃ paresaṇi ca paribhogārahaṃ sarīraṃ, sace koci dakkhiṇeyyo mama santikaṃ āgacchati tayidaṃ sakam attānaṃ tassa dajjāmaṃ; evaṃ sante *na so tuccho* mama santikaṃ āgato arittahatto hutvā gamissatī ti.

Evaṃ Mahāpurisassa yathābhūtasabhāvaṃ parivitaṅkentaṃ parivitaṅkānubhāvena Sakkassa paṇḍukambalasīlāsanaṃ uphākaṃ<sup>1</sup> dassesi. So āvajjento imaṃ kāraṇaṃ disvā "sasaraṇaṃ vīmaṃsissāmi" ti paṭhamam uddassa vasanaṭṭhānaṃ gantvā brāhmaṇavesena aṭṭhāsi. Tena "kim atthaṃ, brāhmaṇa, ṭhito 'si" ti ca vutte "sace kiñci āhāraṃ labheyyaṃ, uposathiko hutvā samaṇadhammaṃ kareyyaṃ" ti. So "sādhū ti, te āhāraṃ dassāmi" ti āha. Tena vuttaṃ:

7. "Satta me rohitā macchā udakā thalam ubbhatā,

idaṃ, brāhmaṇa, me atthi, etaṃ bhutvā vane vasā" ti.<sup>2</sup>

Brāhmaṇo "pageva tāva hotu, pacchā jānissāmi" ti tath' eva sigālassa makkaṭassa ca santikaṃ gantvā tehi pi attano vijjamānehi deyyadhammehi nimantito "pageva hotu tāva, pacchā jānissāmi" ti āha. Tena vuttaṃ:

8. "Assa<sup>3</sup> me khettaṭṭhāssa rattibhattam apābhatam,

maṃsasulā ca dve godhā ekaṇi ca dadhithālakam,<sup>4</sup>

idaṃ, brāhmaṇa, me atthi, etaṃ bhutvā vane vasā" ti.

9. "Ambapakkodakaṃ sītaṃ sītaṇḍāyaṃ manoraṃam,

idaṃ, brāhmaṇa, me atthi, etaṃ bhutvā vane vasā" ti.<sup>2</sup>

Tattha assa ti amussa. Rattibhattam apābhatam ti rattibhojanato apanītam. Maṃsasulā ca dve godhā ti aṅgāra-

<sup>1</sup> Si, uphākaṃ.

<sup>2</sup> CT. duṣṣaṃ.

<sup>3</sup> Sasa-Jāt.

<sup>4</sup> J. dadhivārakaṃ.



pakkāni dve maṃsasūlāni ekañ ca godhaṃ. *Dadhithālakan* ti dadhivārako.

Atha brāhmaṇo sasapaṇḍitassa santikaṃ gato, tenāpi “kim attham āgato ‘sī” ti vutte tath’ evāha. Tena vuttam: “Mama saṅkappam aññāyā” ti ādi.

Tattha *mama saṅkappam aññāyā* ti pubbe vuttappakāraṃ parivitakkaṃ jānitvā. *Brāhmaṇavanninā* ti brāhmaṇarūpavatā attabhāvena. *Āsayan* ti vasanagumbhaṃ. *Santuttho* ti samaṃ sabba-<sup>1</sup>bhāven’ eva tuttho. *Ghāsahetū* ti āhārahetu. *Adinnapubban* ti yehi kehi pi abodhisattehi adinnapubbaṃ. *Dānavaran* ti uttamaṃ dānaṃ. *Ajja dassāmi te ahan* ti vatvā *tuvaṃ sīlaguṇūpeto ayuttan te parahethanan* ti taṃ pānātipātato apanetvā idāni tassa paribhogayoggam attānaṃ katvā dātum “ehi aggim padīpehī” ti ādim āha. Tattha *aham pacissam attānan* ti tayā kate aṅgāragabbhe aham eva patitvā attānaṃ pacissam. *Pakkan tvam bhakkhayaṃsasi* ti tathā pana pakkan tvam khādissasi. *Nānākatthe samānaya* ti so brāhmaṇavesadhārī Sakko nānādārūni samānento viya ahosi. *Mahantam akāsi citakam katvān’ aṅgāragabbhakan* ti vitacikaṃ vigatadhūmaṃ aṅgārabharitabbhantaraṃ samantato jalamānaṃ mama sarīrassa nimujjanapahonakan taṃ khaṇṇāneva mahantam citakam akāsi; sahasā iddhiyā abhinimmiṇi ti adhippāyo. *Aggin tattha padīpesi*<sup>2</sup> *yathā so khippam mahābhavē* ti tattha so aggikkhandho sīghaṃ mahanto yathā bhaveyya, tathā padīpesi. *Phoṭetvā rajagatē gatte* ti sace lomantaresu pāṇakā atthi “te mā marimsū,” ti paṃsugate mama gatte tikkhattum vidhunitvā. *Ekamantam upāvisi* ti na tāva kaṭṭhāni ādittāni ti tesam ādipanam udikkhanto thokam ekamantaṃ nisīdi. *Yadā mahākatthapuñjo*<sup>3</sup> *ādutto dhamadhamāyati*<sup>4</sup> ti yadā pana so dārurāsi samantato ādito vāyuvegasamuddhaṭānaṃ jālasikhānaṃ vasena dhama-dhamāyati evaṃ karoti. *Tad’ uppatitvā patati*<sup>5</sup> *majjhe jālasikhantare* ti tadā tasmim kāle ‘mama sarīrassa jhāpana-samattho ayam aṅgararāsi’ ti cintetvā uppatitvā ullaṅghitvā

<sup>1</sup> Si<sub>1</sub> -bhāge.

<sup>2</sup> CT. padīpeti.

<sup>3</sup> CT. -pañjo.

<sup>4</sup> CT. dhūmaṃ ayati; Si<sub>1</sub> dhamadhamāyati and below.

<sup>5</sup> Si<sub>1</sub> Si<sub>2</sub> patati.

jālasikhānam abbhantarabhūte tassa aṅgararāsissa majjhe padumapuñje rājahamso viya pamuditacitto sakala<sup>1</sup>-sarīraṃ dānamukhe datvā patati.<sup>2</sup> *Paviṭṭhaṃ yassa kassaci* ti yathā ghammakāle sītalam udakaṃ yena kenaci pavittṭhaṃ tassa darathapariḷāhaṃ vūpasameti, assādaṃ pītiñ ca uppādeti. *Tath' eva jalitam aggin* ti evaṃ tathā pajjalitam aṅgararāsi tadā mama pavittṭhassa usumamattam pi nāhosi, aññadatthu dānapītiyā sabbadarathapariḷāhavūpasamo eva ahosi, cirassaṃ vata me chavi-cammādiko sabbo sarīravayavo dānamukhe juhitaḥḥatam upagato abhipatthito manoratho matthakaṃ patto ti. Tena vuttaṃ:

10. “Chavi-cammaṃ maṃsa-nahārum aṭṭhiṃ<sup>3</sup> hadayabandhanam,

kevalaṃ sakalaṃ kāyaṃ brāhmaṇassa adās' ahan” ti.

Tattha *hadayabandhanan* ti hadayamaṃsapesi; taṃ hi hadayavatthum bandhitvā viya ṭhitattā hadayabandhanan ti vuttaṃ; athavā *hadayabandhanan* ti hadayañ ca bandhanañ ca; hadayamaṃsaṃ c' eva taṃ bandhitvā viya ṭhitayakanamaṃsaṃ cā ti attho. *Kevalaṃ sakalaṃ kāyan* ti anavaśesaṃ sabbaṃ sarīraṃ.

Etasmim aggimhi attano sarīre lomakūpamattam pi unhaṃ kātum asakkonto Bodhisatto pi himagabbhaṃ pavittṭho viya hutvā brāhmaṇarūpadharaṃ Sakkaṃ evamāha: “brāhmaṇa, tayā kato aggi atisītaḥ, kiṃ nāma' etan?” ti. “Paṇḍita, nāhaṃ brāhmaṇo, Sakko 'ham 'smi, tava vīmaṃsanattham<sup>4</sup> āgato evaṃ<sup>5</sup> akāsin<sup>6</sup>” ti. “Sakka, tvaṃ tava tiṭṭha,<sup>6</sup> sakalo pi ce loko<sup>7</sup> maṃ dānena vīmaṃseyya, n' eva me adātukāmatam<sup>8</sup> passeyyā<sup>9</sup>” ti. Bodhisatto sīhanādaṃ nadi. Atha naṃ Sakko “sasapaṇḍita, tava guṇā<sup>10</sup> sakalakappam pi<sup>11</sup> pākata<sup>12</sup> hontū<sup>13</sup>” ti<sup>14</sup> pabbataṃ piḷetvā pabbatarasam ādāya candamaṇḍale sasalakkaṇaṃ ālikhitvā Bodhisattaṃ

<sup>1</sup> J. saka-.

<sup>2</sup> CT. aṭṭhi.

<sup>3</sup> J. drops both.

<sup>4</sup> J. lokasannivāso.

<sup>5</sup> Si, Si, passetha nan.

<sup>6</sup> J. drops it.

<sup>7</sup> J. hotu.

<sup>8</sup> Si, Si, papati.

<sup>9</sup> J. vīmaṃsanatthāya.

<sup>10</sup> Si, Si, tiṭṭhatu.

<sup>11</sup> Si, Si, add kathañ ci pi uppādeyya.

<sup>12</sup> Si, Si, guṇo.

<sup>13</sup> J. pākato.

<sup>14</sup> Si, Si, add pi.

āmantetvā<sup>1</sup> tasmim vanasaṇḍe tatth'<sup>2</sup> eva vanagumbe tarunadabbatinapiṭṭhe nipajjāpetvā attano devaṭṭhānam<sup>3</sup> eva gato. Te pi cattāro paṇḍitā samaggā<sup>4</sup> sammodamānā niccasīlam<sup>5</sup> uposathasīlañ ca<sup>4</sup> pūretvā yathāraham<sup>4</sup> puññāni<sup>6</sup> katvā yathākammaṃ gatā.

Tadā uddo āyasmā Ānando ahosi, sigālo mahā-Moggallāno, makkato Sāriputto, sasapaṇḍito pana Lokanātho aham evā ti.

Tassa idhāpi sīlādi-pāramiyo heṭṭhā vuttanayen' eva yathāraham niddhāretabbā. Tathā sati pi tiracchān'uppat-tiyam kusalādi-dhamme kusalādito yathābhūtāvabodho, tesu anumattam pi vajjam bhayato disvā suṭṭhu akusalato oramanam sammad eva ca kusaladhammesu attano patiṭṭhāpanam, paresaṇ ca ime nāma pāpadhammā te evam gahitā evam parāmaṭṭhā evam gatikā bhavanti. Evam abhisam-parāyan ti ādinavam dassetvā tato viramane niyojanam, idam dānam nāma, idam sīlam nāma, idam uposathakammaṃ nāma, ettha patiṭṭhitānam devamanussasampattiyo hatthagatā evā ti ādinā puññakammesu ānisaṃsam dassetvā patiṭṭhāpanam, attano sarīrajīvanirapekkham paresam sattānam anugaṇhanam ulāro ca dān'ajjhāsayo ti evamādayo idha Bodhisattassa guṇānubhāvā ti vibhāvetabbā. Ten' etaṃ vuccati:

11. "Evam acchariyā h' ete abbhutā ca mahesino,  
... pe ... dhammassa anudhammato" ti.

Sasapaṇḍitacariyam Dasamam.

Idāni Akittibrāhmaṇo ti ādinā yathāvutte dasa pi cariyā-visese udānetvā nigameti. Tattha *aham eva tadā āsiṃ yo te dānavare adā* ti yo tāni uttamadānāni adāsi, so Akittibrāhmaṇādikō aham eva tadā tasmim kāle ahosiṃ, na añño ti. Iti tesu attabhāvesu sati pi sīlādipāramīnam yathāraham pūritabhāve attano pana tadā dān'ajjhāsayaassa ativiya ulārabhāvaṃ sandhāya dānapāramīvasen' eva desanam āropesi. *Ete dānaparikkhārū ete dānassa pāramī* ti ye

<sup>1</sup> Si, Si, drop it.

<sup>2</sup> Si, Si, -lokaṃ.

<sup>3</sup> J. sīlam.

<sup>4</sup> J. tasmim.

<sup>5</sup> J. drops it.

<sup>6</sup> J. uposathakammaṃ.

ime Akitti-Jātakādisu anekākāravokāraṃ mayā pavattitā deyyadhammapariccāgā mama sarirāvayavaputtadārapariccāgā paramakoṭikā kiñcāpi te karuṇūpāyakosallapariggaḥitattā sabbaññutañāṇaṃ eva uddissa pavattitā tāva dānassa param' ukkaṃsagamanena dānapāraṃ eva. Tathāpi mama dānassa paramatthapāraṃibhūtaṃ parikkhāraguṇato santānassa paribhāvanāvasena abhisamkharāṇato ete dānaparikkhārā nāma, yassa paṇ' ete parikkhārā taṃ dassetuṃ, *jīvitam yācakaṃ datvā imaṃ<sup>1</sup> pāraṃ<sup>2</sup> pūrayin ti vuttaṃ.*

Ettha hi ṭhapetvā Sasapaṇḍitacariyaṃ sesāsu navasu cariyāsu yathārahaṃ dānapāraṃ dāna-upapāraṃ veditaḥbā, sasapaṇḍitacariye paṇa dānaparamatthapāraṃ. Tena vuttaṃ:

1. " Bhikkhāya upagataṃ disvā sak'attānaṃ pariccajijṃ, dānena<sup>3</sup> me samo n' atthi, esā me dānapāraṃ " ti.

Kiñcāpi hi Mahāpurisassa yathāvutte Akittibrāhmaṇādikāle aññaṃsmiṃ ca Mahājanaka-Mahāsutasomādikāle dānapāraṃiyā pūritattaḥbhāvaṇaṃ parimāṇaṃ nāma n' atthi. Tathāpi ekanten' eva sasapaṇḍitakāle dānapāraṃiyā paramatthapāraṃibhāvo vibhāvetabbo.

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Iti Paramatthadīpaniyā Cariyā-Piṭakasaṃvaṇṇanāya  
dasavidhacariyāsaṅgahassa visesato  
dānapāraṃvibhāvanassa  
Paṭhamavaggassa Atthavaṇṇanā niṭṭhitā.

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<sup>1</sup> CT. idaṃ.

<sup>2</sup> Si, Si, pāraṃ.

<sup>3</sup> CT. dāne na.

## BOOK II

# SĪLAPĀRAMITĀ

### 1. MĀTUPOSAKACARIYAM\*

Dutiyavaggassa Paṭhame. *Kuñjaro* ti hatthī. *Mātu posako* ti andhāya jarājinnāya mātuyā paṭijagganako. *Mahiya* ti bhūmiyaṃ. *Guṇeṇā* ti sīlaguṇeṇa, tadā *mama sadiso* n' atthi.

†Bodhisatto hi tadā Himavantappadese<sup>1</sup> hatthiyoniyaṃ nibbatti. So sabbaseto abhirūpo lakkhaṇasampanno mahāhatti<sup>2</sup> anekahatthisata<sup>2</sup>-sahassaparivāro ahosi. Mātā pan' assa andhā. So madhura<sup>3</sup>-phalāphalāni hatthīnaṃ hatthesu<sup>4</sup> datvā mātu peseti.<sup>5</sup> Hatthino<sup>6</sup> tassā adatvā sayam<sup>7</sup> khādanti. So pariggāṇhanto<sup>8</sup> taṃ pavattim ṇatvā “yūthaṃ pahāya<sup>9</sup> mātaram eva<sup>10</sup> posessāmi” ti rattibhāge aññesaṃ hatthīnaṃ ajānantānaṃ mātaraṃ gahetvā Candoraṇapabbatapādaṃ gantvā ekaṃ naḷinim upanissāya ṭhitāya pabbataguhāya mātaraṃ ṭhapetvā posesi.

*Pavane disvā vanacaro* ti eko vanacārako puriso tasmim mahāvane maṃ disvā. *Raṇṇo maṃ paṭivedayī* ti Bārāṇasiraṇṇo maṃ ārocesi.

So hi maggamūlho disaṃ vavatthapetum<sup>11</sup> asakkonto mahantena saddena paridevi. Bodhisatto<sup>12</sup> tassa saddaṃ sutvā “ayaṃ puriso anātho, na kho pan' etaṃ<sup>13</sup> patirūpaṃ yaṃ esa mayi ṭhite idha vinasseyyā” ti tassa santikaṃ gantvā

\* In CT., called *Silavanāgacariyaṃ*.

† Cp. Mātiposaka-Jātaka (F. No. 455); Mātuposaka-Jātaka (*Siamese edition*).

<sup>1</sup> J., Si, Si, Himavantapadese.

<sup>2</sup> J. asītihatthi.

<sup>3</sup> J. madhuramadhurāni.

<sup>4</sup> J. drops it.

<sup>5</sup> Si, poseti; B. matu santikaṃ pesesi.

<sup>6</sup> J. Hatthī; B. Hatthayo.

<sup>7</sup> J. attanā va.

<sup>8</sup> J. parigāṇhanto.

<sup>9</sup> J. chaḍḍetvā.

<sup>10</sup> J. me.

<sup>11</sup> Si, Si, vavatthāpetum.

<sup>12</sup> Si, Si, add pi.

<sup>13</sup> J. me taṃ.

taṃ bhayena palāyantaṃ disvā “ ambho purisa, n' atthi te maṃ nissāya bhayaṃ, mā palāyi, kasmā tvaṃ paridevanto vicarasi ” ti pucchitvā “ sāmi, ahaṃ maggamūlho, ajja me sattamo divaso ” ti vutte “ bho purisa, mā bhāyi, ahan taṃ manussapath' eva<sup>1</sup> paṭṭhapessāmi<sup>2</sup> ” ti taṃ attano piṭṭhiyaṃ nisidāpetvā araṇṇato nīharitvā nivatti. So pi pāpo “ nagaraṃ gantvā raṇṇo ārocessāmi ” ti rukkhasaṇṇaṃ pabatasasaṇṇaṃ karonto nikkhamitvā Bārāṇasim agamāsi. Tasmim kāle raṇṇo maṅgalaḥatthi mato.<sup>3</sup> So puriso rājānaṃ upasaṅkhamitvā Mahāpurisassa attano diṭṭhabhāvaṃ ārocesi. Tena vuttaṃ: “ taṃ anucchavo, mahārāja, gajo<sup>4</sup> vasati kānane ” ti ādi.

Tattha taṃ anucchavo ti tava opacayaṃ<sup>5</sup> kātum anucchaviko yutto. Na tassa parikkhāy' attho ti tassa gahaṇe gaman' upacchedanattaṃ samantato khaṇitabbaparikkhāya<sup>6</sup> vā kareṇuyā kannaṇuṇa attānaṃ paṭicchādetvā khittapaṣaraṃjyā bandhitabba-ālaka-saṅkhāta-ālānena vā yattha pavitṭho katthaci gantum na sakko ti tēdisavaṇṇanākaṃsuyā vā attho payoṇaṃ n' atthi. Saha<sup>7</sup>-gahite ti gahaṇasamakālam eva. Ehi<sup>8</sup> ti āgamissati ti.

Rājā “ imaṃ maggadesakaṃ katvā araṇṇaṃ gantvā iminā vuttaṃ hatthināgam ānehi ” ti hatthācariyaṃ saha parivārena pesesi. So tena saddhiṃ gantvā Bodhisattaṃ naḷiniṃ pavisitvā<sup>9</sup> gocaraṃ gaṇhantaṃ passi. Tena vuttaṃ:

1. “ Tassa taṃ vacanaṃ sutvā rājāpi tuṭṭhamānaso pesesi hatthidamakaṃ chekācariyaṃ susikkhitaṃ.

2. Gantvā so hatthidamako addasa<sup>9</sup> padumassare bhisamūlam uddharantaṃ yāpanatthāya mātuyā ” ti.

Tattha chekācariyaṃ ti hatthibandhanādi-vidhimhi kusalaṃ hatthācariyaṃ. Susikkhitaṃ ti hatthinaṃ sikkhāpanavijjāya niṭṭhaṅgamanena susikkhitaṃ. Viññāya me sīlaguṇaṃ ti bhaddo ayaṃ hatthājāniyo na mando na caṇḍo na vomissa<sup>10</sup> sīlavā ti mama sīlaguṇaṃ jānitvā. Kathaṃ ?

<sup>1</sup> J. drops it.

<sup>2</sup> J. kālam akāsi and below.

<sup>3</sup> Si. opaguyhaṃ.

<sup>4</sup> CT. samāgahite.

<sup>5</sup> J. adassa.

<sup>6</sup> J. ṭhapessāmi.

<sup>7</sup> Si. nāgo.

<sup>8</sup> B. -parikkhāyaṃ.

<sup>9</sup> Si. pavisetvā.

<sup>10</sup> J. nabovodhissa.

*Lakkhaṇam upadhārayi* ti susikkhita-hatthisippattā mama lakkhaṇam samantato upadhāresi. Tena so “*ehi puttā 'ti vatvāna mama soṇḍāya aggahi*.”<sup>1</sup>

Bodhisatto<sup>2</sup> hatthācariyam disvā “idam bhayam mayham etassa purisassa santikā uppannam,<sup>3</sup> aham kho pana mahābalo, hatthisahassam pi viddhamsetum samattho, pahomi<sup>4</sup> kujjhitvā saraṭṭhakam<sup>5</sup> senāvāhanam nāsetum. Sace pana kujjhissāmi sīlam me bhijjissati, tasmā sattīhi koṭṭiyamāno pi na kujjhissāmi” ti cittam<sup>6</sup> adhiṭṭhāya sīsam onāmetvā<sup>7</sup> niccalo va<sup>8</sup> aṭṭhāsi. Tenāha Bhagavā: “yam me tadā pākaticam sarirānugataṃ balan” ti ādi.

Tattha *pākatican* ti sabhāvasiddham. *Sarirānugatan* ti sariram eva anugataṃ kāyabalam na upāyakusalatāsāṅkhātāñānugatan ti adhippāyo. *Ajja nāgasahassānan* ti ajja-kāle anekesaṃ hatthisahassānam samoditānam. *Balena samasādisan* ti tesam sarirabalena samasamam eva hutvā sadisaṃ; na upamāmatteṇa maṅgalaḥhatthikulehi tadā Bodhisatto uppanno ti. *Yadi 'ham tesam pakuppeyyan* ti *mam gahaṇāya* upagatānam tesam aham yadi kujjheyyam tesam jīvitam maddamāno *paṭibalo* bhaveyyam, na kevaḥ tesāññeva. Atha kho yāva *rajjam pi mānusan* ti yato rajjato tesam āgatānam manussānam sabbam pi rajjam pothetvā cunnavicunnam kareyyam. *Api cāham sīlarakkhāyā* ti evam samattho pi ca aham attani patitṭhitāya sīlarakkhāya sīlaguttiyā gutto bandho viya. *Na karomi citte aññathattan* ti tassa sīlassa aññathattabhūtam tesam sattānañ ca pothanādividhiṃ mayham citte na karomi, tattha cittam pi na uppādemi. *Pakkipantam mamālake* ti ālānatthambhe pakkipantam; “disvāpi” ti vacanaseso. Kasmā ti ce? Sīlapāramipūriyā idisesu ṭhānesu sīlam akhaṇḍentassa me na cirass' eva sīlapāramiṃ paripūressati ti sīlapāramiparipūrattham. Tassa aññathattam citte na karomi ti yojanā. *Yadi te man<sup>9</sup>* ti gāthāya pi sīlarakkhāya daḥham katvā

<sup>1</sup> Si, aggahi.<sup>2</sup> J. adds pi.<sup>3</sup> J. adds bhavissati.<sup>4</sup> B. homi.<sup>5</sup> J. raṭṭhakam.<sup>6</sup> Si, cintetvā tam.<sup>7</sup> J. nāmetvā.<sup>8</sup> J. drops it.<sup>9</sup> Si, Si, maman.

sīlassa adhiṭṭhitabhāvam eva dasseti. *Tattha koṭṭeyyūn* ti bhindeyyūṃ. *Sīlakhaṇḍabhayā mamā* ti mama sīlassa khaṇḍanabhayena.

Evam pana cintetvā Bodhisatte niccale ṭhite hatthācariyo padumasaram otarivā tassa lakkhaṇasampattiṃ disvā “*ehi puttā*” ti rajatadāmasadisāya soṇḍāya gahe tvā sattame divase Bārāṇasim pāpuṇi.<sup>1</sup> So antarāmagge<sup>2</sup> vattamāno va rañño sāsanaṃ pesesi. Rājā nagaram alaṅkārapesi. Hatthācariyo Bodhisattam katagandhaparibhaṇḍam alaṅkapaṭiyattam<sup>3</sup> hatthisālam netvā vicitrasāṇiyā<sup>4</sup> parikkhipāpetvā rañño ārocesi. Rājā nānaggarasabhojanam ādāya gantvā Bodhisattassa dāpesi. So “*mātaram vinā gocaram na gaṇhissāmi*” ti piṇḍam na gaṇhi. Yācito pi agahetvā

3. “*Sā nūna sā kapaṇikā*<sup>5</sup> andhā aparināyikā,<sup>6</sup>  
khāṇuṃ pādena ghaṭṭeti girim Caṇḍoraṇaṃ patī” ti<sup>7</sup>  
āha. Tam sutvā rājā

4. “*Kā nu te sā, mahānāga, andhā aparināyikā,*  
khāṇuṃ pādena ghaṭṭeti girim Caṇḍoraṇaṃ patī” ti<sup>7</sup>  
pucchitvā

5. “*Mātā me sā, mahārāja, andhā aparināyikā,*  
khāṇuṃ pādena ghaṭṭeti girim Caṇḍoraṇaṃ patī” ti<sup>7</sup>  
vutte “*ajja sattamo divaso mātā me gocaram na labhitthā*”  
ti vadati. Imassa gocaram agaṇhantassa, tasmā

6. “*Muñcath’ etaṃ mahānāgaṃ yo ’yaṃ bharati mātaram,*  
sametu mātaraṃ nāgo saha sabbehi ñātīhi<sup>8</sup>” ti<sup>7</sup>  
vatvā muñcāpesi.

7. “*Mutto ca bandhanā nāgo, mutto dāmato*<sup>9</sup> kuñjaro  
muhuttam assasitvāna<sup>10</sup> agamā yena pabbato” ti.<sup>7</sup>

Tattha *kapaṇikā* ti varākā. *Khāṇuṃ pādena ghaṭṭeti* ti andhatāya puttaviyogadukkhena ca paridevamānā tattha tattha rukkhakalīngare pādena ghaṭṭeti. *Caṇḍoraṇaṃ patī* ti Caṇḍoraṇapabbatābhimukhi; tasmim pabbatapāde paribbhamamānā ti attho. *Agamā yena pabbato* ti so hat-

<sup>1</sup> B. pāpuṇāti.

<sup>2</sup> J. *adda* va.

<sup>3</sup> Si, -pariyattam.

<sup>4</sup> J. citrasāṇiyā.

<sup>5</sup> J. kapaṇiyā.

<sup>6</sup> B. aparināyikā and below.

<sup>7</sup> *Mātiposaka-Jāt.*

<sup>8</sup> J. ñātībhi.

<sup>9</sup> B. dāmāya; J. dāmāto; Si, damito.

<sup>10</sup> B. assasitvāna.



thināgo bandhanā mutto thokaṃ vissamitvā rañño dasarā-jadhammagāthāhi dhammaṃ desetvā “appamatto hohi, mahārājā” ti ovādaṃ datvā mahājanena gandhamālādīhi pūjyamāno<sup>1</sup> nagarā nikkhamitvā tad h’ eva mātaraṃ samā-gantvā sabbaṃ pavattim ācikkhi.<sup>2</sup> Sā tuṭṭhamānasā

8. “Ciraṃ jīvatu so rājā Kāśinaṃ ratṭhavaḍḍhano<sup>3</sup>

yo me puttāṃ pamocesi<sup>4</sup> sadā vuḍḍhāpacāyikan<sup>5</sup>” ti rañño anumodanam akāsi.

Rājā Bodhisattassa guṇe pasāditvā naḷiniyā avidūre gā-maṃ māpetvā Bodhisattassa ca<sup>6</sup> mātu c’ assa nibaddhavattam<sup>7</sup> paṭṭhapesi. Aparabhāge Bodhisatto mātari matāya<sup>8</sup> tassā sarīraparihāraṃ katvā Karaṇḍaka<sup>9</sup>-assamapadaṃ nāma gato. Tasmim pana ṭhāne Himavantato otaritvā<sup>10</sup> pañcasatā isayo vasimsu. Taṃ vattam<sup>11</sup> tesam datvā<sup>12</sup> rājā Bodhisattassa samānarūpaṃ silāpaṭimaṃ kāretvā mahāsakkāraṃ pavat-tesi. Jambudīpavāsino anusaṃvaccharaṃ sannipatitvā hat-thimaṃ nāma karimsu.

Tadā rājā Ānando ahosi, hatthini Mahāmāyā, vanacarako Devadatto, mātuposakahatthināgo<sup>13</sup> Lokanātho.

Idhāpi dānapāraṃ ādayo yathārahaṃ niddhāretabbā. Si-lapāraṃ pana atisayavattī ti sā eva desanam ārūhā. Tathā tiracchānāyoniyam uppanno pi brahmadeva-pubbadeva-pubbācariya-āhuṇeyyādibhāvena sabbaññu-Buddhena pi pasattha-bhāvānurūpaṃ mātuyā garucittam upaṭṭhapetvā “mātā nām’ esā puttassa bahūpakārā, tasmā mātūpaṭṭhā-nam nāma paṇḍitena paññattan” ti manasi katvā anekesaṃ hatthisahassānam issarādhipati mahānubhāvo yūthapati hutvā tehi anuvattiyamāno ekavihāre antarāyam agaṇetvā yūtham pahāya ekako hutvā “upakārikhettaṃ pūjessāmi” ti mātuposanaṃ, maggamūlhapurisaṃ disvā anukampāya taṃ gaṇetvā manussagocarasaṃpāpaṇaṃ, tena ca katāparā-

<sup>1</sup> Si, pūjyamāno.

<sup>2</sup> J. -vaddhano.

<sup>3</sup> J. vaddhā-.

<sup>4</sup> B., Si, Si, nibaddham vattam.

<sup>5</sup> B. Karaṇḍaka-; J. Karaṇḍakaṃ; Si, Si, Karaṇḍaka-.

<sup>6</sup> Si, Si, taritvā.

<sup>7</sup> J. adāsi.

<sup>8</sup> Si, āvikkhi.

<sup>9</sup> J. amocesi.

<sup>10</sup> B., Si, Si, drop ū.

<sup>11</sup> J. kālakatāya.

<sup>12</sup> Si, Si, vattam.

<sup>13</sup> B. -hatthi; J. -kaṇḍo.

dhasahanam hatthācariyapamukhānam attānam bandhitum āgatapurisānam samattho pi samāno santāpanamattena pi tesam pīḷanā bhavissati, mayhañ ca sīlassa khaṇḍādibhāvo ti tathā akatvā sudantena opavayho<sup>1</sup> viya sukhen' eva gahaṇū-pagamanam, mātaram vinā na kiñci ajjhoharissāmi ti sattāham pi anāhāratā, iminā pāham bandhāpito ti cittam anup-pādetvā rājānam mettāya pharaṇam, tassa ca nānāneyhi dhammaḍesana ti evamādayo idha Mahāpurisassa guṇānu-bhāvā veditabbā. Tena vuttam:

9. "Evam acchariyā h' ete abbhutā ca mahesino,  
... pe ... dhammassa anudhammato<sup>2</sup>" ti.

Mātuposaka<sup>3</sup>-cariyaṃ Paṭhamam.

## 2. BHŪRIDATTACARIYAM

Dutiye. *Bhūridatto* ti bhūrisama<sup>4</sup>-datto; Datto ti hi tadā Bodhisattassa mātāpitūhi katam nāmam. Yasmā pan' eso Nāgabhavane Virūpakkhamahārājabhavane ca Tāvatiṃsa-bhavane ca uppanne pañhe sammad eva vinicchinanan<sup>5</sup> ti:

Ekadivasañ ca Virūpakkhamahārāje nāgaparisāya saddhim Tidasapuram gantvā Sakkaṃ parivāretvā nisinne devānam antare pañho samuṭṭhāsi. Tam koci kathetum nāsakki. Sakkena pana anuññāto pallaṅkavaragato hutvā Mahāsatto va kathesi. Atha nam devarājā dibbagandhapupphehi pūjetvā "Datta, tvam paṭhavisamāya vipulāya paññāya samannāgato, ito paṭṭhāya Bhūridatto nāmā" ti āha.

*Bhūri* ti paṭhaviyā nāmam, tasmā bhūrisamatāya bhūte atthe ramati ti bhūrisaṅkhātāya mahatiyā paññāya samannāgatattā Mahāsatto 'Bhūridatto<sup>6</sup>' ti paññāyittha. Mahatiyā pana nāg' iddhiyā samannāgatattā *mahiddhiko* cā ti.

\*Atīte hi imasmim yeva kappe Bārāṇāsīraṇṇo putto pitarā raṭṭhato pabbājito vane vasanto aññatarāya nāgamānavi-

\* *Op.* Bhūridatta-Jātaka (F. No. 543).

<sup>1</sup> Si, opaguhyo.

<sup>2</sup> Si, anudhammacāri.

<sup>3</sup> CT. Sīlavanāga.

<sup>4</sup> Si, bhūrimā.

<sup>5</sup> Si, vinicchinan; Si, vinicchan.

<sup>6</sup> Si, Si, *repeat* it.

kāya samvāsam kappesi. Tesam samvāsam anvāya dve dārakā jāyimsu, putto ca dhītā ca. Puttassa Sāgarabrahmadatto ti nāmaṃ karimsu, dhītāya Samuddajā ti. So aparabhāge pitu accayena Bārāṇasim gantvā rajjam kāresi. Atha Dhatarattho nāma nāgarājā pañcayojanasatike nāgabhavane nāgarajjam kārento tam abhūtavādikena Cittasūlena nāma kacchapena “Bārāṇasirājā attano dhītarāṃ tuyaṃ dātukāmo, sā kho pana rājadhītā Samuddajā nāma abhirūpā dassaniyā pāsādikā oā” ti kathitaṃ sutvā Dhatarattho cattāro nāga-mānavake pesetvā taṃ dātum anicchantam nāgabhimśakāya bhimsāpetvā “dammi” ti vutte mahantaṃ sakkāraṃ pesetvā mahatiyā nāg<sup>1</sup> iddhiyā mahantena parivārena tassa dhītarāṃ nāgabhavanam netvā agga-mahesiṭṭhāne ṭhapesi. Sā aparabhāge Dhatarattham paṭicca Sudassano Datto Subhogo<sup>1</sup> Ariṭṭho ti cattāro putte paṭilabhi. Tesu Datto Bodhisatto. So pubbe vuttanayen’ eva Sakkena tuṭṭhacittena Bhūridatto ti gahitanāmattā Bhūridatto tveva<sup>2</sup> paññāyittha. Atha nesam pitā yojanasatikam yojanasatikam rajjam bhājetvā adāsi. Mahanto<sup>3</sup> yaso ahoṣi. Soḷasa soḷasa nāgakaññāsahassāni parivārayimsu. Pitu pi ekayojanasatam eva rajjam ahoṣi. Tayo puttā māse māse mātāpitaro passitum āgacchanti. Bodhisatto pana anvaddhamāsam<sup>4</sup> āgacchati. So ekadivasaṃ Virūpakkhena mahārājena saddhim Sakkassa upatṭhānam gato, Vejayantaṃ pāsādam Sudhammadevasabham paṛicchattakakoviḷāraṃ paṇḍukambalasilāsanam dev’ accharāparivāram atimanoharam Sakkasampattiṃ disvā “ettakamattam pi nāgattabhāve ṭhitassa dullabham, kuto sammāsambodhi” ti nāgattabhāvaṃ jigucchitvā nāgabhavanam gantvā uposathavāsam vasitvā “sīlam eva paggaṇhissāmi, taṃ bodhiparipācanam hoti, imasmim devaloke uppattikāraṇam bhavissati” ti cintetvā nāgabhavanam gantvā āha: “amma tāta, aham uposathakammaṃ karissāmi” ti. Tehi “idh’ eva uposatham upavasāhi, bahigatānam nāgānam mahantaṃ

<sup>1</sup> J. Subhago.

<sup>2</sup> J. ty’ eva.

<sup>3</sup> Si, mahan te; Si, mahantaṃ.

<sup>4</sup> B., Si, Si, anvaddhamāsam; J. anvaddhamāseṇa.

bhayan " ti vutte ekavāraṃ tathā katvā nāgakaññāhi upaduto punavāre mātāpitūnam anārocetvā attano bhariyam<sup>1</sup> āmantetvā " bhadde, ahaṃ manussalokaṃ gantvā—Yamunātīre mahānigrodharukkho atthi—tassa avidūre vammikamatthake bhoge ābhujjivā<sup>2</sup> caturāṅgasamannāgatam uposatham adhiṭṭhāya nipajjitvā " uposathakammaṃ karissāmi " ti nāgabhavanato nikkhamitvā tathā karoti. Tena vuttaṃ: " Virūpakkhena mahāraññā devalokam agañch' ahan " ti ādi.

Tattha *Virūpakkhena mahāraññā* ti Virūpakkhena nāma nāgādhipati-mahārājena. *Devalokan* ti Tāvatisa-devalokam. *Agañch' ahan* ti agañchim upasaṅkamim ahaṃ. *Tatthā* ti tasmim devaloke. *Passim tvāhan*<sup>3</sup> ti addakkhim ahaṃ; *tu-saddo* nipātamattaṃ. *Ekantaṃ sukkasamappite* ti ekantaṃ accantaṃ eva sukhena samaṅgibhūte. Vuttaṃ h' etaṃ Bhagavatā<sup>4</sup>: " Santi, bhikkhave, cha phassāyatānikā nāma saggā<sup>5</sup> yāvañ' cidaṃ, bhikkhave, na sukaram akkhāpēna pāpunituṃ yāva sukhāsaggā " ti.<sup>6</sup> *Taṃ saggam gamanattihāyā* ti tasmim saggasmim uppattivaseṇa gamanattihāya. *Silabbatan* ti silasaṅkhātāṃ vataṃ, athavā<sup>7</sup> uposathasīlāñ c' eva " mama cammaṃ cammatthikā harantū " ti ādinā attano sarīrāvayavapariccāgasamādiyana-saṅkhātāṃ vatañ ca. *Sarīrakiccaṃ katvā*<sup>8</sup> ti mukhadhovanādi-sarīrapaṭijagganaṃ katvā.<sup>9</sup> *Bhūtvā*<sup>10</sup> *yāpanamattakan* ti indriyāni nibbisevanāni kātuṃ sarīraṭṭhitimattakam āhāram āharitvā. *Caturo aṅge* ti cattāri aṅgāni. *Adhiṭṭhāyā* ti adhiṭṭhahitvā. *Senti* ti sayāmi. *Chaviyā* ti ādi tesam catunnam aṅgānaṃ dassanaṃ; tattha ca chaviccammānaṃ vissajjanaṃ ekam aṅgaṃ, sesāni ekekam eva maṃsagahāṇeṇ' eva c' ettha ruhiram pi saṃgahitaṃ ti daṭṭhabbaṃ. *Etēnā* ti etehi. *Harātu so* ti yassa etehi chavi-ādihi kāraṇaṃ yam atthi, tassa mayā dinnam ev' etaṃ, sabbam so haratū ti attano attabhāve anapekkhapavāraṇaṃ pavāreti.

<sup>1</sup> J. bhariyāyo.

<sup>2</sup> B. bhogehi ābhujjivā; Si, Si, ābhujjivā and below.

<sup>3</sup> CT. passitvā 'han.

<sup>4</sup> Si, Bhagavā.

<sup>5</sup> Si, saggam.

<sup>6</sup> Si, Si, add ca.

<sup>7</sup> Si, Si, drop it.

<sup>8</sup> B., Si, Si, drop it.

<sup>9</sup> Si, Si, katvāna.

<sup>10</sup> Si, Si, drop it.

Evam Mahāsattassa iminā niyāmen' eva anvaddhamāsam uposathakammaṃ karontassa dīgho addhā vitivatto. Evam gacchante kāle ekadivasam aññataro nesādbrahmaṇo<sup>1</sup> Somadattena nāma attano puttena saha taṃ ṭhānaṃ patvā aruṇ' uggamanasamaye nāgakaññāhi paricāriyamānaṃ Mahāsattaṃ disvā tassa santikaṃ agamāsi. Tāvad eva nāgakaññāyo paṭhaviyaṃ nimujjitvā nāgabhavanam eva gatā. Brāhmaṇo Mahāsattaṃ pucchi: "Ko nu kho tvaṃ, mārisa, devo vā yakkho vā nāgo vā?" ti. Bodhisatto yathābhūtaṃ attānaṃ āvikatvā "sacāyaṃ ito gaccheyya, imaṃ me vāsaṃ mahājanassa pākataṃ kareyya, tena me uposathavāsassa antarāyo pi siyā, yaṃ nūnāham ito imaṃ nāgabhavanam netvā mahatiyā sampattiyā yojeyyaṃ, evāyaṃ tatth' eva abhiramissati, tena me uposathakammaṃ addhanīyaṃ siyā" ti, atha nam āha: "Brāhmaṇa, mahantaṃ te yasaṃ dassāmi, ramaṇīyaṃ nāgabhavanam, ehi tattha gacchāmā" ti. "Sāmi, putto me atthi, tasmim āgacchante āgamissāmi" ti. "Gaccha, brāhmaṇa, puttam ānehi" ti. Brāhmaṇo gantvā puttassa taṃ attham ārocetvā taṃ ānesi. Mahāsatto te ubho pi ādāya attano ānubhāvena nāgabhavanam ānesi. Tesam tattha dibbo attabhāvo pātubhavi. Atha tesam Mahāsatto dibbasampattim datvā cattāri cattāri nāgakaññāsātāni adāsi. Te mahatiṃ sampattim anubhaviṃsu. Bodhisatto appamatto uposathakammaṃ karoti, anvaddhamāsaṃ mātāpitūnaṃ upaṭṭhānaṃ gantvā dhammakathaṃ kathetvā tato va brāhmaṇassa santikaṃ gantvā ārogyaṃ pucchitvā "yena te attho taṃ vadeyyāsi" ti āpucchitvā "anukkaṇṭhamāno abhiramā" ti vatvā Somadattena pi saddhiṃ paṭisanthāraṃ katvā attano nivesanaṃ gacchati. Brāhmaṇo samvacharaṃ tattha vasitvā mandapuññatāya ukkaṇṭhitvā anicchamānaṃ pi puttaṃ gaṇetvā Bodhisattam āpucchitvā tena diyamānaṃ bahudhanaṃ sabbakāmadadaṃ maṇiratanam pi alakkhikatāya agahetvā "manussalokaṃ gantvā pabbajissāmi" ti āha. Mahāsatto nāgamānavake ānāpetvā taṃ saputtakaṃ manussalokaṃ pāpesi.

Te ubho pi dibbābharaṇāni dibbavatthāni ca omuñcitvā

<sup>1</sup> J. adds Bārāṇasīdvāragāmaṇīsi.

nahāyitum ekaṃ pokkharāṇim otaṛimsu. Tasmim̐ khāṇe tāni antāradhāyitvā nāgabhavanam eva agamaṃsu.<sup>1</sup> Atha paṭhamanivattha-kāsāvapilotikā va nesam<sup>2</sup> sarīre paṭimuñcimsu, dhanusarasattiyo<sup>3</sup> gaḥetvā araṇṇaṃ gantvā mige vadhitvā purimaniyāmen' eva jīvikam̐ kappesum. Tena ca samayena aññataro tāpaso supannarājato laddham ālambāyanamantaṃ tassa anucchavikāni osadhāni mantūpacāraṇi ca attānam upaṭṭhahantassa aññatarassa brāhmaṇassa adāsi. So “laddho me jīvitūpāyo” ti katipāhaṃ vasitvā tāpasam āpucchitvā pakkamanto anupubbena Yamunātiraṃ patvā taṃ mantam̐ sajjhāyanto mahāmaggena gacchati. Tadā Bodhisattassa bhavanato tassa paricārīkā nāgamānavikā taṃ sabbakāmadadaṃ maṇiratanam ādāya Yamunātīre vālukārāsimaṭṭhake ṭhapetvā tass' obhāsena rattiyam̐ kilītvā aruṇ' uggamane tassa brāhmaṇassa manta-saddam̐ sutvā “supaṇṇo” ti saññāya bhayatajjitā maṇiratanam agahetvā paṭhaviyam̐ nimujjitvā nāgabhavanam agamaṃsu. Brāhmaṇo maṇiratanam ādāya pāyāsi.

Tasmim̐ khāṇe so nesāda-brāhmaṇo puttēna saddhim̐ migavadhāya araṇṇaṃ gacchanto<sup>4</sup> tassa hatthe taṃ maṇiratanam̐ disvā “idaṃ Bhūridattassa sabbakāmadadaṃ maṇiratanam” ti sañjānitvā taṃ gaṇhitukāmo tena saddhim̐ allāpasallāpam̐ katvā mantavādibhāvaṃ jānitvā evam āha: “Sace me tvam̐ imaṃ maṇiratanam̐ dassasi, evāhaṇ te mahānubhāvaṃ nāgaṃ dassessāmi, yaṃ tvam̐ gaḥetvā gāmanigamarājadhāniyo caranto bahudhanam̐ lacchaṣi” ti. Tena hi “dassetvā gaṇhāhi” ti vutte taṃ ādāya Bodhisattassa uposathakaraṇaṭṭhāne vammikamaṭṭhake bhoge ābhūjītvā nipannam̐ avidūre ṭhite hattham̐ pasāretvā dassesi.

Mahāsatto taṃ nesādam̐ disvā “ayam uposathassa me antarāyam̐ kareyyā ti nāgabhavanam̐ netvā mahāsampattiyam̐ paṭiṭṭhāpito pi na icchi, tato apakkamitvā sayam̐ gantukāmo mayā diyyamānam<sup>5</sup> pi<sup>6</sup> maṇiratanam<sup>7</sup> gaṇhitum na icchi, idāni pana ahigaṇṭhikam<sup>8</sup> gaḥetvā āgacchati,

<sup>1</sup> J. āgamimsu.

<sup>2</sup> Si, -satthiyo.

<sup>3</sup> Si, dinnam̐.

<sup>7</sup> J. maṇip.

<sup>2</sup> B., Si, Si, drop it.

<sup>4</sup> J. pavisanto.

<sup>5</sup> J. drops it.

<sup>8</sup> B., Si, Si, ahigaṇṭhikam̐.

sacāham imassa mittadubbhino kujjheyyam, silam me khaṇḍam bhavissati, mayā kho pana paṭhamam yeva<sup>1</sup> caturāṅga-samannāgato uposatho adhiṭṭhito, so yathā adhiṭṭhito<sup>2</sup> va hotu, Ālambāyano maṃ chindatu<sup>3</sup> vā mā vā, n' ev' assa kujjhissāmi" ti cintetvā akkhini<sup>4</sup> nimiletvā<sup>5</sup> adhiṭṭhānapāramiṃ purecārikam katvā bhogantare sīsam pakkhipitvā niccalo va<sup>6</sup> hutvā nipajji.

Nesāda-brāhmaṇo pi "bho Ālambāyana, imaṃ nāgaṃ gaṇha, maṃ me dehi" ti āha. Ālambāyano nāgaṃ disvā tuṭṭho maṃ kismiñci aganetvā "gaṇha, brāhmaṇa" ti tassa<sup>7</sup> hatthe khipi. So tassa hatthato bhassitvā<sup>8</sup> paṭhaviyaṃ patitamatto va paṭhaviyaṃ pavisitvā nāgabhavanam eva gato. Nesādabrahmaṇo maṃ iratanato Bhūridattena sadhiyaṃ mittabhāvato ca parihāyitvā nippaccayo va pakkami.<sup>9</sup>

Ālambāyano pi mahānubhāvehi osadhehi<sup>10</sup> attano sarīraṃ makkhetvā thokaṃ khāditvā kheḷam attano kāyasmaṃ<sup>11</sup> paribhāvetvā<sup>12</sup> dibbamantaṃ japanto<sup>13</sup> Bodhisattam upasaṅkamitvā naṅguṭṭhe gahetvā ākaḍḍhitvā sīse daḷhaṃ gaṇhanto mukham assa<sup>14</sup> vivaritvā osadham khāditvā<sup>15</sup> mukhe kheḷam opi.<sup>16</sup> Sucijātiko Mahāsatto silabhedabhayena akujjhitvā akkhini<sup>17</sup> na ummilesi. Atha nam<sup>18</sup> osadhamantabalaena<sup>19</sup> naṅguṭṭhe gahetvā heṭṭhā sīsam katvā sañcāletvā gahitagocaraṃ chaḍḍāpetvā bhūmiyaṃ dīghato nipajjāpetvā masūrakam<sup>20</sup> maddanto viya hatthehi parimaddi.<sup>21</sup> Atthini cūṇṇiyamānāni<sup>22</sup> viya ahesuṃ. Puna naṅguṭṭhe naṃ gahetvā dussam poṭhento<sup>23</sup> viya poṭhesi.<sup>24</sup> Mahāsatto

<sup>1</sup> J. heva.

<sup>2</sup> Si, chinda.

<sup>3</sup> B., Si, Si, nimiletvā.

<sup>4</sup> B., Si, Si, drop it.

<sup>5</sup> B., Si, Si, pakkanto; J. geham agamāsi.

<sup>6</sup> J. pi dibbasadhehi.

<sup>7</sup> B. paribbhositvā.

<sup>8</sup> Si, mukhasa.

<sup>9</sup> B. khelena pakkhipi; Si, osiñci.

<sup>10</sup> Si, drops it.

<sup>11</sup> Si, masurakam.

<sup>12</sup> Si, cūṇṇiyamānā.

<sup>13</sup> J. pothesi.

<sup>14</sup> J. yathāṭṭhito.

<sup>15</sup> Si, Si, akkhī.

<sup>16</sup> J. drops it.

<sup>17</sup> J. galitvā.

<sup>18</sup> Si, kāyam pi; B. kāyam.

<sup>19</sup> B., Si, Si, jappanto.

<sup>20</sup> J. sampkhāditvā.

<sup>21</sup> J. adde vivaritvā pi.

<sup>22</sup> J. osadhamantaṃ katvā.

<sup>23</sup> J. maddi.

<sup>24</sup> J. pothento.

evārūpaṃ dukkham anubhavanto<sup>1</sup> pi n' eva kujjhi.<sup>2</sup> Aññadatthu attano sīlam eva āvajjesi.

Iti so Mahāsattam dubbalaṃ katvā vallihi peḷaṃ sajjetvā Mahāsattam tattha pakkhipi, sarīraṃ pana mahantaṃ tattha na pavisati. Atha naṃ pañhiyā koṭṭetvā pavesetvā peḷaṃ ādāya ekaṃ gāmaṃ gantvā gāmamajjhe otāretvā<sup>3</sup> “nāgassa naccam daṭṭhukāmā āgacchantaṃ” ti saddam akāsi. Sakalagāma-vāsino sannipatimsu. Tasmim khane Ālambāyano<sup>4</sup> “nikkhama mahānāgā” ti āha. Mahāsatto cintesi: “Aja mayā parisam tosentena kḷitum vaṭṭati, Ālambāyano bahudhanam<sup>5</sup> labhitvā tuṭṭho maṃ vissajjessati, yaṃ yaṃ esa maṃ kāreti taṃ taṃ karissāmi” ti. Atha naṃ so peḷato nīharitvā<sup>6</sup> “mahā hohi” ti āha. So mahā ahosi. “Khudako<sup>7</sup> vaṭṭo viphaṇo<sup>8</sup> ekaphaṇo dviphaṇo yāvasahassaphaṇo<sup>9</sup> ucco nīco dissamānakāyo adissamāna-upaḍḍhakāyo<sup>10</sup> nīlo pīto lohito odāto mañjettako<sup>11</sup> hohi,<sup>12</sup> dhūmaṃ vissajjehi, jālasikham<sup>13</sup> vissajjehi,<sup>14</sup> udakaṃ<sup>15</sup> vissajjehi” ti vutte tena vuttaṃ taṃ taṃ ākāraṃ<sup>16</sup> nimminitvā naccam dassesi. Taṃ disvā manussā acchariy' abbhuta-cittajātā bahu<sup>17</sup> hirañña-suvanna-vatthālaṅkāradim adamsu. Iti tasmim gāme yeve<sup>18</sup> sata-sahassamatam<sup>19</sup> labhi. So kiñcāpi Mahāsattam gaṇhanto “sahassam labhitvā etaṃ<sup>20</sup> vissajjessāmi” ti āha. Taṃ pana dhanam labhitvā “gāmake pi tāva mayā ettakaṃ dhanam laddham nagare kīva<sup>21</sup> bahudhanam labhissāmi” ti dhanalobhena na muñci. So tasmim gāme kuṭumbaṃ saṇṭhapetvā<sup>22</sup> ratanamayaṃ peḷaṃ kāretvā<sup>23</sup> tattha Mahāsattam pakkhipitvā sukhayānakam āruyha mahantena pari-

<sup>1</sup> B., Si, Si, -bhanto.

<sup>2</sup> Si, ośāretvā.

<sup>3</sup> J. bahum dhanam.

<sup>4</sup> Si, uddhapa.

<sup>5</sup> J. tiphaṇo catuphaṇo, etc., . . . sataphaṇo.

<sup>6</sup> J. adissamānakāyo.

<sup>7</sup> B. hoti.

<sup>8</sup> B., Si, Si, drop it.

<sup>9</sup> J. imesu ākāresu tena vuttanīyāmena attabhāvaṃ.

<sup>10</sup> J. bahum.

<sup>11</sup> Si, Si, tam.

<sup>12</sup> B., Si, Si, saṇṭhapetvā.

<sup>13</sup> Si, Si, kujjhittha.

<sup>14</sup> J. Ālambāno and below.

<sup>15</sup> B., Si, Si, nikkhantaṃ.

<sup>16</sup> B. vimpoti; Si, vippako.

<sup>17</sup> B., Si, Si, mañjittako.

<sup>18</sup> J. jālam.

<sup>19</sup> J. udakaṃ dhūmaṃ.

<sup>20</sup> B., Si, Si, sata-sahassam.

<sup>21</sup> Si, kira; Si, kīfīci.

<sup>22</sup> J. karitvā.



vārena gāmanigamarājadhānīsu<sup>1</sup> tam kilāpetvā<sup>2</sup> Bārāṇasim pāpuni. Nāgarājassa madhulājam deti, abaddham sattun<sup>3</sup> ca<sup>3</sup> deti. So gocaram na gaṇhāti<sup>4</sup> avissajjanabhayena, gocaram agaṇhantam pi ca nam<sup>5</sup> cattāro nagaradvāre<sup>6</sup> ādim katvā tattha tattha māsamattam kilāpesi. Tena vuttam: “*Saṃsito akataññunā*”<sup>7</sup> ti ādi.

Tattha *saṃsito* ti eso nāgo asukassa<sup>8</sup> nigrodharukkassa<sup>9</sup> samipe vammikamatthake sayito ti evam ṭhānam dassetvā kathito. *Akataññunā* ti attanā<sup>10</sup> katam upakāram ajānantena mittadubbhinā nesādabrāhmaṇenā ti adhippāyo. *Ālambāyano*<sup>11</sup> ti ālambāyana-vijjā-parijappanena Ālambāyano ti evam laddhanāmo ahiguṇṭhikabrāhmaṇo. *Mam aggahā* ti mam aggahesi. *Kiḷeti mam taḥim taḥin* ti tattha tattha gāma-nigama-janapada-rājadhānīsu attano jīvitattham mam kilāpeti. *Tiṇato pi*<sup>12</sup> *lahuko*<sup>13</sup> *mamā*<sup>14</sup> ti attano jīvitapariccāgo tiṇasalākapariccāgato pi lahuko hutvā mama upaṭṭhātī ti attho. *Paṭhavī uppatanā*<sup>15</sup> *viyā* ti sīlavītikamo pana catunahutādhikadvijojanasatasahassabahalāya mahāpaṭhaviyā parivattanā viya tato pi tam bhāriyataram hutvā mayham upaṭṭhātī ti dasseti. *Nirantaram jātisatan* ti mama jātīnam anekasatam pi anekasatāsu pi jātīsu nirantaram eva sīlassa avītikkamanahetu. *Cajeyyam*<sup>16</sup> *mama jīvitān* ti cajitum sakkomi. *N’ eva sīlam pabhindeyyam*<sup>17</sup> ti sīlam pana samādinnaṃ ekam pi n’ eva bhindeyyam na vināseyyam. *Catu*<sup>18</sup> *-dīpānam*<sup>19</sup> *hetū* ti cakkavattirajjasiriyāpi kāraṇā ti dasseti. Idāni yad attham attano jīvitam pi paricajitvā tadā sīlam eva rakkhitam tāya ca sīlarakkhāya tathā anattakārakesu nesāda-ālambāyana-brāhmaṇesu cittassa añña-

<sup>1</sup> J. -nigamādisu.

<sup>2</sup> J. maṇḍukam māretvā.

<sup>3</sup> J. pana.

<sup>4</sup> Si<sub>2</sub> akataññu.

<sup>5</sup> Si<sub>2</sub> nigrodhasamipe.

<sup>6</sup> CT. Ālampāno and below; Si<sub>1</sub> Ālambano.

<sup>7</sup> CT. drops it.

<sup>8</sup> Si<sub>2</sub> mayī.

<sup>9</sup> B., Si<sub>1</sub> Si<sub>2</sub> put it after jīvitam.

<sup>10</sup> Si<sub>1</sub> catunnaṃ.

<sup>11</sup> J. kilāpento.

<sup>12</sup> Si<sub>1</sub> Si<sub>2</sub> gaṇhi.

<sup>13</sup> J. dvāragāme.

<sup>14</sup> Si<sub>2</sub> amukasmip.

<sup>15</sup> Si<sub>2</sub> attano.

<sup>16</sup> Si<sub>2</sub> lahuto.

<sup>17</sup> Si<sub>2</sub> ubbattanā.

<sup>18</sup> Si<sub>2</sub> bhindeyyam.

<sup>19</sup> CT. -dīpāna.

thattam na katam, tam dassetum “ Api cā ” ti osānagātham āha. Tam heṭṭhā vutt’ attham eva.

Evam pana Mahāsatte ahiguṇṭhikahatthagate tassa mātā dussupinaṃ disvā puttañ ca tattha apassanti sokābhībhūtā ahoṣi. Ath’ assā jeṭṭhaputto Sudassano tam pavattim sutvā Subhogam “ Himavantam gantvā pañcasu mahānadisu sataṣu mahāsaṛesu Bhūridattam upadhāretvā ehi ” ti paṇiṇi, Kāpārīṭṭham “ devalokaṃ gantvā—sace devatāhi dhammaṃ sotukāmāhi Bhūridatto tattha nīto—tato tam ānehi ” ti paṇiṇi, sayam pana “ manussaloke gavesissāmi ” ti tāpasa-vesena nāgabhavanato nikkhami. Accimukhi nām’ assa vemātikā bhagini Bodhisatte adhimattasinehā tam anubandhi.<sup>1</sup> Tam maṇḍūkacchāpim<sup>2</sup> katvā jaṭantare pakkhipitvā Mahāsattassa uposathakaraṇaṭṭhānam ādim katvā sabbattha gavesanto anukkamena Bārāṇasim patvā rājadvāram agamāsi.

Tadā Ālambāyano rājaṅgaṇe mahājanassa majjhe rañño Bhūridattassa kiḷam dassetum peḷam vivaritvā “ ehi mahānāgā ” ti saññam adāsi. Mahāsatto sīsam nīharitvā olokento jeṭṭhabhātikaṃ disvā peḷato nikkhamma tad abhimukho pāyāsi. Mahājano bhūto paṭikkami. So gantvā tam abhivādetvā nīvattitvā peḷam eva pāvīsi. Ālambāyano “ iminā ayaṃ tāpaso daṭṭho ” ti saññāya “ mā bhāyi ” ti āha. Sudassano “ ayaṃ nāgo mayham kim karissati ? Mayā sadiso ahiguṇṭhiko nāma n’ atthi ” ti<sup>3</sup> tena vādapaṭivādaṃ samuṭṭhāpetvā “ tvam imaṃ nāgaṃ gahetvā gajjasi,<sup>4</sup> ahan tam imāya maṇḍūkacchāpiyā icchanto nāsayissāmi ” ti bhaginiṃ pakkositvā hattham pasāresi. Sā tassa saddaṃ sutvā jaṭantare nipannā tikkhattuṃ maṇḍūkavassikaṃ<sup>5</sup> vassitvā nikkhamitvā aṃsakūṭe nisiditvā uppatitvā tassa hatthatale tīpi visabindūni pātetvā puna tassa jaṭantaram eva pāvīsi. Sudassano visabinduṃ dassetvā “ idaṃ binduṃ sace paṭhaviyaṃ patissati, osadhītipavanappatayo sabbe nassissanti; sace ākāse khipissati, satta vassāni devo na vassati; sace udake patissati, yāvata tattha udakajātā pāṇā sabbe mareyyun ”

<sup>1</sup> Si, anubandhati.

<sup>2</sup> J. -kapotikā.

<sup>3</sup> Si, drops it.

<sup>4</sup> Si, gajjissasi.

<sup>5</sup> Si, -vassitam.

ti vatvā rājānaṃ saddahāpetuṃ tayo āvāṇe khaṇāpetvā ekaṃ nānābhesajjānaṃ pūresi,<sup>1</sup> dutiyaṃ gomayassa, tatiyaṃ dibbosadhānaṃ c' eva pūretvā<sup>2</sup> majjhe<sup>3</sup> āvāṇe visabindum<sup>4</sup> pakkhipi. Taṃ khaṇāṇṇeva dhūmayitvā jālā utṭhahi. Sā gantvā gomayāvāṇaṃ gaṇhi. Tato pi jālā utṭhāya<sup>5</sup> dibbosadhapunnāṃ gahetvā dibbosadhāni ca<sup>6</sup> jhāpetvā nibbāyi. Ālambāyanaṃ tattha āvāṇassa avidūre ṭhitāṃ usumā pharitvā sariracchavi<sup>7</sup> uppāṭetvā gatā, setakuṭṭhi ahosi. So bhayatajjito "nāgarājānaṃ vissajjemī" ti tikkhattuṃ vācam nicchāresi.

Taṃ sutvā Bodhisatto ratana<sup>8</sup>-peḷāya nikkhamitvā sabhālaṅkārapaṭimaṇḍitaṃ attabhāvaṃ māpetvā devalilāya<sup>9</sup> ṭhito. Sudassano ca<sup>10</sup> Accimukhi ca<sup>10</sup> tath' eva aṭṭhaṃsu. Tato Sudassano attano bhāgineyyabhāvaṃ raṇṇo ārocesi. Taṃ sutvā rājā te āliṅgitvā sise cumbitvā antopuraṃ netvā<sup>11</sup> mahantaṃ sakkārasammānaṃ<sup>12</sup> katvā<sup>13</sup> Bhūridattena saddhiṃ paṭisanthāraṃ karonto "tāta, tam<sup>14</sup> evaṃ mahānubhāvasaṃpannaṃ<sup>15</sup> Ālambāyano kathaṃ gaṇhi" ti pucchi. So sabbaṃ vitthārena kathetvā "mahārāja, raṇṇā nāma iminā niyāmena rajjaṃ karetuṃ vaṭṭatī" ti mātulassa dhammaṃ desesi. Atha Sudassano "mātula, mama mātā Bhūridattam apassanti kilamati, na sakkā amhehi idha<sup>16</sup> papañcaṃ kātun" ti mātulam āpucchitvā Bhūridatta-Accimukhūhi saddhiṃ nāgabhavanaṃ eva gato.

Atha tattha Mahāpuriso gilānaseyyāya nipanno gelaṇṇa<sup>17</sup>-pucchanattham āgatāya mahatiyā nāgaparisāya vede ca yaṇṇe ca brāhmaṇe ca sambhāvetvā (Kāpāriṭṭhe kathente taṃ vādaṃ bhinditvā) nānāyehi dhammaṃ desetvā silāsampa-

<sup>1</sup> J. pūrāpesi.

<sup>2</sup> B. paṭhama; J. majjhime.

<sup>4</sup> J. visabindūni.

<sup>6</sup> J. osadhāni.

<sup>8</sup> B., Si, Si, tena.

<sup>10</sup> J. pi.

<sup>11</sup> J. roditvā pāsādam āropetvā.

<sup>12</sup> J. sakkāraṃ.

<sup>14</sup> B., Si, Si, drop it.

<sup>16</sup> J. bahi.

<sup>3</sup> J. tato.

<sup>5</sup> J. adde itaraṃ.

<sup>7</sup> Si, -ochaviṃ.

<sup>9</sup> J. Sakkadevarājalihāya.

<sup>13</sup> J. karetvā.

<sup>15</sup> J. uggatejaṃ.

<sup>17</sup> Si, gilāna-.

dāya diṭṭhisampadāya patitṭhapetvā yāvajīvaṃ sīlāni rak-khitvā uposathakammaṃ katvā āyupariyosāne saggapadam<sup>1</sup> pūresi.

Tadā matāpitaro mahārājakulāni ahesuṃ, nesāda-brāhmaṇo Devadatto, Somadatto Ānando, Accimukhī Uppalavaṇṇā, Sudassano Sāriputto, Subhogo Mahāmoggallāno,<sup>2</sup> Kāpāritṭho Sunakkhatto, Bhūridatto Lokanātho.

Tassa idhāpi sesapāramiyo heṭṭhā vuttanayen' eva nid-dhāretabbā. Idhāpi yojanasatike attano nāgabhavanaṭṭhāne soḷasehi<sup>3</sup> nāgakaññāsahasseehi cittarūpaṃ viya paricāriya-māno<sup>4</sup> devaloka<sup>5</sup>-sampattisadise nāgalok' issariye tṭhito pi issariyamadam akatvā anvaddhamāsaṃ mātāpitu upaṭṭhānam kule jeṭṭhāpacāyanam, sakalāya nāgaparisāya cātum-mahārājikāya parisāya Tāvatisaparisāya samuṭṭhitapañhānan taṃ taṃ parisamajjhe kumudanālakalāpaṃ viya suni-sitasatthena attano paññāsatthena tāvad eva pacchinditvā tesam cittānukūladhammadesanam, vuttappakāraṃ bhoga-sampattiṃ pahāya attano sarīrajīvitānirapekkhaṃ caturañ-gasamannāgatam uposathādhiṭṭhānam. Tattha paṭiññāya visamvādanabhayena ahiguṇṭhikahatthagamanam, tasmiṃ ca mukhe visamissakheḷapātanam naṅguṭṭhe gahetvā āviñjanam kaḍḍhanam bhūmiyaṃ ghaṃsanam maddanam poṭhanan ti evamādinā nānappakāraṃ vippakāraṃ karonte pi evarūpaṃ mahādukkham anubhavanto<sup>6</sup> pi kujjhitvā olokanamat-tena taṃ chārikaṃ kātum samatthassāpi sīlapāramim<sup>7</sup> āvajjitvā sīlakhaṇḍanabhayena isakam pi cittassa vikārābhāvo. "Dhanam labhāmi" ti vā tassa cittānuvattanam.<sup>8</sup> Subhogenā pun' ānītassa akataññuno mittadubbhissa nesāda-brāhmaṇassa sīlam anadhiṭṭhahitvāpi akujjhanam, Kāpāritṭhena kathitaṃ micchāvādam bhinditvā anekapariyāyena dhammaṃ bhāsitvā nāgaparisāya sīlesu sammādiṭṭhiyañ ca patitṭhāpanan ti evamādayo Bodhisattassa guṇānubhāvā vibhāvetabbā.

<sup>1</sup> B. -pūram.

<sup>2</sup> Si<sub>1</sub> Si<sub>2</sub> soḷasehi.

<sup>3</sup> Si<sub>2</sub> devabhoga-.

<sup>4</sup> Si<sub>2</sub> sīlassa pāramim.

<sup>5</sup> J. Moggallāno.

<sup>6</sup> Si<sub>2</sub> paricāriyamāne.

<sup>7</sup> Si<sub>1</sub> -bhavato.

<sup>8</sup> Si<sub>2</sub> cittassānu-.

Ten' etaṃ vuccati:

1. "Evam acchariyā h' ete abbhūtā ca mahesino,  
... pe ... dhammassa anudhammato" ti.

Bhūridattacariyaṃ Dutiyam.

### 3. CAMPEYYANĀGACARIYAM

Tatiye. *Campeyyako* ti Aṅga-Magadharatthānam antare Campā nāma nadi, tassā hetthā nāgabHAVANAM pi avidūra-bhavattā Campā nāma, tattha jāto nāgarājā Campeyyako. *Tadāpi dhammiko āsin*<sup>1</sup> ti tasmiṃ Campeyyanāgarājakāle pi ahaṃ dhammacārī ahoṣiṃ.

\*Bodhisatto hi tadā CampānāgabHAVANE nibbattitvā Campeyyo nāma nāgarājā ahosi, mahiddhiko mahānubhāvo. So tattha nāgarajjaṃ karento devarājabhogasampattisadisam issariyasampattim anubhavanto pāramipūraṇassa anokāsa-bhāvato "kiṃ me imāya tiracchānayoniya, uposathavāsaṃ vasitvā ito muñcitvā sammad eva pāramiyo pūressāmi" ti tato paṭṭhāya attano pāsāde yeva uposathakammaṃ karoti. Alaṅkatanāgamāṇavikā tassa santikam āgacchanti.<sup>2</sup> So "idha me sīlassa antarāyo bhavissati" ti pāsādato<sup>3</sup> nikkhamitvā uyyāne nisīdati.<sup>4</sup> Tatrāpi tā āgacchanti.<sup>5</sup> So cintesi: "idha me sīlassa saṅkilesa bhavissati, ito nāgabHAVANĀ<sup>6</sup> nikkhamitvā manussalokaṃ gantvā uposathavāsaṃ vasissāmi<sup>7</sup>" ti. So tato paṭṭhāya uposathadivasesu nāgabHAVANĀ nikkhamitvā ekassa paccantagāmaṃ avidūre mahā-<sup>8</sup>maggasamīpe vammikamatthake<sup>9</sup> "mama cammādihi atthikā cammādiṇi gaṇhantu,<sup>10</sup> kīlāsappaṃ vā<sup>11</sup> kātukāmā kīlāsappaṃ karontū" ti sarīraṃ dānamukhe vissajjetvā

\* Cp. Campeyya-Jātaka (F. No. 506).

<sup>1</sup> CT. āsi.

<sup>2</sup> J. pāsādā.

<sup>3</sup> Si, gacchanti.

<sup>4</sup> J. vasitum vaṭṭati.

<sup>5</sup> Si, Si, vammika- and below.

<sup>6</sup> J. adds map.

<sup>7</sup> J. gacchati.

<sup>8</sup> J. uyyānaṃ gacchati.

<sup>9</sup> Si, Si, nāgabHAVANATO.

<sup>10</sup> B., Si, Si, drop it.

<sup>11</sup> B. drops it.

bhoge ābhujjivā<sup>1</sup> nipanno uposathavāsaṃ vasati, catuddasiyam pañcadasiyaṃ ca pāṭipade nāgabhavanam gacchati. Taṃs' evam uposatham karontassa dighe addhā<sup>2</sup> vītivatto.

Atha Bodhisatto Sumanāya nāma attano aggamaheṣiṇā “deva, tvaṃ manussalokaṃ gantvā uposatham upavasasi,<sup>3</sup> so<sup>4</sup> ca sāsaṅko sappatibhaya” ti vutto maṅgalapokkharanī-tīre thatvā “sace maṃ, bhadde, koci paharivā kilameṣṣati,<sup>5</sup> imissā pokkharaniyā udakam āvilam bhavissati; sace supanno gaṇhissati,<sup>6</sup> udakam pakkaṭṭhissati<sup>7</sup>; sace ahiguṇṭhiko<sup>8</sup> gaṇhissati, udakam lohitavaṇṇam bhavissati” ti<sup>9</sup> tīpi nimittāni tassā ācikkhitvā catuddasi-uposatham adhiṭṭhāya nāgabhanā nikkhamitvā tattha gantvā vammikamatthake nipajji sarirasobhāya vammikaṃ sobhayamāno. Sariraṃ hi 'ssa rajatadāmaṃ viya setam ahosi, matthako rattakambalabhenduko<sup>10</sup> viya, sariraṃ naṅgalasīsapamāṇam [Bhūridattakāle pana ūruppamāṇam, Saṅkhaṇḍakāle ekadonikanavappamāṇam].

Tadā eko Bārāṇasīmāṇavo Takkaṣilaṃ gantvā ālambāyana<sup>11</sup>-mantam uggaṇhitvā tena maggena attano gāmaṃ<sup>12</sup> gacchanto Mahāsattam disvā “kiṃ me tucchahatthena gāmaṃ gantum? Imaṃ nāgaṃ gaheṭvā gāmanigamarājadhānisu kilāpento dhanam uppādetvā va gamissāmi<sup>13</sup>” ti cintetvā dibbosadhāni gaheṭvā dibbamantaṃ parivattetvā tassa santikam agamāsi. Dibbamantaṃ sutakālato paṭṭhāya Mahāsattassa kaṇṇesu tattasālākappavesanakālo<sup>14</sup> viya ahosi,<sup>15</sup> matthako<sup>16</sup> sikharena abhimatthiyamāno viya.<sup>17</sup> So “ko nu kho eso” ti bhogantarato sīsam ukkhipitvā olokento ahiguṇṭhikaṃ disvā cintesi: “Mama visam uggatejaṃ, sacāham

<sup>1</sup> B., Si<sub>1</sub> Si<sub>2</sub> ābhujjivā.

<sup>2</sup> B. karonto addhānam.

<sup>3</sup> Si<sub>2</sub> upavasasi.

<sup>4</sup> J. manussaloko.

<sup>5</sup> Si<sub>2</sub> kilameṣṣati.

<sup>6</sup> J. gaheṣṣanti.

<sup>7</sup> J. pakkameṣṣati.

<sup>8</sup> Si<sub>1</sub> ahiguṇṭhiko; J. ahiguṇṭhiko throughout.

<sup>9</sup> J. adda evam tassā.

<sup>10</sup> Si<sub>2</sub> -kuṇḍiko.

<sup>11</sup> B. ālampā-; J. ālambana-.

<sup>12</sup> J. geham.

<sup>13</sup> J. dhanam uppādeṣṣāmi.

<sup>14</sup> J., Si<sub>1</sub> -sālākā pave-.

<sup>15</sup> J. jāto.

<sup>16</sup> Si<sub>2</sub> matthake.

<sup>17</sup> J. adda jāto.

kujjhitvā nāsāvātaṃ vissajjessāmi, etassa sariraṃ bhusa-  
mutṭhi viya vippakirissati, atha me sīlaṃ khaṇḍaṃ bhavis-  
sati, taṃ na olokessāmi” ti. So akkhini nimiletvā sīsaṃ  
bhogantare ṭhapesi. Ahiguṇṭhikabrāhmaṇo osadhaṃ khā-  
ditvā mantaṃ parivattetvā kheḷaṃ Mahāsattassa sarire opi.<sup>1</sup>  
Osadhānaṃ ca mantassa ca ānubhāvena kheḷena phutṭha-  
phutṭhatṭhāne<sup>2</sup> phoṭṭhaṃ utṭhānakālo viya ahosi.<sup>3</sup> Atha  
naṃ<sup>4</sup> so naṅguṭṭhe gahe tvā ākaḍḍhitvā<sup>5</sup> dīghato nipajjā-  
petvā ajapadena daṇḍena uppīletvā dubbalaṃ katvā sīsaṃ  
daḷhaṃ gahe tvā<sup>6</sup> nippīlesi.<sup>7</sup> Mahāsatto mukhaṃ vivari.  
Ath’ assa mukhe kheḷaṃ opitvā<sup>8</sup> osadhamantabalena<sup>9</sup> dante  
bhindi. Mukhaṃ<sup>10</sup> lohite ssa pūri. Mahāsatto attano<sup>11</sup> sīla-  
bhedabhayena evarūpaṃ dukkhaṃ adhvāsento akkhini  
ummiletvā olokanamattam pi nākāsi.<sup>12</sup> So pi “nāgarājā-  
naṃ dubbalaṃ karissāmi” ti naṅguṭṭhato paṭṭhāya<sup>13</sup> aṭṭhini  
saṃcunṇaya<sup>14</sup>-māno viya sakalasariraṃ madditvā paṭṭaka-  
veṭhanaṃ<sup>15</sup> nāma veṭhesi, tantamajjitaṃ<sup>16</sup> nāma majji, naṅ-  
guṭṭhe gahe tvā dussapoṭhanaṃ nāma poṭhesi.<sup>17</sup> Mahāsat-  
tassa sakalasariraṃ lohita makkhitaṃ ahosi, mahā<sup>18</sup>-vedanaṃ  
adhivāsesi.<sup>19</sup> Ath’ assa dubbalabhāvaṃ ñatvā<sup>20</sup> vallihi  
peḷaṃ karitvā tattha taṃ pakkhipitvā paccantagāmaṃ  
netvā mahājanamajjhe<sup>21</sup> kilāpesi. Nīlādisu vaṇṇesu vaṭṭa-  
caturassādisu saṇṭhānesu aṇuṇṭhulādisu paṃānesu yaṃ  
yaṃ brāhmaṇo icchati, Mahāsatto taṃ tad eva katvā naccati,  
phaṇasataṃ pi phaṇasahassaṃ pi karoti yeva. Mahājano  
pasiditvā bahudhanaṃ<sup>22</sup> adāsi. Ekadivasam eva kahāpaṇa-  
sahassaṃ<sup>23</sup> sahassagghanike<sup>24</sup> ca parikkhāre labhi. Brāh-

<sup>1</sup> B. ukkhipi; Si, osiñoi.

<sup>2</sup> B. phutṭhaphutṭha.

<sup>3</sup> J. jāto.

<sup>4</sup> Si, Si, drop it.

<sup>5</sup> J. kaḍḍhitvā.

<sup>6</sup> Si, drops it.

<sup>7</sup> Si, uppīlesi.

<sup>8</sup> B. khipitvā; Si, osiñcitvā.

<sup>9</sup> J. osadhamantaṃ katvā.

<sup>10</sup> B. mukhe.

<sup>11</sup> J. attano attano.

<sup>12</sup> J. na kari.

<sup>13</sup> J. adds assa.

<sup>14</sup> J. cupṇaya-. <sup>15</sup> B. paṭṭakena vedhimaṃ; Si, Si, paṭṭaveṭhanaṃ.

<sup>16</sup> B. tantamajjhimaṃ; Si, tattha majjhimaṃ.

<sup>17</sup> B. poḍhesi.

<sup>18</sup> Si, Mahāsatto.

<sup>19</sup> J. adhvāseti.

<sup>20</sup> B., Si, Si, karitvā.

<sup>21</sup> Si, Si, mahājanassa majjhe.

<sup>22</sup> J. bahūṃ dhanam.

<sup>23</sup> B. adds eva.

<sup>24</sup> J. -ṇake.

maṇo ādito va sahaṣṣaṃ labhivā “vissajjessāmi” ti cintesi. Tam pana dhaṇaṃ labhivā “paccantaḡāme yeva tāva me ettakam dhaṇaṃ laddham,<sup>1</sup> rājarājamahāmattānaṃ<sup>2</sup> dassite kira<sup>3</sup> bahudhaṇaṃ labhissāmi” ti sakataṃ ca sukhayānaṃ<sup>4</sup> ca gahetvā sakate parikkhāre ṭhapetvā sukhayānake nisinno mahantena parivārena Mahāsattaṃ gāmanigamarājadhānīsu<sup>5</sup> kilāpento “Bārānasiyam Uggasenaraṇṇo santike<sup>6</sup> kilāpetvā vissajjessāmi” ti agamāsi. So maṇḍūke māretvā nāgarāṇṇo deti.<sup>7</sup> Nāgarājā “punappuna esa<sup>8</sup> maṃ nissāya māressatī” ti na khādati.<sup>9</sup> Ath’ assa madhulāje adāsi. Te<sup>10</sup> pi<sup>6</sup> “sacāhaṃ gocaraṃ gaṇhissāmi, antopeḷāyam eva maraṇaṃ bhavissatī” ti na khādati. Brāhmaṇo māsamattena<sup>11</sup> Bārānasiṃ patvā dvāragāmake<sup>12</sup> taṃ<sup>13</sup> kilāpento bahudhaṇaṃ labhi. Rājāpi taṃ pakkosāpetvā “amhākaṃ pi<sup>14</sup> kilāpehi” ti āha. “Sādhu, deva, sve paṇṇarase tumhākaṃ kilāpesāmi” ti āha. Rājā “sve nāgarājā rājaṅgaṇe naccissati,<sup>15</sup> mahājano sannipatitvā passatū” ti bheriṇ carāpetvā puna-divase rājaṅgaṇaṃ alaṅkārāpetvā brāhmaṇaṃ pakkosāpesi. So ratanapeḷāya Mahāsattaṃ netvā citratthare<sup>16</sup> peḷaṃ ṭhapetvā nisīdi. Rājā<sup>17</sup> pāsādā oruyha mahājanaparivuto rājāsane<sup>18</sup> nisīdi. Brāhmaṇo Mahāsattaṃ niharitvā naccāpesi. Mahāsatto tena cintitacintitākāraṃ dassesi.<sup>19</sup> Mahājano sakabhāvena saṇṭhātum<sup>20</sup> na sakkoti. Celukkhepa-sahassāni pavattimsu.<sup>21</sup> Bodhisattassa upari ratanavassam<sup>22</sup> vassi.<sup>23</sup> Tena vuttaṃ: “tadāpi maṃ dhammacārin” ti ādi.

Tattha *tadāpi* ti yadā ahaṃ Campeyyako nāgarājā homi tadā api. *Dhammacārin* ti dasakusala-kamma-pathadham-

<sup>1</sup> J. laddhā.<sup>2</sup> J. -mahāmacānaṃ.<sup>3</sup> J. mahāmacānaṃ santike.<sup>4</sup> B., Si<sub>1</sub> Si<sub>2</sub> -yānakaṃ.<sup>5</sup> J. -nigamādīsu.<sup>6</sup> Si<sub>2</sub> drops it.<sup>7</sup> Si<sub>2</sub> adāsi.<sup>8</sup> B. -nam esa; J. n’ esa; Si<sub>1</sub> Si<sub>2</sub> drop it.<sup>9</sup> B. khādasi.<sup>10</sup> Si<sub>2</sub> tesu.<sup>11</sup> B. samāsamattena.<sup>12</sup> J. -gāmesu.<sup>13</sup> J. drops it.<sup>14</sup> B. naṃ.<sup>15</sup> Si<sub>1</sub> Si<sub>2</sub> add ti.<sup>16</sup> B., Si<sub>1</sub> Si<sub>2</sub> cittatthare.<sup>17</sup> J. adds pi.<sup>18</sup> B. -sayane.<sup>19</sup> J. drops this sentence altogether.<sup>20</sup> Si<sub>2</sub> sandhāretum.<sup>21</sup> Si<sub>2</sub> pavattesi; B., Si<sub>1</sub> pavattanti; J. vattanti.<sup>22</sup> J. sattaratana-.<sup>23</sup> J. vassati.



maṃ carati eva na aṇumattam pi adhamman ti dhammacāri. *Upavuttham*<sup>1</sup> *uposathan* ti aṭṭhaṅgasamannāgatassa ariy' uposathasīlassa rakkaṇavasena upavasitam<sup>2</sup> uposathakammaṃ. *Rājadvāramhi kilāṭṭi* ti Bārāṇasīyam Uggasenarañño gehadvāre kilāpeti. *Yaṃ so vaṇṇaṃ cintayati* ti so ahigunṭhika-brāhmaṇo yaṃ yaṃ nīlādivaṇṇaṃ hotū ti cinteti.<sup>3</sup> Tenāha: "nīla<sup>4</sup>-pītaṃ<sup>5</sup> va<sup>6</sup> lohitaṃ" ti ādi.

Tattha *nīla-pītaṃ*<sup>7</sup> *vā* ti *vā*-saddo aniyamattho, gāthā-sukhatthaṃ rassaṃ katvā vutto, tena *vā*-saddena vuttāvasiṭṭham odātādi-vaṇṇavisesaṃ o' eva vaṭṭādi-saṇṭhānavisesaṃ ca aṇumthūlādi-pamānavisesaṃ ca saṃgaṇhāti. *Tassa cittaṇuvattanto* ti tassa ahigunṭhikassa cittaṃ anuvattanto. *Cintitasannibho* ti tena cintitacintitākārena pekkha-janassa upaṭṭhahāmi ti dasseti, na kevalaṃ ca tena cintitākāradassanaṃ eva mayham ānubhāvo, apica *thalam udakaṃ kareyyaṃ*, *udakaṃ pi thalam kareyyaṃ*<sup>8</sup> ti mahāpaṭhavim gahetvā udakaṃ, udakaṃ pi gahetvā paṭhavim kātuṃ sakuṇeyyaṃ, evaṃ mahānubhāvo ca. *Yadi 'haṃ tassa kuppeyaṃ*<sup>9</sup> ti tassa ahigunṭhikassa ahaṃ yadi kujjheyyaṃ. *Khaṇena chārikaṃ kare* ti kodh' uppādakkhaṇe eva bhasmaṃ kareyyaṃ.

Evam Bhagavā tadā attano uppajjanakānattha<sup>10</sup>-paṭibāhanasamatthataṃ dassetvā idāni yena adhippāyena taṃ paṭibāhanaṃ na kataṃ, taṃ dassetuṃ "yadi cittavasi hessaṃ" ti ādim āha. Tass' attho: ayam ahigunṭhiko maṃ ativiya bādhati, na me ānubhāvaṃ jānāti, haṃ<sup>11</sup> assa me ānubhāvaṃ dassessāmi ti kujjhivā olokanamattenāpi yadi cittavasi abhavissaṃ, atha so bhusamuṭṭhi viya vippakiriyaṃ.<sup>12</sup> Ahaṃ yathā samādinnaṃ *parihāyissāmi sīlato*<sup>13</sup> tathā ca sati *sīlena parihīnassa* khaṇḍitasīlassa yvāyaṃ<sup>14</sup> mayā Dipaṅkarassa dasabalassa pādamūlato paṭṭhāya abhi-

<sup>1</sup> CT. upavuttham; Si<sub>2</sub> upavuttha.

<sup>2</sup> B., Si<sub>2</sub> cintesi.

<sup>3</sup> Si<sub>2</sub> pīta.

<sup>4</sup> B., Si<sub>1</sub> Si<sub>2</sub> nīlaṃ.

<sup>5</sup> CT. pakuppeyaṃ.

<sup>6</sup> Si<sub>2</sub> -kirissati.

<sup>7</sup> Si<sub>2</sub> upavasita.

<sup>8</sup> Si<sub>2</sub> nīlaṃ; Si<sub>2</sub> nīlaṃ va.

<sup>9</sup> B., Si<sub>1</sub> Si<sub>2</sub> drop it.

<sup>10</sup> CT. kare.

<sup>11</sup> Si<sub>1</sub> -nakam anatta.

<sup>12</sup> Si<sub>2</sub> adda ti.

<sup>13</sup> Si<sub>2</sub> svāyaṃ.

patthito *uttamattho* Buddhabhāvo, so na *sijjhati*.<sup>1</sup> *Kāmaṃ bhijjatu 'yaṃ*<sup>2</sup> *kāyo* ti ayam cātummahābhūtika *kāyo* odana-kummāsūpacayo<sup>3</sup> anicc'ucchādana-parimaddana-bhedana-viddhamṣana-dhammo<sup>4</sup> kiñcāpi bhijjatu vinassatu. *Idh' eva vikiriyatū*<sup>5</sup> ti<sup>6</sup> imasmim eva *ṭhāne mahāvāte khittabhusamuṭṭhi*<sup>6</sup> viya vippakiriyatu. *N' eva sīlaṃ pabhindeyyam*<sup>7</sup> *vikirante bhusaṃ*<sup>8</sup> *viyā* ti sīlaṃ pana uttamattasiddhiyā hetubhūtam imasmim kalebare bhusamuṭṭhi viya vippakirante pi n' eva bhindeyyam, kāyajīvitesu nirapekkho hutvā silapāramim yeva pūremi ti cintetvā taṃ tādisaṃ dukkhaṃ tadā adhi-vāsesin ti dasseti.

Mahāsattassa pana ahiguṇṭhikahatthagatassa māso paripūri. Ettakaṃ kālaṃ nirāhāro va ahoṣi. Sumanā "atirāyati me sāmiko, ko nu kho pavattī" ti pokkharānim olokenti lohitavaṇṇaṃ udakaṃ disvā "ahiguṇṭhikena gahito bhavissatī" ti ñatvā nāgabHAVANā nikkhamitvā vammika-santikam gantvā Mahāsattassa gahitaṭṭhānaṃ kilamitaṭṭhānaṃ ca disvā roditvā kanditvā paccantagāmaṃ gantvā pucchitvā taṃ pavattim sutvā Bārāṇasim gantvā rājadvāre ākāse rodamanā aṭṭhāsi. Mahāsatto naccanto va ākāsaṃ olokento taṃ disvā lajjito peḷaṃ pavisitvā nipajji. Rājā tassa peḷaṃ pavitṭhakāle "kin nu kho kāraṇaṃ" ti ito c' ito ca olokento taṃ ākāse ṭhitam disvā "kā nu tvaṃ" ti pucchitvā tassā nāgakaññābhāvaṃ sutvā "nissaṃsayam kho nāgarājā imaṃ disvā lajjito peḷaṃ pavitṭho, ayaṃ ca yathā dassito iddhānubhāvo nāgarājass' eva, na ahiguṇṭhikassā" ti niṭṭhaṃ gantvā "evaṃ mahānubhāvo ayam nāgarājā katham imassa hatthaṃ gato" ti pucchitvā "ayam dhamma-cāri sīlavā nāgarājā cātuddasi-pañcadasī-uposatham upavasanto attano sarīraṃ dānamukhe niyyādetvā"<sup>9</sup> mahāmag-gasamipe vammikamatthake nipajji ti; tatth' ayam etena gahito, imassa dev'accharāpaṭibhāgā anekasahassā itthiyo, deva-lokasampattisadisā nāgabHAVANE sampatti, ayam ma-

<sup>1</sup> Si<sub>1</sub> adds ti.

<sup>2</sup> Si<sub>1</sub> -sapaccayo.

<sup>3</sup> Si<sub>1</sub> Si<sub>2</sub> drop them.

<sup>4</sup> Si<sub>1</sub> bhūsaṃ.

<sup>5</sup> Si<sub>1</sub> -bhasma-.

<sup>6</sup> CT. bhijjhatu yaṃ.

<sup>7</sup> Si<sub>1</sub> adds kāyo.

<sup>8</sup> Si<sub>1</sub> paribhindeyyaṃ.

<sup>9</sup> Si<sub>1</sub> Si<sub>2</sub> niyādetvā.

hiddhiko mahānubhāvo sakalapāṭhavim pari<sup>1</sup>-vattetum sammattho, kevalam “sīlam me bhijjissatī” ti evarūpaṃ vippakāraṃ dukkhañ ca anubhotī<sup>2</sup>” ti ca sutvā samvegappatto tāvad eva tassa ahigunṭhikassa brāhmaṇassa bahudhanaṃ mahantaṃ yasañ ca issariyañ ca datvā “handā bho, imaṃ nāgarājānaṃ vissajjehī” ti vissajjāpesi. Mahāsatto nāgavaṇṇam antaradhāpetvā māṇavakavaṇṇena devakumāro viya aṭṭhāsi. Sumanāpi ākāsato<sup>3</sup> otaritvā tassa santike aṭṭhāsi. Nāgarājā rañño añjalim katvā “ehi, mahārāja, mayhaṃ nivesanaṃ passitum āgacchāhi” ti yāci. Tenāha Bhagavā:

1. “Mutto Campeyyako nāgo rājānaṃ etad abravi:  
namo te Kāsirāj’ atthu, namo te Kāsivaddhano<sup>4</sup>;  
añjalim te paggaṇhāmi, passeyya me nivesanaṃ” ti.<sup>5</sup>

Atha rājā tassa nāgabhanagamanam anujāni. Mahāsatto taṃ saparisaṃ gahetvā nāgabhanamaṃ netvā attano issariyasampattim dassetvā katipāhaṃ tattha vasāpetvā bherim carāpesi: “Sabbā rājaparisā yāvadicchakaṃ<sup>6</sup> hiraññasuvannādikaṃ dhanam gaṇhātū” ti, rañño ca anekehi sakatasatehi dhanam pesesi; “Mahārāja, rañña nāma dānaṃ dātabbaṃ, sīlam rakkhitaṃ, dhammikārakkhāvaraṇagutti sabbattha samvidahitaṃ” ti dasahi rājadhammakathāhi ovaḍitvā vissajjesi. Rājā mahantena yasena nāgabhanā nikkhamitvā Bārāṇasim eva gato. Tato paṭṭhāya kira Jambudīpatalaṃ<sup>7</sup> sa<sup>8</sup>-hiraññasuvannaṃ<sup>9</sup> jātaṃ. Mahāsatto sīlāni rakkhitvā anvaddhamāsaṃ uposathakammaṃ katvā sapariso saggapuraṃ<sup>10</sup> pūresi.

Tadā ahigunṭhiko Devadatto ahosi, Sumanā Rāhulamātā, Uggaseno Sāriputtatthero, Campeyyako nāgarājā Lokanātho.

Tassa idhāpi yathārahaṃ sesapāramiyo niddhāretabbā. Idha Bodhisattassa acchariyānubhāvā heṭṭhā vuttanayā evā ti.

Campeyyanāgacariyaṃ Tatiyaṃ.

<sup>1</sup> Si, pa-.

<sup>2</sup> Si, ākasato.      <sup>4</sup> Si, -vaḍḍhino.

<sup>6</sup> Si, yad iocchitaṃ.

<sup>8</sup> Si, drops it.      <sup>9</sup> J. sahiraññaṃ.

<sup>3</sup> Si, anubhoḍi.

<sup>5</sup> Campeyya-Jāt.

<sup>7</sup> Si, -tale.

<sup>10</sup> B. -padaṃ.

## 4. CŪLABODHICARIYAṀ

Catutthe. *Cūlabodhi* ti Mahābodhiparibbājakattabhāvaṃ upādāya idha Cūlabodhi ti samaññā āropitā, na pana imas-mim eva jātake attano jeṭṭhabhātikādino Mahābodhisat-tassa<sup>1</sup> sambhāvato ti daṭṭhabbam. *Susīlavā* ti suṭṭhusī-lavā, sampannasilo ti attho. *Bhavaṃ disvāna bhayato* ti kāmādibhavaṃ bhāyitabbabhāvena passitvā. *Nekkhamman* ti ettha ca-saddassa lopo daṭṭhabbo, tena “disvānā” ti padam ākaḍḍhiyati. Idam vuttam hoti: Jāti-jarā-vyādhi-maraṇaṃ apāyadukkhaṃ, atīte vaṭṭamūlakam dukkhaṃ, anāgate vaṭṭamūlakam dukkhaṃ, paccuppanne āhārapari-yetṭhimūlakam dukkhaṃ ti imesam aṭṭhannaṃ samvegavat-thūnaṃ paccavekkhaṇena sabbam pi kāmādibhedam bhavaṃ saṃsārabhayaṃ upaṭṭhahamānaṃ disvā Nibbānaṃ, tassa upāyabhūtā samathavipassanā, tadupāyabhūtā ca pabbajjā ti; idam tividham pi nekkhammam anussavādisiddhena ñāṇacakkhunā tappaṭipakkhato disvā tāpasapabbajjāgama-nena anekādinavākulā gahaṭṭhabhāvā abhinikkamma gato ti. *Dutiyikā* ti porāṇadutiyikā, gihikāle pajāpatibhūtā. *Kanakasannibhā* ti kañcanasannibhattacā. *Vivatte<sup>2</sup> anapek-khā* ti saṃsāre nirālayā. *Nekkhammam abhinikkham<sup>3</sup>* ti nikkhamanāya gehato nikkhami, pabbajjī ti attho. Ālayan-ti sattā etenā ti ālayo, taṇhā; tad abhāvena *nirālayā*. Tato eva ñātisu taṇhābandhanassa chinnattā<sup>3</sup> *chinnabandhū*.<sup>4</sup> Evaṃ ghibandhābhāvaṃ dassetvā idāni pabbajitānaṃ pi kesañci yaṃ hoti bandhanaṃ tassāpi abhāvaṃ dassetum “anapekkhā kule gaṇe” ti vuttam.

Tattha *kule* ti upaṭṭhākakule. *Gaṇe* ti tāpasagaṇe. Sesā brahmacārino ti vuccanti. *Upāgamun* ti ubho pi mayam upāgamimhā. *Tatthā* ti Bārāṇasīsāmaṇṭe. *Nipakā* ti pañ-ñāvanto. *Nirākule* ti janasaṃcārarahitattā janehi anākule. *Appasadde* ti migapakkhinam upaṭṭhāpanato tesam vassita<sup>5</sup>-saddenāpi virahitattā appasadde. *Rāj’ uyyāne vasāṃ’*

<sup>1</sup> Si, Mahāsattassa.<sup>2</sup> Si, Si, vaṭṭe.<sup>3</sup> Si, bhinnattā.<sup>4</sup> Si, Si, -bandhu.<sup>5</sup> J. hasita-.

ubho ti Bārāṇasīrañño uyyāne mayam ubho janā tadā vasāma. Tatrāyam ānupubbikathā:

\*Atīte imasmim eva Bhaddakappe Bodhisatto Brahmalo-  
to cavitvā aññatarasmiṃ Kāsikagāme<sup>1</sup> ekassa mahāvibha-  
vassa brāhmaṇassa putto hutvā nibbatti. Tassa nāmaga-  
haṇasamaye Bodhikumāro ti nāmaṃ karimsu. Vayappat-  
takāle pan' assa Takkaṣilaṃ gantvā sippāni<sup>2</sup> uggaṇhitvā<sup>3</sup>  
paccāgatassa anicchamānakass<sup>4</sup> eva mātāpitāro samajā-  
tikāṃ kula<sup>5</sup>-kumārikāṃ ānesuṃ. Sāpi Brahmāloka cutā<sup>6</sup>  
uttamarūpadharā dev'accharapaṭibhāgā. Tesam anicchamā-  
nānam eva aññamaññam āvāhavivāhaṃ karimsu. Ubhin-  
nam pi<sup>7</sup> pana tesam kilesasamudācāro<sup>8</sup> na bhūtapubbo,  
saṃrāga<sup>9</sup>-vasena aññamaññam<sup>10</sup> olokanam pi nāhosi, kā  
pana kathā itarasāmsagge<sup>11</sup>? Evaṃ parisuddhasilā ahesuṃ.  
Aparabhāge<sup>12</sup> Mahāsatto mātāpitūsu kālakatesu tesam sarī-  
rakiccaṃ katvā taṃ pakkosivā<sup>13</sup> "bhadde, tvam imam  
asītikoṭidhanaṃ gahetvā sukhena jīvāhi" ti āha. "Tvam  
pana ayyaputtā" ti. "Mayhaṃ dhanena kiccaṃ n' atthi,  
pabbajissāmi" ti. "Kim pana pabbajjā itthīnam pi na  
vaṭṭatī?" ti. "Vaṭṭati, bhadde" ti. "Tena hi mayham  
pi dhanena kiccaṃ n' atthi, aham pi pabbajissāmi" ti. Te  
ubho<sup>14</sup> pi sabbāṃ vibhavaṃ pariccajivā mahādānaṃ datvā  
nikkhamitvā araññaṃ pavasitvā pabbajitvā uñchācariyāya<sup>15</sup>  
phalāphalehi yāpento pabbajjāsukhen' eva dasasāmvaccha-  
rāni<sup>16</sup> vasitvā loṇambilasevanatthāya janapadacārikaṃ ca-  
rantā<sup>17</sup> anupubbena Bārāṇasim gantvā<sup>18</sup> rāj' uyyāne vasimsu.  
Tena vuttaṃ: "rāj' uyyāne vasāma ubho" ti.

\* Cp. Culla-(or Cūla-)bodhi-Jātaka (F. No. 443).

<sup>1</sup> J. Kāsīnigame; Si, Kāsīgāme.

<sup>2</sup> J., Si, add sabba-.

<sup>3</sup> J. uggaṇhetvā.

<sup>4</sup> J. anicchamānass'.

<sup>5</sup> B. samānājātikākula-; J. -jātikakulā va.

<sup>6</sup> J. adds va. <sup>7</sup> B. drops it.

<sup>8</sup> J. adds nāma; Si, -samudāhāro.

<sup>9</sup> B. sarāga-.

<sup>10</sup> J. aññamaññassa.

<sup>11</sup> J. supinena pi nehi methunadhammo nāma na diṭṭhapubbo.

<sup>12</sup> J. Athāpara.

<sup>13</sup> Si, pakkosāpetvā.

<sup>14</sup> J. adds mahādānaṃ.

<sup>15</sup> J. uñchāphalāphalehi.

<sup>16</sup> J. -sāmvaccharaṃ.

<sup>17</sup> Si, caranto.

<sup>18</sup> J. patvā.

Ath' ekadivasam rājā uyyānakīlaṃ gato uyyānassa ekapasse pabbajjāsukhena vitināmentānaṃ tesam samipaṭṭhānaṃ gantvā paramapāsādikam uttamarūpadharaṃ paribbājikam olovento kilesavasena paṭibaddhacitto hutvā Bodhisattam "ayan te paribbājikā kiṃ hoti" ti pucchi. Tena ca "na kiñci hoti, kevalam ekapabbajjāya pabbajitā, apica<sup>1</sup> kho pana gihikāle pādaparicārikā ahosi" ti vutte rājā "ayaṃ kir' etassa na kiñci hoti, apica kho pan' assa gihikāle pādaparicārikā ahosi, yan nūnāham imam antepuram paveseyyaṃ, ten' avassa imissā paṭipattim jānissāmi" ti andhabālo tattha attano paṭibaddhacittam nivāretum asakkonto aññataram purisam<sup>2</sup> āṇāpesi: "imam paribbājikam rājanivesanaṃ<sup>3</sup> nehi" ti. So tassa paṭisunitvā "adhammo loke vattati<sup>4</sup>" ti ādini vatvā paridevamānam eva tam ādāya pāyāsi. Bodhisatto tassā paridevanasaddam sutvā ekavāram oloketvā puna na olokesi. "Sace panāham vāressāmi tesu cittam padosetvā mayham silassa antarāyo bhavissati" ti silapāramim yeva āvajjento nisīdi. Tena vuttam: "Uyyānadassanaṃ gantvā rājā addasa brāhmaṇin" ti ādi.

Tattha tuyhe sū kā? Kassa bhariyā? ti tuyham tava esā kā? Kiṃ bhariyā, udāhu bhaginī vā samānā? Kassa aññassa bhariyā? Na mayham bhariyā esā ti kāmam c' esā mayham gihikāle bhariyā ahosi, pabbajitakālato paṭṭhāya na mayham bhariyā esā, nāpi aham pi etissā sāmiko, kevalam pana sahadhammā ekasāsani; aham pi paribbājako, ayam pi paribbājikā samānadhammā; paribbājakasāsane ekasāsani; sabrahmacāriṇi ti attho. Tassā sārattādhigato<sup>5</sup> ti kāmārāgena sāratto hutvā paṭibaddho. Gāhāpetvāna ceṭake<sup>6</sup> ti ceṭakehi<sup>7</sup> gaṇhāpetvā; ceṭake<sup>6</sup> vā attano rājapurise āṇāpetvā tam paribbājikam gaṇhāpetvā. Nippīlayanto balasā ti tam anicchamānam eva ākaḍḍhana-parikaḍḍhanādinā nippīlayanto bādhanto; tathāpi agacchantim balasā balakkārena rājapurisehi gaṇhāpetvā attano antepuram pavesesi. Odapattakiyā<sup>8</sup> ti udapattam āmasitvā gahitabhariyā odapattikā nāma. Idam vacanaṃ purāṇadutiyikābhāvena upa-

<sup>1</sup> J. drops ca, and below.<sup>2</sup> J. amaccam.<sup>3</sup> Si<sub>2</sub> -nivesam.<sup>4</sup> J. ayuttan.<sup>5</sup> Si<sub>1</sub> sārattāgadhito.<sup>6</sup> Si<sub>2</sub> cetake and below.<sup>7</sup> Si<sub>2</sub> cetakehi.<sup>8</sup> CT. odapattikiyā; Si<sub>2</sub> odapattikiniyā.

lakkhaṇamattam daṭṭhabbam. Sā pan' assa brāhmaṇavi-vāhasena mātāpitūhi sampaṭipādītā. "Odaṭṭakiniyā"<sup>1</sup> ti ca bhāvena bhāvalakkhaṇa<sup>2</sup> bhummaṃ. *Sahajātā*<sup>3</sup> ti pabbajjājātivāsena sahajātā. Ten' evāha: "ekasāsani" ti ādi.

*Ekasāsani* ti ca idaṃ bhummatthe paccattam, ekasāsaniyā ti attho. *Nayantiyā* ti nīyantiyā. *Kopo me upapajjathā* ti "ayan te gihikāle bhariyā brāhmaṇi sīlavatī, pabbajitakāle ca sabrahmacāriṇibhāvato sahajātā bhaginī, sā tuyhaṃ purato balakkārena ākaḍḍhitvā nīyati vibādhiyati. Brāhmaṇa, kin te purisabhāvan" ti purisamānena ussāhito cirakāle sayito vammikabilato kenaci purisena ghaṭito 'sū-sū' ti phaṇaṃ karonto āsīviso viya mettacittato kopo sahasā vuṭṭhāsi. *Sahakope samuppanne* ti kop' uppattiyā saha, tassa uppattisamanantaram evā ti attho. *Sīlabbatam anusarin* ti attano sīla-pāramim āvajjesim. *Tatth' eva kopam niggaṇhin* ti tasmim eva āsane yathā nisinno va taṃ kopam nivāresim. *Nādasim*<sup>4</sup> *vaḍḍhitūpari*<sup>5</sup> ti tato ekavār'uppattito upari uddhaṃ vaḍḍhituṃ na adāsim. Idaṃ vuttaṃ hoti: Kope uppannamatte eva nanu tvam, bodhiparibbājaka, sabbaṭāramiyo pūretvā sabbaññūtaññaṃ paṭivijjhitukāmo? Tassa te kim idaṃ sīlamatte pi upalakkhaṇaṃ? Tayidaṃ gunnaṃ khuramattodake<sup>6</sup> osīdantassa mahāsamuddassa paratīraṃ gaṇhitukāmatā viya hoti ti attānaṃ paribhāsivā paṭisaṅkhānabalena tasmim eva khaṇe kopam niggaḥetvā puna upapajjanavāsen' assa vaḍḍhituṃ na adāsim ti. Ten' evāha: "Yadi naṃ brāhmaṇin" ti ādi.

Tass' attho: Taṃ paribbājikaṃ brāhmaṇim so rājā vā amacco vā koci tiṇhāya pi nisitāya sattiya koṭṭeyya, khaṇḍā-khaṇḍikaṃ yadi chindeyya, evaṃ sante pi sīlam attano sīlapāramim n' eva bhindeyyaṃ. Kasmā? Bodhiyā eva kāraṇā. Sabbattha akhaṇḍitasīlen' eva sakkā sammāsam-bodhim pāpunituṃ, na itarenā ti. *Na me sā brāhmaṇi dessā* ti sā brāhmaṇi jātiyā gottena kulappadesena ācārasampattiya cira-paricayena pabbajjādiguṇasampattiya cā ti

<sup>1</sup> Si<sub>2</sub> odaṭṭakiniyā.

<sup>2</sup> Si<sub>2</sub> sahaḥ.

<sup>3</sup> CT. vaḍḍhituṃ pari.

<sup>4</sup> Si<sub>2</sub> bhāvalakkhaṇena.

<sup>5</sup> CT. nādasī.

<sup>6</sup> B. khurapadodake.

sabbākārena na me dessā, na appiyā eva; tassā mama appiyabhāvo koci n' atthi. *Na pi me balaṃ na-vijjati* ti mayhaṃ balaṃ na na-vijjati, atthi eva. Ahaṃ nāgabalo thāmasampanno,<sup>1</sup> icchamāno sahasā utṭhahitvā taṃ ākaḍḍhante purise nipphoṭhetvā taṃ gahetvā yath' icchitatṭhānaṃ gantum samattho ti dasseti. *Sabbaññutaṃ piyaṃ mayhaṃ* ti tato paribbājikato sataguṇena sahasaguṇena satahasaguṇena sabbaññutaññāpam eva mayhaṃ piyaṃ. *Tasmā sīlānurakkhissan* ti tena kāraṇena sīlam eva anurakkhissam.

Atha so rājā uyyāne papañcam akatvā va sīghataram<sup>2</sup> gantvā taṃ paribbājikaṃ pakkosāpetvā mahantena yasena nimantesi. Sā<sup>3</sup> yasassāguṇam<sup>4</sup> pabbajjāya eva<sup>5</sup> guṇam attano Bodhisattassa ca mahantaṃ bhogakkhandham pahāya samvegena pabbajitabhāvañ ca kathesi. Rājā kenaci pari-yāyena tassā manam alabhanto cintesi: "Ayaṃ paribbājikā sīlavatī kalyāṇadhammā, so pi paribbājako imāya ākaḍḍhitvā nīyamānāya na kiñci vippakāram<sup>6</sup> dassesi,<sup>7</sup> sabbattha nira-pekkhacitto,<sup>8</sup> na kho m' etaṃ paṭirūpaṃ yam evarūpesu guṇavantesu vippakāro,<sup>9</sup> yaṃ nūnāham imaṃ paribbājikaṃ gahetvā uyyānaṃ gantvā imā tañ ca paribbājikaṃ khamāpeyyan" ti. Evam pana cintetvā "paribbājikaṃ uyyānaṃ ānethā" ti purise āṇāpetvā sayāṃ paṭhamataram gantvā Bodhisattam upasaṅkamitvā pucchi: "Bho pabbajita, kiṃ mayā tāya paribbājikāya nīyamānāya kopo te uppajji<sup>10</sup>?" ti. Mahāsatto āha:

1. "Uppajji me, na muñcittha,<sup>11</sup> na me muñceyya<sup>12</sup> jīvato, rajaṃ va vipulā vuṭṭhi khippam eva nivārayin" ti.<sup>13</sup>

Taṃ sutvā rājā "kin nu kho esa kopam eva sandhāya vadati, udāhu aññaṃ kiñci sippādikan" ti cintetvā puna pucchi:

<sup>1</sup> Si, balasampanno.

<sup>2</sup> J. sīghaṃ gharaṃ; Si, sīghaṃ nagaraṃ.

<sup>3</sup> B. adds pana.

<sup>4</sup> B., Si, Si, yasassa agunaṃ.

<sup>5</sup> B., Si, Si, drop it.

<sup>6</sup> Si, vikāram.

<sup>7</sup> Si, dasseti.

<sup>8</sup> Si, nirapekkhanto.

<sup>9</sup> Si, vippakāram.

<sup>10</sup> Si, Si, uppajjithā.

<sup>11</sup> J. muccittha and below.

<sup>12</sup> B. muccittha; J. mucceyya; Si, Si, muñcittha.

<sup>13</sup> Cūlabodhi-Jāt.



2. "Kin te uppajji, na<sup>1</sup> muñci,<sup>2</sup> kin te na<sup>3</sup> muñcittha<sup>4</sup> jīvato,

rajaṃ va vipulā vuṭṭhi katamaṃ tvam<sup>5</sup> nivārayi" ti.<sup>6</sup>

Tattha *uppajji* ti ekavāram uppajji. *Na muñcittha* ti kāyavacchivikār' uppādanavasena<sup>7</sup> na muñcittham; na bahi-pavattitum vissajjesin ti attho. *Rajaṃ va vipulā vuṭṭhi* ti yathā nāma gimhānaṃ pacchime māse uppannaṃ rajaṃ vipulā akālavuṭṭhidhārā<sup>8</sup> nivāreti, evaṃ taṃ vūpasamento nivārayiṃ, nivāresin ti attho.

Ath' assa Mahāpuriso nānappakārena kope ādīnaṃ pakāsentō

3. "Yamhi jāte na passati, ajāte sādhu passati,  
so me uppajji na muñci kodho dummedhagocarō.
4. Yena jātena nandanti amittā dukkham esino,  
so me uppajji na muñci kodho dummedhagocarō.
5. Yasmiñ ca jāyamānaṃ sadattham nāvabujjhati,  
so me uppajji na muñci kodho dummedhagocarō.
6. Yenābhībhūto kusalaṃ jahāti parakkare<sup>9</sup> vipulañ cā  
pi attham,  
sa bhīmaseno balavā pamaddi kodho, mahārāja, na  
me amuñcatha.
7. Katṭhasmiṃ manthamānaṃ pāvako nāma jāyati,  
tam eva katṭham dahati<sup>10</sup> yasmā so jāyate<sup>11</sup> gini.
8. Evaṃ mandassa posassa bālassa-m-avijānato<sup>12</sup>  
sārambhā jāyate kodho, sacitten'<sup>13</sup> eva dayhati.
9. Aggīva tiṇakatṭhasmiṃ kodho yassa pavaḍḍhati  
nihīyati tassa yaso kālapakkhe va candimā.
10. Anindho<sup>14</sup> dhūmaketu va kodho yassūpasammati  
āpūrati tassa yaso sukkapakkhe va candimā " ti<sup>6</sup>

imāhi gāthāhi dhammaṃ desesi.

Tattha *na passati* ti attattham pi na passati, pageva parattham. *Sādhu passati* ti attattham<sup>15</sup> parattham ubhayatthañ

<sup>1</sup> J., Si, no *and below*.

<sup>2</sup> J. mucci.

<sup>3</sup> B. nā; Si, no.

<sup>4</sup> Si, muñci.

<sup>5</sup> Si, Si, tam.

<sup>6</sup> *Calabodhi-Jāt.*

<sup>7</sup> Si, *adds* pana.

<sup>8</sup> Si, utṭhihānaso.

<sup>9</sup> Si, parakkame.

<sup>10</sup> B., Si, Si, dahati.

<sup>11</sup> Si, jāyati *and below*.

<sup>12</sup> B., Si, Si, *drop -m- and below*.

<sup>13</sup> J. so pi ten'.

<sup>14</sup> J. anedho.

<sup>15</sup> J. attattha-.

ca<sup>1</sup> sammad<sup>2</sup> eva passati. *Dummedhagocaro* ti nippaññānam visayabhūto.<sup>3</sup> Nippañño vā gocaro āhāro indhanam etassā ti dummedhagocaro. *Dukkham esino* ti dukkham icchantā. *Sadatthan* ti attano atthaṃ, vuddhi.<sup>4</sup> *Parakkare* ti apaneyya vināseyya. *Sa bhīmaseno* ti so bhīmāya bhaya-jananiyā mahatiyā kilesasenāya samannāgato. *Pamaddi*<sup>5</sup> ti balavabhāvena satte pamaddanasīlo. *Na me amuñcathā* ti mama santikā mokkhaṃ na labhi, abbhantare eva damito nibbisevano kato ti attho. Khīraṃ viya vā<sup>1</sup> muhuttaṃ dadhibhāvena cittaṇa patitṭhahitvā<sup>6</sup> ti pi attho. *Matthamānasmin* ti araṇisahite mathiyamāne<sup>7</sup>; “matthamānasmin”<sup>8</sup> ti pi pāṭho. *Yasmā* ti yato kaṭṭhā. *Ginī* ti aggi. *Bālassa-m-avijānāno* ti bālassa ajānantassa.<sup>9</sup> *Sārambhā jāyate* ti karaṇuttariya-karaṇalakkaṇa-sārambhā araṇimanthanato<sup>10</sup> viya pāvako kodho jāyate. *Sacitten’ evā* ti so pi bālo ten’ eva kodhena kaṭṭhaṃ viya agginā dayhati. *Anindho dhūma-keṭu vā* ti anindhano aggi viya. *Tassā* ti tassa adhivāsanakkhantiyā samannāgatassa puggalassa sukkapakke cando viya laddho yaso aparāparam āpūrati ti.

Rājā Mahāsattassa dhammakathaṃ sutvā Mahāpurisaṃ paribbājikaṃ ca<sup>11</sup> rājagehato āgataṃ khamāpetvā “tumhe pabbajjāsukham anubhavanto idh’ eva uyyāne vasatha, ahaṃ vo<sup>12</sup> dhammikaṃ rakkhāvaranaguttiṃ karissāmi” ti vatvā vanditvā pakkāmi. Te ubho pi tatth’ eva vasimsu. Aparabhāge paribbājikā kalam akāsi. Bodhisatto Himavantam pavisitvā jhānābhinnāyo<sup>13</sup> nibbattetvā āyupariyosāne Brahma-lokaparāyano ahosi.

Tadā paribbājikā Rāhulamātā ahosi, rājā Ānandatthero, bodhiparibbājako Lokanātho.

Tassa idhāpi yathārahaṃ sesapāramiyo niddhāretabbā. Tathā mahantaṃ bhogakkhandhaṃ mahantaṃ ca nātipari-

<sup>1</sup> J. drops it.

<sup>2</sup> J. sādhu.

<sup>3</sup> J. āhārabhūto.

<sup>4</sup> J. vaddhiṃ.

<sup>5</sup> J. pammadi.

<sup>6</sup> J. -bhāvena ns patitṭhiyyatthā.

<sup>7</sup> B. matthi.

<sup>8</sup> Si, Si, matha-.

<sup>9</sup> J. avijānantassa.

<sup>10</sup> J. -matthanāya.

<sup>11</sup> Si, pi.

<sup>12</sup> Si, te.

<sup>13</sup> J. abhiññā ca sampattiyo ca.

vaṭṭaṃ pahāya mahābhinikkhamanasadisam gehato nikkhamanam, tathā nikkhamitvā pabbajitassa bahujanasammatassa sato paramappicchatāya kulesu ca gaṇesu ca alaggatā, accantam eva lābhasakkārajigucchāya paramavivekābhirati, atisayavatī ca abhisallekhavutti. Tathārūpāya silavatiyā kalyāṇadhammāya paribbājikāya aññatakāya<sup>1</sup> attano purato balakkārena parāmasiyamānāya silapāramim āvajjetvā vikārānāpatti. Katāparādhe ca tasmim rājini upagate hitacittataṃ mettacittataṃ<sup>2</sup> upaṭṭhapetvā diṭṭhadhammikasamparāyikehi samanūsāsanān ti evamādayo idha Mahāpurisassa guṇanubhāvā vibhāvetabbā ti. Ten' etaṃ vuccati:

11. "Evam acchariyā h'ete abbhutā ca mahesino,  
... pe ... dhammassa anudhammato" ti.

Cūlabodhicariyaṃ Catuttham.

## 5. MAHISARĀJACARIYAM

Pañcame. *Mahiso*<sup>3</sup> 'pavanacārako<sup>4</sup> ti mahāvanacarī vanamahiso yadā homi ti yojanā. *Pavaḍḍhakāyo* ti vayappattiyā aṅgapaccaṅgānañ ca thūlabhāvena ativāḍḍhikāyo. *Balavā* ti mahābalo thāmasampanno. *Mahanto* ti vipulasarīro, hatthikkhandhappamāno<sup>5</sup> tadā kira Bodhisattassa kāyo hoti ti. *Bhīmadassano* ti mahāsariratāya vanamahisajātitāya ca silam ajānantānaṃ bhayaṃ janānato bhayānaka-dassano. *Pabbhāre* ti olambakasilākuṭiyam.<sup>6</sup> *Dakūsaye* ti jalāsayasamīpe. *Hot'ettha thānan* ti ettha mahāvane yo koci padeso vanamahisānaṃ tiṭṭhanatṭhānaṃ hoti. *Tahim Tahin* ti tattha tattha. *Vicaranto* ti vihārapphāsukaṃ vīmaṃsitum vicaranto. *Thānam addasa bhaddakaṃ* ti evaṃ vicaranto tasmim mahā-araññe bhaddakaṃ mayhaṃ phāsukaṃ rukhamūlatṭhānaṃ addakkhim.<sup>7</sup> Disvā va taṃ thānam upagantvāna tiṭṭhāmi ca sayāmi ca ti<sup>8</sup> gocaraṃ gahetvā divā

<sup>1</sup> Si, araññagatāya.

<sup>2</sup> CT. mahimso.

<sup>3</sup> CT. pavanacārako; Si, pavanacārino.

<sup>4</sup> Si, -ndharappamāno and below.

<sup>5</sup> Si, addakkihi.

<sup>6</sup> Si, drops it.

<sup>7</sup> Si, -silakucchiyam.

<sup>8</sup> Si, Si, drop it.

taṃ rukkhamūlaṭṭhānaṃ gantvā ṭhāna-sayanehi vītina-memī ti dasseti.

\*Tadā kira Bodhisatto Himavantappadese mahisayoniyam nibbattitvā vayappatto thāmasampanno mahāsariro hatthik-khandhappamāno<sup>1</sup> pabbatapāda<sup>2</sup>-pabbhāra-giridugga-vana-ghaṭesu<sup>3</sup> vicaranto<sup>4</sup> ekaṃ phāsukaṃ mahārukkhamūlaṃ<sup>5</sup> disvā gocaraṃ gahetvā divā tattha vasati.<sup>6</sup> Ath' eko lola-makkaṭo rukkhā<sup>7</sup> otaritvā Mahāsattassa piṭṭhim abhirūhitvā uccārapassāvaṃ katvā siṅgesu<sup>8</sup> gaṇhitvā olambanto<sup>9</sup> naṅ-guṭṭhe gahetvā dolāyanto<sup>10</sup> kiṇi. Bodhisatto khantimettā-nuddayasampadāya taṃ tassa anācāraṃ na manasākāsi.<sup>11</sup> Makkaṭo punappunaṃ<sup>12</sup> tath' eva karoti. Tena vuttaṃ: "Ath' ettha kapim āgantvā" ti ādi.

Tattha *kapim āgantvā* ti kapi āgantvā; *ma-kāro* padasandhikaro. *Pāpo* ti lāmako. *Anariyo* ti anaye iriyanena aye ca na iriyanena anariyo, nihīnācāro<sup>13</sup> ti attho. *Lohū* ti lolo. *Khandhe*<sup>14</sup> ti khandhappadese. *Mutteti* ti passāvaṃ karoti. *Ohaneti* ti karisaṃ ossajati. *Tan* ti taṃ maṃ, tadā mahisa-bhūtaṃ maṃ. *Sakim pi divasan* ti ekadivasam pi dūseti maṃ sabbakālam pi. Tenāha: "dūseti maṃ sabbakālan" ti. Na kevalaṃ ca dutiya-tatiya-catuttha-divasamattaṃ, atha kho sabbakālam pi maṃ passāvādīhi dūseti. Yadā yadā muttādini kātukāmo tadā tadā mayham eva upari karotī ti dasseti. *Upadduto* ti bādhito. Tena siṅgesu olambanādinā muttādi asucimakkhaṇena tassa ca apaharaṇattham anekavāraṃ siṅgakoṭṭhi vālaggena ca anekavāraṃ kaddamapaṃsumissakam udakaṃ siñcitvā dhovanena ca nippīlito homī ti attho. *Yakkho* ti tasmim rukkhe adhivatthā devatā. *Mam idam abravī* ti rukkhakkhandhe ṭhatvā "mahisarāja, kasmā imassa duṭṭhamakkaṭassa avamānaṃ sahasī?" ti imam atthaṃ pakāsento "nāseḥ' etaṃ chavaṃ

\* Cp. Mahisa-Jātaka (F. No. 278).

<sup>1</sup> J. drops it.      <sup>2</sup> B., Si, -pāde.

<sup>3</sup> B., Si, Si, -ghaṭesu.

<sup>4</sup> J. caranto.      <sup>5</sup> J. rukkhāmūlaṃ.

<sup>6</sup> J. atthāsi.

<sup>7</sup> B. rukkhato.      <sup>8</sup> J. siṅge.

<sup>9</sup> B., Si, Si, lambanto.

<sup>10</sup> B. adda va; Si, kiṇāyanto va.

<sup>11</sup> B. manasā akāsi.

<sup>12</sup> J. punappuna.      <sup>13</sup> Si, hīnataro.

<sup>14</sup> CT. khande.

*pāpaṃ siṅgehi<sup>1</sup> ca khurehi cā*” ti idaṃ vacanaṃ maṃ abhāsi.

*Evam vutte tadā yakkhe* ti tadā tasmiṃ kāle tasmiṃ yakkhe evaṃ vutte sati *ahan* taṃ yakkham *idaṃ* idāni vakkhamānam *abravim* abhāsim. *Kuṇapend* ti kilesāsucipaggharaṇena sucijātikānaṃ sādhuṇaṃ paramajiguccanīyatāya akittiduggandhavāyanena kuṇapasadisatāya kuṇapena. *Pāpend* ti pāṇātipātādi-pāpēna. *Anariyend* ti anariyānaṃ asādhūnaṃ māgavika<sup>2</sup>-nesādādīnaṃ hīnapurisānaṃ dhammatāya anariyena. *Kin* ti<sup>3</sup> kena kāraṇena *tvam*, devate, *maṃ makkhesi*? Ayuttan tayā vuttaṃ maṃ pāpe niyojentiya<sup>4</sup> ti dasseti. Idāni tasmiṃ pāpadhamme ādīnaṃ pakāsento “yadi ‘han’” ti ādim āha.

Tass’ attho: “bhadde devate, ahan tassa yadi kujjheyyaṃ tato pi lāmakataro bhaveyyaṃ, yena hi adhammācaraṇena<sup>4</sup> so bālamakkaṭo nihīno nāma jāto. Sace paṇāhaṃ tato pi balavataraṃ pāpadhammaṃ careyyaṃ, nanu tena tato pāpataro<sup>5</sup> bhaveyyaṃ. Aṭṭhānañ c’ etaṃ yadi ‘ham’<sup>6</sup> idhalokaparalokaṃ taduttariñ ca jānitvā ṭhito ekanten’ eva parahitāya paṭipanno evarūpaṃ pāpadhammaṃ careyyaṃ” ti, kiñca bhiyyo. *Sīlañ ca me pabhiṭṭheyyā* ti ahañ c’ eva kho pana evarūpaṃ pāpaṃ kareyyaṃ, mayhaṃ sīla-pārami khaṇḍitā siyā. *Viññū ca garaheyyuṃ*<sup>7</sup> man ti paṇḍitā ca devamanussā maṃ garaheyyuṃ: “Passatha bhō, ayaṃ Bodhisatto bodhipariyesanaṃ caramāno evarūpaṃ pāpaṃ akāsi” ti. *Hīlitā jīvītā vā pi* ti vā-saddo avadhāraṇe, evaṃ viññūhi hīlitā garahitā jīvītāpi *parisuddhena* parisuddhasīlena hutvā *matam* vā maraṇaṃ eva *varam* uttamaṃ seyyo. *Kyāham jīvitaheṭṭhi* ti *kāhāmi* parahethanan ti evaṃ jānanto ca ahaṃ mayhaṃ jīvitanimittam pi parasattavihiṃsaṇaṃ *kiṃ kāhāmi* kiṃ karissāmi; etassa karaṇena<sup>8</sup> kāraṇaṃ n’ atthi ti attho.

Mahāsatto<sup>9</sup> “ayaṃ pana aññe pi maṃ viya<sup>9</sup> maññamāno

<sup>1</sup> Si, siṅgena.

<sup>2</sup> Si, Si, drop it.

<sup>3</sup> Si, pāpīṭṭhataro.

<sup>4</sup> Si, garaheyya.

<sup>5</sup> J. adds aññam pi.

<sup>6</sup> Si, māgadhika.

<sup>7</sup> Si, adhammacaraṇena.

<sup>8</sup> Si, yad idaṃ.

<sup>9</sup> Si, kāraṇena.

evam anācāraṃ kariṣṣati. Tato yesaṃ caṇḍamahisānam<sup>1</sup> esa<sup>2</sup> evaṃ kariṣṣati te yeva<sup>3</sup> etaṃ vadhissanti. Sā etassa aññehi māraṇā<sup>4</sup> mayhaṃ dukkhato ca paṇātipātato ca mutti<sup>5</sup> bhavissati” ti āha. Tena vuttaṃ:

1. “Mam evāyaṃ maññaṃ māno aññe<sup>6</sup> p’ evaṃ<sup>7</sup> kariṣṣati, te taṃ<sup>8</sup> tattha vadhissanti, sā me mutti bhavissati” ti.

Tattha *mam evāyaṃ* ti maṃ viya. *Aññe pī* ti aññesaṃ pī, *sesaṃ* vuttattham eva. *Hīna-majjhima-ukkaṭṭhe* ti hīne ca majjhime ca ukkaṭṭhe ca nimittabhūte. *Sahanto avamānitaṃ*<sup>9</sup> ti vibhāgam akatvā tehi pavattitam avamānaṃ paribhavaṃ sahanto khamanto. *Evaṃ labhati sappañño* ti evaṃ hīnādisu vibhāgam akatvā khantimettānuddayaṃ upaṭṭhapetvā tad aparādhe sahanto sīlādīpāramiyo brūhetvā *manasā yathā paṭṭhiṃ* yath’ icchitaṃ sabbaññutaññaṃ labhati, paṭivijjhati; tassa taṃ na dūre ti.

Evaṃ Mahāsatto attano ajjhāsayāṃ pakāsento devatāya dhammaṃ desesi. So katipāh’ accayena aññattha gato. Añño caṇḍamahiso nivāsaphāsutāya<sup>10</sup> taṃ thānaṃ<sup>11</sup> āgantvā<sup>12</sup> aṭṭhāsi. Duṭṭhamakkaṭo “so yeva<sup>13</sup> ayaṃ” ti saññāya tassa piṭṭhim abhirūhitvā tath’ eva anācāraṃ akāsi.<sup>14</sup> Atha naṃ so<sup>15</sup> vidhūnanto<sup>16</sup> bhūmiyaṃ pātetvā siṅgena hadaye vijhitvā pādehi madditvā sañcuppesi.

Tadā silavā mahisarājā Lokanātho.

Tassa idhāpi heṭṭhā vuttanayen’ eva yathārahaṃ sesa-pāramiyo niddhāretabbā. Tathā Hatthināga-Bhūridatta-Campeyyanāgarājacariyāsu viya idha Mahāsattassa guṇānubhāvā vibhāvetabbā.

Mahisa<sup>17</sup>-rājacariyaṃ Pañcamaṃ.

<sup>1</sup> B. caṇḍānaṃ.

<sup>2</sup> B., Si<sub>1</sub> Si<sub>2</sub> eva.

<sup>3</sup> B. vimutti; J. pamutti; Si<sub>2</sub> sumutti.

<sup>4</sup> J. aññaṃ.

<sup>5</sup> Si<sub>1</sub> va; Si<sub>2</sub> tena.

<sup>6</sup> J. drops it.

<sup>7</sup> B., Si<sub>1</sub> Si<sub>2</sub> gantvā.

<sup>8</sup> J. cari.

<sup>9</sup> Si<sub>1</sub> Si<sub>2</sub> vidhūnanto.

<sup>10</sup> B., Si<sub>1</sub> Si<sub>2</sub> drop it.

<sup>11</sup> B. maraṇaṃ.

<sup>12</sup> B. aññaṃ eva; J. eva.

<sup>13</sup> Si<sub>2</sub> avahataṃ.

<sup>14</sup> Si<sub>2</sub> vanāṃ.

<sup>15</sup> B., Si<sub>1</sub> Si<sub>2</sub> eva.

<sup>16</sup> B., Si<sub>1</sub> Si<sub>2</sub> drop it.

<sup>17</sup> CT. Mahiṣa-.

## 6. RURUMIGARĀJACARIYAM

Chaṭṭhe. *Sutatta*<sup>1</sup>-*kanakasannibho* ti yathā suṭṭhu apa-  
gatasabba<sup>2</sup>-kāloko hoti evam aggimhi pakkipitvā sutatta-  
kanakasannibho. *Migarājā Ruru nāma* ti jātisiddha-nāma-  
vasena<sup>3</sup> Ruru nāma migarājā, jātito<sup>4</sup> Ruru, migānañ ca  
rājā ti attho. *Paramasīlasamāhito* ti uttamasīlasamāhito,  
visuddhasīlo c' eva samāhitacitto ca, visuddhasīle vā sammā  
āhitacitto ti evam ettha attho veditabbo.

\*Tadā Bodhisatto Rurumigayoniyam nibbatti. Tassa sarī-  
racchavi suṭṭhutāpetvā majjitakañcanapaṭṭavanno<sup>5</sup> ahosi,  
hatthapādā lākhārasaparikkammakatā<sup>6</sup> viya,<sup>7</sup> naṅguṭṭham  
camarinaṅguṭṭham viya, siṅgāni rajatadāmavannāni,<sup>8</sup> ak-  
khāni sumajjitamaṇigulikā viya, mukham olambetvā<sup>9</sup> ṭha-  
pitarattakambalageṇḍukā<sup>10</sup> viya. So janasaṃsaggam pa-  
hāya vivekavāsam vasitukāmo parivāram chaḍḍhetvā ekako  
va Gaṅgānivattane ramaṇiye sālamiṣṣake supupphitapavane  
vasati. Tena vuttam:

1. "Ramme padese ramaṇiye vivitte amanussake

tattha vāsam upagañchim Gaṅgākūle manorame" ti.

Tattha *ramme padese* ti muttāsadisavālikācunnapaṇḍarehi  
bhūmibhāgehi siniddhaharitatipāsantharitehi vanatthalehi  
cittattharaṇehi viya nānāvicittehi silātalehi maṇikhanda-  
nimmalasālilehi jalāsāyehi ca samannāgatattā yebhuyyena  
ca indagopakavannāya rattāya sukkasamphassāya tipajā-  
tiyā sañchannattā ramme araṇṇappadese. *Ramaṇiye* ti  
puppha-phala-pallavālaṅkata-vipula-sākhā-vinaddhehi<sup>11</sup> nā-  
nāvidha-dijagaṇūpakujitehi vividha-tarulatā-vanavirājitehi  
yebhuyyena ambasālasaṇḍamaṇḍitehi vanagahanehi upaso-  
bhitattā tattha pavitṭhassa janassa ratijananatthena ra-  
maṇiye. Vuttam pi c' etaṃ Ruru-Jātake:

\* Cp. Ruru-Jātaka (F. No. 482).

<sup>1</sup> CT. Suttatta.

<sup>2</sup> B., Si, jātisiddhena nāmena..

<sup>3</sup> B. sumajjhita-kāṣikaphalakavanno; J. sumajjita.

<sup>4</sup> J. hatthapādā-lākhā-parikkammakatā; B. -kammagātā.

<sup>5</sup> B. pi. <sup>6</sup> B. dāmasadisāni.

<sup>7</sup> B. pi. <sup>8</sup> B. dāmasadisāni.

<sup>9</sup> B. odahitvā.

<sup>10</sup> J. -bheṇḍukā.

<sup>11</sup> Si, -kālīkā.

<sup>12</sup> Si, migajātiko.

<sup>13</sup> B. odahitvā.

<sup>14</sup> Si, -vitātehi.

2. “Etasmiṃ vanasaṇḍasmim ambā sālā ca pupphitā indagopakasañchanno<sup>1</sup> etth’ eso tiṭṭhati<sup>2</sup> migo” ti.

*Vivitte* ti janavāsavirahena suññe. *Amanussake* ti sañcaranamanussānam pi tattha abbhāvena manussarahite. *Manorame* ti yathāvuttagūṇasampattiyaṃ visesato paviveka-kāmānaṃ mano rameti ti manorame. *Atha upari-Gaṅgāyā* ti ettha *athā* ti adhikāre nipāto. Tena mayi tattha tathā vasante idam adhikārantaram uppannaṃ ti dipeti. *Upari-Gaṅgāyā* ti Gaṅgānadiyaṃ uparisote. *Dhanikehi paripilīto* ti iṇaṃ gaheṭvā taṃ dātum asakkonto iṇāyikehi codiyamāno.

Eko kira Bārāṇasiseṭṭhi attano puttaṃ “ayaṃ sippaṃ uggaṇhanto kilamissati” ti kiñci sippaṃ na uggaṇhāpesi. So<sup>3</sup> gīta-vāḍita<sup>4</sup>-nacca-khādāna-bhojanato uddhaṃ na kiñci aññāsi. Taṃ vayappattaṃ paṭirūpena dārena saṃyojetvā dhaṇaṃ niyyādetvā<sup>5</sup> mātāpitara kālaṃ akāṃsu. Tesāṃ so accayena itthidhutta-surādhuttādīhi<sup>6</sup> parivuto nānāvyasanamukhehi sabbhaṃ dhaṇaṃ viddhaṃsetvā tattha tattha iṇaṃ<sup>7</sup> ādāya taṃ<sup>8</sup> dātum asakkonto iṇāyikehi<sup>9</sup> codiyamāno “kiṃ mayhaṃ jīvītena, ten’ ev’ amhi attabbhāvena añño viya jāto, maraṇaṃ<sup>10</sup> me<sup>4</sup> seyyo” ti cintetvā<sup>11</sup> iṇāyike āha: “Tumhākaṃ iṇapaṇṇāni gaheṭvā āgacchatha, Gaṅgātīre me nihitaṃ kulasantakaṃ dhaṇaṃ atthi, taṃ vo dassāmi” ti. Te tena saddhim agamaṃsu. So “idha dhaṇaṃ, ettha<sup>12</sup> dhaṇaṃ” ti nidhiṭṭhānaṃ ācikkhanto viya “evaṃ me iṇa-mokkho bhavissati<sup>13</sup>” ti palāyitvā Gaṅgāyaṃ pati. So caṇḍasotena vuyhanto kāruṇṇaravaṃ ravi.<sup>14</sup> Tena vuttaṃ: “atha upari-Gaṅgāyā” ti ādi.

Tattha jīvāmi vā marāmi vā ti imasmiṃ Gaṅgāsote patito jīvāmi vā marāmi<sup>15</sup> vā, jīvitaṃ vā me ettha hotu maraṇaṃ vā. Ubhayathāpi iṇāyikapīḷā na hoti ti adhippāyo. *Majjhe*

<sup>1</sup> J. -sañchannā.

<sup>2</sup> B., Si, Si, *drop it*.

<sup>3</sup> J. saṃyojetvā.

<sup>4</sup> J. viddhaṃsetvā iṇaṃ.

<sup>5</sup> B., Si, Si, dhanikehi.

<sup>6</sup> Si, vintetvā.

<sup>7</sup> J. Gaṅgāya patitvā marissāmi.

<sup>8</sup> J. vivari.

<sup>9</sup> B. vasati.

<sup>10</sup> J. *drops it*.

<sup>11</sup> J. *adds akkhaduttādīhi*.

<sup>12</sup> B., Si, Si, *add pi*.

<sup>13</sup> J. mataṃ.

<sup>14</sup> J. idha.

<sup>15</sup> Si, Si, marāmi.



*Gaṅgāya gacchati* ti so puriso rattindivam Gaṅgāya vuyhamāno jīvitagavesassa vijjamānatāya maraṇam appatto maraṇabhayaatajjito hutvā kārūṇīaravam<sup>1</sup> ravanto Gaṅgāya majjhe mahodakena gacchati.

Atha Mahāpuriso adḍharattasamaye v'assa<sup>2</sup> tam<sup>3</sup> karuṇam<sup>4</sup> paridevana-saddam<sup>5</sup> sutvā "manussasaddo sūyati, mā mayi idha<sup>6</sup> dharante maratu, jīvitam assa dassāmi" ti cintetvā sayanagumbā vuṭṭhāya<sup>6</sup> nadītiraṃ gantvā "ambho purisa, mā bhāyi, jīvitan te dassāmi" ti vatvā<sup>7</sup> assāsetvā sotaṃ chindanto<sup>7</sup> gantvā tam piṭṭhiyam āropetvā tiraṃ pāpetvā attano vasanaṭṭhānam netvā parissamam vinodetvā phalāphalāni<sup>8</sup> datvā dvīhatth' accayena tam āha: "ambho purisa, aham tam<sup>9</sup> Bārāpasigāmmaggaṃ<sup>10</sup> pāpessāmi,<sup>11</sup> tvam "asukaṭṭhāne nāma kañcanamigo vasati" ti, mā kassaci ārocehi" ti. So "sādhu, sāmi" ti sampaticchi. Mahāsatto tam attano piṭṭhim āropetvā Bārāpasimagge otāretvā nivatti. Tena vuttam: "Tassāham saddam sutvāna karuṇam paridevato" ti ādi.

Tattha ko 'si tvam naro ti tvam ko manusso asi? Kuto idha vuyhamāno āgato 'si ti attho. Attano karaṇam<sup>12</sup> ti attano kiriyaṃ. *Dhanikehi bhūto* ti ināyikehi ubbiggo. *Tasilo* ti utrasto. *Tassa katvāna kārūṇīam*<sup>13</sup> *cajjivā mama jīvitan* ti kārūṇīam katvā mahākaruṇāya samussāhito mama jīvitan tassa purisassa pariccajjivā. *Pavisitvā nīharin tassā* ti nadiṃ pavisitvā sotaṃ chindanto ujukam eva gantvā mama piṭṭhim āropetvā tato tam nīharim. *Tassā* ti upayogathe sāmivacanam. "Tatthā" ti pi pāli. *Tattha* nadiyan ti attho. *Andhakāramhi rattiya* ti andhakārasamaye kālāpakkarattiyan ti attho. *Assattha*<sup>14</sup>-*kālam aññāya* ti parissamam apanetvā phalāphalāni datvā dvīhatth' accayena

<sup>1</sup> B., Si, Si, karuṇam ravam; J. karuṇaravam.

<sup>2</sup> J. tassa.

<sup>3</sup> J. drops it.

<sup>4</sup> B. -samaye karuṇam.

<sup>5</sup> Si, paridevita-; J. karuṇasaddam.

<sup>6</sup> J. uṭṭhāya.

<sup>7</sup> B. adds viya.

<sup>8</sup> J. netvā phalāphalāni.

<sup>9</sup> J. adds ito.

<sup>10</sup> J. Bārāpasimagge.

<sup>11</sup> J. ṭhāpessāmi.

<sup>12</sup> CT., Si, karaṇam.

<sup>13</sup> Si, kārūṇīam.

<sup>14</sup> CT., Si, assatto.

kilamathassa vigatakālam jānitvā. *Ekam tam varam yācāmi* ti ahan tam ekam varam yācāmi, mayham ekam varam dehi ti attho. “Kin te varan” ti ce āha. *Mā maṃ kassaci pāvaddi* ti asukaṭṭhāne suvaṇṇamigo vasati ti kassaci rañño vā rājamahāmattassa vā maṃ mā pāvada.

Atha tasmim purise Bārāṇasim pavitṭhadivase<sup>1</sup> yeva so rājā “aham, deva, suvaṇṇavaṇṇam migam mayham<sup>2</sup> dhammam desentam<sup>3</sup> supinena addasam, aham hi saccasupinā, addhā so vijjati, tasmā kañcanamigassa dhammam sotukāmā, labhissāmi ce<sup>4</sup> jivissāmi,<sup>5</sup> no ce me jvitam n’atthi” ti aggama-hesiyā vutto tam assāsetvā “sace manussaloke assa,<sup>6</sup> labhissasi” ti vatvā brāhmaṇe pakkosāpetvā “suvaṇṇavaṇṇa<sup>7</sup>-migā nāma hontī?” ti pucchitvā “āma deva, hontī” ti sutvā sahassatthavikam suvaṇṇacaṅgotake ṭhapetvā tam hatthikkhandham āropetvā nagare bherim carāpesi: “Yo suvaṇṇavaṇṇamigam ācikkhissati tassa hatthinā saddhim imam dassāmi” ti. Tato uttarim pi dātukāmo hutvā

3. “Kassa<sup>8</sup> gāmvaram dammi nāriyo ca alaṅkatā,<sup>9</sup>

ko me tam migam akkhāti<sup>10</sup> migānam migam uttaman?” ti<sup>11</sup>

gātham suvaṇṇapaṭṭe likhāpetvā sakalanagare vācāpesi.

Atha so seṭṭhiputto tam gātham sutvā rājapurisānam<sup>12</sup> santikam gantvā “<sup>13</sup>rañño evarūpaṃ migam ācikkhissāmi, maṃ rājānam<sup>14</sup> dassethā<sup>15</sup>” ti āha. Rājapurisā<sup>16</sup> tam rañño santikam netvā tam attham ārocesum. Rājā “saccam bho addasā<sup>17</sup>?” ti pucchi. So “saccam, deva, mayā saddhim āgacchatu, ahan tam dassessāmi” ti āha. Rājā tam eva purisaṃ magg’uddesakam<sup>18</sup> katvā mahantena parivārena tam ṭhānam gantvā tena mittadubhinā purisena dassitam<sup>19</sup>

<sup>1</sup> J. pavisanadivase.

<sup>2</sup> Si, dasantam.

<sup>3</sup> B. jvitam.

<sup>4</sup> Si, suvaṇṇa- and below.

<sup>5</sup> Si, nāriyo samalaṅkatā.

<sup>6</sup> Ruru-Jāt.

<sup>7</sup> J. adds aham.

<sup>8</sup> J. dassahi.

<sup>9</sup> J. maggadesakam.

<sup>10</sup> J. adds attano.

<sup>11</sup> B. adds me; Si, Si, drop it.

<sup>12</sup> J. atthi.

<sup>13</sup> B., Si, Si, Tassa.

<sup>14</sup> Si, akkhāmi and below.

<sup>15</sup> J. amaccassa.

<sup>16</sup> J. rañño.

<sup>17</sup> J. purisā.

<sup>18</sup> B. desitam.

padesam āvudhahatthe purise samantato va parivāretvā “ukkuṭṭhim karoṭhā” ti vatvā sayam katipayehi<sup>1</sup> janehi saddhim ekamante aṭṭhāsi. So pi<sup>2</sup> puriso avidūre aṭṭhāsi. Mahāsatto saddaṃ sutvā “mahato balakāyassa saddo, addhā<sup>3</sup> tamhā<sup>4</sup> me<sup>5</sup> purisā bhayena uppannena bhavitabban” ti ñatvā<sup>6</sup> utṭhāya sakalaparisaṃ oloketvā “rañño tṭhitaṭṭhāne yeva me sotthi<sup>7</sup> bhavissati” ti rājābhimukho pāyāsi. Rājā tam āgacchantam disvā “nāgabalo avattharanto āgaccheyyā” ti saraṃ sannayhitvā<sup>8</sup> “imaṃ migam santāsetvā sace palāyati vijjhivā<sup>9</sup> dubbalaṃ katvā gaphissāmi” ti Bodhisattābhimukho<sup>10</sup> ahosi. Mahāsatto

4. “Āgamehi, mahārāja, mā me vijjha,<sup>11</sup> rathesabha, ko nu te idha-m-akkhāsi: etth’ eso tiṭṭhate<sup>12</sup> migo?” ti<sup>13</sup> gātham abhāsi.

Rājā tassa madurakathāya bajjhivā<sup>14</sup> saraṃ paṭisaṃharitvā<sup>15</sup> gāravena aṭṭhāsi. Mahāsatto pi rājānam upasaṅkamitvā madurapaṭisaṃthāram<sup>16</sup> akāsi. Mahājano pi sabāvudhāni apanetvā<sup>17</sup> āgantvā rājānam parivāresi. Tena vuttam:

5. “Nagaraṃ gantvāna ācikkhi pucchito dhanahetuko rājānam so gahetvāna upagañchi mam’ antikan” ti.

Tass’ attho: yo mittadūbhiṃ pāpapuriso jivitaṃ pariccajitvā tathā mayā pānasamsayato mocito Bārānasīnagaraṃ gantvā attanā laddhabbadhananimittaṃ rañño maṃ ācikkhi, ācikkhitvā so rañño gāhāpetuṃ magg’ uddesako hutvā rājānam gahetvā mama santikaṃ upāgami ti.

Mahāsatto suvaṇṇakiṅkīṇikaṃ<sup>18</sup> cālento viya madurasarena rājānam puna pucchi: “Ko nu te idha-m-akkhāsi:

<sup>1</sup> J. katīhi pi.

<sup>2</sup> J. drops it.

<sup>3</sup> B. drops it.

<sup>4</sup> J. sotthim.

<sup>5</sup> B. visajjhivā.

<sup>6</sup> J. vijjhi.

<sup>7</sup> Ruru-Jāt.

<sup>8</sup> J. dhanuṃ otāretvā.

<sup>9</sup> J. chaḍḍetvā.

<sup>10</sup> J. adds 'ssa.

<sup>11</sup> Si, gatamhā.

<sup>12</sup> J. so.

<sup>13</sup> J. sannahitvā.

<sup>14</sup> J. adds va.

<sup>15</sup> J. tiṭṭhati.

<sup>16</sup> B. bandhetvā.

<sup>17</sup> J. paṭisaṃthāram.

<sup>18</sup> Si, kiṅkīṇikaṃ.

etth' eso tiṭṭhate migo?" ti. Tasmim̐ khane so pāpapuriso thokaṃ paṭikkamitvā sotapathe aṭṭhāsi. Rājā "iminā me tvam dassito" ti taṃ purisaṃ niddisi. Tato Bodhisatto

6. "Saccam̐ kir' evaṃ āhaṃsu: narā ekacciya idha, kaṭṭham̐ viplāvitam̐<sup>1</sup> seyyo, na tvev' ekacciyo naro" ti<sup>2</sup> gātham̐ āha.

Taṃ sutvā rājā saṃvegajāto

7. "Kin<sup>3</sup> nu,<sup>4</sup> ruru,<sup>5</sup> garahasi<sup>6</sup> migānaṃ, kin<sup>7</sup> pakkhinaṃ, kim̐ pana manussānaṃ<sup>8</sup> bhayaṃ hi<sup>9</sup> maṃ vindati 'napparūpaṃ sutvāna taṃ mānusiṃ bhāsamānaṃ" ti<sup>10</sup>

gātham̐ āha.

Tato Mahāpuriso "mahārāja, na migam̐ na pakkhim̐ garahāmi, manussaṃ<sup>11</sup> pana garahāmi" ti dassento āha:

8. "Samuddharim̐<sup>12</sup> vahane vuyhamānaṃ mahodake salile sīghasote, tato nidānaṃ bhayaṃ āgataṃ mama dukkho have, rāja, asabbhi saṅgamo" ti.<sup>10</sup>

Tattha *viplāvitam̐* ti uttāritam̐.<sup>13</sup> *Ekacciyo* ti ekacco. Mittadūbhi pāpapuriso uduke maranto<sup>14</sup> pi uttārito na tveva seyyo, kaṭṭham̐ hi nānappakārena upakāraya saṇivattati, mittadūbhi pana vināsāya, tasmā tato<sup>15</sup> kaṭṭham̐ eva varataran<sup>16</sup> ti.

*Migānaṃ* ti "rurumigarāja, migānaṃ kim̐ aññataraṃ garahasi, udāhu pakkhinaṃ, ādu<sup>17</sup> manussānaṃ?" ti pucchi.<sup>18</sup> *Bhayaṃ hi<sup>9</sup> maṃ vindati 'napparūpaṃ* ti mahantaṃ bhayaṃ maṃ<sup>19</sup> paṭilabhati; attano santakaṃ viya karotī ti attho.

*Vahane* ti patitapatite<sup>20</sup> vahitaṃ samatthe Gaṅgāvahe.

<sup>1</sup> B. niplavitam̐; J. vipalāvitam̐ and below.

<sup>2</sup> *Saccam̐kira-Jāt.*

<sup>3</sup> B. nunu.

<sup>4</sup> B. garaha; J. garahasi.

<sup>5</sup> J. mānussānaṃ.

<sup>6</sup> *Ruru-Jāt.*

<sup>7</sup> J. yaṃ uddharim̐.

<sup>8</sup> J. patanto.

<sup>9</sup> B. varaṃ.

<sup>10</sup> B. pucchati.

<sup>11</sup> B. adds tvam̐.

<sup>12</sup> B. drops it.

<sup>13</sup> Si, Si, add nu.

<sup>14</sup> J. drops it.

<sup>15</sup> J. mānusaṃ.

<sup>16</sup> B., Si, uddharitam̐.

<sup>17</sup> B. tesam̐.

<sup>18</sup> B. ca.

<sup>19</sup> B., Si, Si, drop it.

<sup>20</sup> B. patite.

*Mahodake salile* ti mahodakibhūte salile.<sup>1</sup> Ubhayenāpi Gaṅgāvahassa<sup>2</sup> bahūdakatam dasseti. *Tato nidānan* ti “mahārāja, yo mayham tayā dassito puriso, eso<sup>3</sup> mayā<sup>4</sup> Gaṅgāya<sup>5</sup> vuyhamāno aḍḍharattasamaye karuṇaṃ<sup>6</sup> paridevanto<sup>7</sup> tato<sup>8</sup> uttārito;<sup>9</sup> tato nidānam<sup>10</sup> idaṃ<sup>11</sup> mayham bhayam āgatam, asappurisehi samāgamo nāma dukkho ” ti.

Tam sutvā rājā tassa kujjhivā “evaṃ bahūpakārassa nāma guṇaṃ na jānāti,<sup>12</sup> dukkham uppādeti, vijjhivā naṃ jivitakkhayaṃ pāpessāmi ” ti saraṃ sannayhi. Tena vuttaṃ:

9. “Yāvatā karaṇaṃ<sup>13</sup> sabbaṃ rañño ārocitaṃ mayā, rājā sutvāna vacanam usum<sup>14</sup> tassa pakappayi<sup>15</sup>: idh’ eva ghāṭayissāmi<sup>16</sup> mittadūbhim<sup>17</sup> anariyan ” ti.

Tattha *yāvatā karaṇan* ti yaṃ tassa mayā katam upakāra-karaṇaṃ tam sabbaṃ. *Pakappayī* ti sannayhi. *Mittadūbhin* ti attano mittesu upakārisu dūbhanasīlam.

Tato Mahāsatto “esa bālo maṃ nissāya mā nassa<sup>18</sup> ” ti cintetvā “mahārāja, vadho nām’ esa bālassa vā paṇḍitassa vā na sādhuhi pasamsito, aññadatthu garahito eva; tasmā mā imaṃ ghāṭehi, ayaṃ yathārucci gacchatu, yañ c’ eva tassa “dassāmi ” ti tayā paṭiññātaṃ tam pi ahāpetvā va dehi ” ti āha. “Ahañ ca te yaṃ icchitaṃ tam karissāmi, attānaṃ tuyhaṃ dammi ” ti āha. Tena vuttaṃ:

10. “Tam aham anurakkhanto nimminim<sup>19</sup> mama attanā, tiṭṭhat’ eso,<sup>20</sup> mahārāja, kāmakāro<sup>21</sup> bhavāmi te ” ti.

Tattha *nimminin* ti taṃ mittadūbhim pāpapuggalam anurakkhanto *mama* attano attabhāvena tam parivattesiṃ, attānaṃ rañño niyyādetvā rājahatthato pattan tassa maraṇaṃ nivāresin ti attho. *Tiṭṭhat’ eso* ti ādi vinimayākāra-

<sup>1</sup> J. *adds* ti attho.

<sup>2</sup> B. Gaṅgāvatassa ca; J. *adds* ca.

<sup>3</sup> J. *drops it*.

<sup>4</sup> B. mahā.

<sup>5</sup> Si, Gaṅgāvahe.

<sup>6</sup> B. kāruṇṇaravaṃ.

<sup>7</sup> J. viravanto.

<sup>8</sup> J. *drops it*.

<sup>9</sup> B. uddhirito.

<sup>10</sup> J. *adds* me va.

<sup>11</sup> J. *adds* aḷja.

<sup>12</sup> J. jāni.

<sup>13</sup> CT. *kāraṇaṃ and below*.

<sup>14</sup> CT. *usum*.

<sup>15</sup> CT. *vikappayi*.

<sup>16</sup> CT. *ghāṭayissāmi*.

<sup>17</sup> CT. *-dubbhim*.

<sup>18</sup> J. *nassatū*.

<sup>19</sup> CT. *nimmini*.

<sup>20</sup> CT. *tiṭṭha te so*.

<sup>21</sup> CT. *kāmaṅkāro*.

dassanaṃ. Idāni yad atthaṃ so attavinimayo kato taṃ dassetum osānagāthaṃ āha. Tass' attho: Tadā maṃ nissāya taṃ mittadūbhiṃ purisaṃ tasmaṃ raññe jīvitaṃ voropetukāme aham attānaṃ rañño pariccajanto mama sīlam eva anurakkhiṃ, jīvitaṃ na pan' ārakkhiṃ. Yam panāham eva attano jīvitānirapekkhaṃ sīlavā āsiṃ taṃ sammāsambodhiyā eva kāraṇā ti.

Atha rājā Bodhisatte attano jīvitaṃ pariccajitvā tassa purisassa maraṇe nivārente tuṭṭhamānaso "gaccha bho, migarājassa anuggahena mama hatthato maraṇā mutto" ti vatvā yathāpaṭiññāya tañ c' assa dhanam dāpesi. Mahāsattassa yathāruciyaṃ varam<sup>1</sup> anujānitvā taṃ nagaraṃ netvā nagarañ ca Bodhisattañ ca alaṅkārapetvā deviyā dhammaṃ desāpesi. Mahāsatto devim ādiṃ katvā rañño ca rājaparisāya ca madhurāya manussabhāsāya dhammaṃ desetvā rājānaṃ dasahi rājadhammehi ovaditvā mahājanam anusāsetvā araññaṃ pavisitvā migaganaṃ parivuto vāsaṃ kappesi. Rājāpi Mahāsattassa ovāde ṭhatvā sabbasattānaṃ abhayaṃ datvā dānādāni puññāni katvā sugatiparāyano ahosi.

Tadā seṭṭhiputto Devadatto ahosi, rājā Ānando, ruru-migarājā Lokanātho. Tassa idhāpi heṭṭhā vuttanayen' eva yathārahaṃ sesapāramiyo niddhāretabbā.

Tathā idhāpi pavivekāramatāya<sup>2</sup> janasaṃsaggam anicchatō yūthaṃ pahāya ekakavihāro aḍḍharattasamaye nadiyā vuyhamānassa karuṇaṃ paridevantassa saddaṃ<sup>3</sup> sutvā sayitaṭṭhānato utṭhāya nadītīraṃ gantvā mahā-Gaṅgāya mahati udak' oghe vattamāne attano jīvitaṃ pariccajitvā otaritvā sotam pacchinditvā taṃ purisaṃ attano piṭṭhiyam āropetvā tīraṃ pāpetvā samassāsetvā phalāphalādāni datvā parissama-vinodanaṃ, puna tam attano piṭṭhim<sup>4</sup> āropetvā araññato niharitvā mahāmagge otāraṇaṃ, saraṃ sannayhitvā 'vijjhissāmi' ti abhimukhe ṭhitassa rañño nibbhayo<sup>5</sup> hutvā paṭimukham eva gantvā paṭhamataraṃ manussabhāsāya ālapitvā madhuraṇaṃ paṭisaṅkharakaraṇaṃ, mittadūbhi-

<sup>1</sup> Si, varaṇaṃ.

<sup>2</sup> Si, vivekārammanatāya.

<sup>3</sup> B. aṭṭhassaraṃ purisassa.

<sup>4</sup> Si, piṭṭhiyaṃ.

<sup>5</sup> Si, nibbhayena.

pāpapurisaṃ hantukāmaṃ rājānaṃ dhammakathaṃ katvā puna pi attano jīvitam pariccajitvā maraṇato pamocanaṃ, tassa ca rañño yathāpaṭiññaṃ dhanadāpanaṃ, rañña attano vare<sup>1</sup> diyyamāne tena sabbasattānaṃ abhayadāpanaṃ, rājānaṃ pana devīṃ ca pamukhaṃ katvā mahājanassa dhammaṃ desetvā dānādisu puññesu tesam patitṭhāpanaṃ, laddhābhayaṇaṃ migānaṃ ovādaṃ datvā manussānaṃ sassakhādanato nivāraṇaṃ, paṇṇasaññāya ca tassa yāv' ajjakālā thāvarakaraṇaṃ ti evamādayo Mahāsattassa guṇānubhāvā vibhāvetabbā<sup>2</sup> ti.

Rurumigarāja<sup>3</sup>-cariyaṃ Chatṭhaṃ.

## 7. MĀTAṄGAPANDITACARIYAṃ

Sattame. *Jaṭilo* ti jaṭāvanto, jaṭābandhanakeso ti attho. *Uggatāpano* ti manacchaṭṭhānaṃ indriyānaṃ tāpanato nigghaṇato<sup>4</sup> tapasaṅkhātā uggatāpanaṃ etassā ti uggatāpano; ghoratapo samitindriyo ti attho. Athavā nānapakāre diṭṭhadhammikādibhede anatthe uggiraṇato bahi-chaḍḍāpanato ghorabhīmaḥbhayaṇakatthena<sup>5</sup> vā uggā ti laddhanāme kilese viriyātapena santāpanato ugge tāpeti ti uggatāpano. *Mātaṅgo nāma nāmena* ti nāmena Mātaṅgo nāma. Mātaṅgakule nibbattiyā jātiyā āgatam hi 'ssa etaṃ nāmaṃ. *Silavā* ti silasampanno superisuddhasīlo, *Susamāhito* ti upacār' appaṇāsamādhīhi suṭṭhusamāhito; jhāna-samāpattilābhī ti attho.

\*Tadā hi Bodhisatto caṇḍalayoniyaṃ nibbattitvā rūpeṇa duddasiko bahinagare caṇḍālagāme vasati. Mātaṅgapandito ti pakāsa<sup>6</sup>-nāmo. Ath' ekadivasaṃ tasmim nagare nakkhatte ghosite yebhuyyena nāgarā nakkhattaṃ kilanti. Aññatarāpi brāhmaṇa-mahāsālakaññā<sup>7</sup> soḷasapaṇṇarasa-vass' uddesikā devakaññā viya rūpeṇa dassaniyā pāsādikā

\* Cp. Mātaṅga-Jātaka (F. No. 497).

<sup>1</sup> B., Si, add yācitvā.

<sup>2</sup> Si, veditabbā.

<sup>3</sup> CT. Rururāja.

<sup>4</sup> B. drops it.

<sup>5</sup> Si, -katṭhena.

<sup>6</sup> B., Si, pakāsana.

<sup>7</sup> J. Bārāṇasissetṭhino dhītā.

“attano vibhavānurūpaṃ nakkhattaṃ kilissāmi” ti pahū-takhajjabhojjādini sakāṭesu āropetvā sabbasetaṃ vaḷava-rathaṃ āruya mahatā parivārena uyyānabhūmiṃ gacchati. Diṭṭhamaṅgalikā nāma esā kira “dussaññitaṃ rūpaṃ avamaṅgalaṃ” ti taṃ datṭhuma na icchati. Ten’ assa Diṭṭhamaṅgalikā tveva samaññaṃ udapādi. Tadā Bodhisatto kālass’ eva utṭhāya paṭṭa<sup>1</sup>-pilotikaṃ nivāsetvā jajjaritamu-khabhāgaṃ veṇudaṇḍaṃ gahetvā bhājanahatthaṃ nagaraṃ pavisati, manusse divā dūrato va tesaṃ dūrikaraṇatthaṃ tena veṇudaṇḍena saññaṃ karonto. Atha Diṭṭhamaṅgalikā “ussaratha, ussarathā” ti ussāraṇaṃ karonte hi attano purisehi niyyamānā nagaradvāramajjhe Mātāṅgaṃ divā “ko eso” ti āha. “Ayye, Mātāṅgacaṇḍālo” ti ca vutte “Idisaṃ divā gatānaṃ kuto vuḍḍhi” ti yānaṃ nivattāpesi. Manussā “yaṃ mayama uyyānaṃ gantvā bahuma khajjabhojjādiṃ labheyyāma, tassa no Mātāṅgena antarāyo kato” ti kupitā “gaṇhatha caṇḍālaṃ” ti leḍḍhi paharitvā visaññibhūtaṃ pādetvā agamaṃsu. So cirena eva satima paṭila-bhitvā vuṭṭhāya manusse pucchi: “Kiṃ, ayyā, dvāraṃ nāma sabbasādhāraṇaṃ, udāhu brāhmaṇānaṃ eva katan?” ti. “Sabbesaṃ sādharmaṇaṃ” ti. “Evaṃ sabbasādhāraṇadvāre ekamantaṃ apakkamantaṃ maṃ Diṭṭhamaṅgalikāya manussā imaṃ anayavyasaṇaṃ pāpesuṃ” ti rathikāya manussānaṃ ārocetvā “handāhaṃ imissā mānaṃ bhindissāmi” ti tassā nivesanaadvāraṃ gantvā “ahaṃ Diṭṭhamaṅgalikaṃ aladdhā na vuṭṭhahissāmi” ti nipajji. Diṭṭhamaṅgalikāya pitā “gharadvāre Mātāṅgo nipannaṃ” ti sutvā “tassa kākaṇikaṃ detha, telena sarīraṃ makkhetvā gacchatu” ti āha. So “Diṭṭhamaṅgalikaṃ aladdhā na vuṭṭhahissāmi” cceva āha. Tato brāhmaṇena “dve kākaṇike detha, māsaṃ pādaṃ kahāpaṇaṃ dve tīpi” yāva “kahāpaṇasataṃ kahāpaṇasahassaṃ dethā” ti vutte pi na sam-paṭicchati eva. Evaṃ tesaṃ mantentānaṃ eva suriyo atthaṃgato.

Atha Diṭṭhamaṅgalikāya mātā pāsādā oruya sānipā-kāraṃ parikkhipāpetvā tassa santikaṃ gantvā “tāta Mā-



taṅga, Diṭṭhamaṅgalikāya aparādhamaṃ khama,<sup>1</sup> dve saḥassāni gaṇhāhī” ti yāva “satasaḥassamaṃ gaṇhāhī” ti vutte pi na sampatiṇṇi, nipajji yeva. Evan tass’ eva cha divase nipajjitvā sattame divase sampatte samantā sāmantaḡharā<sup>2</sup> paṭivissa-kagharā ca manussā utṭhahitvā “tume va Mātaṅgaṃ utṭhāpetha, dārikamaṃ vā detha, mā amhe nāsayitthā” ti āhamsu.

Tadā kira ayaṃ tasmaṃ dese dhammo: yassa gharadvāre evaṃ nippajjitvā caṇḍālo marati tena gharena saddhimaṃ sattasattagharavāsino caṇḍalā hontī ’ti.

Tato Diṭṭhamaṅgalikāya mātāpitāro Diṭṭhamaṅgalikamaṃ paṭṭapilotikamaṃ nivāsāpetvā caṇḍalānucchavikamaṃ parikkhāraṃ datvā paridevamānaṃ eva tassa santikamaṃ netvā “handa ’dāni dārikamaṃ utṭhāya gaṇhāhī” ti adamsu. Sā passe ṭhatvā “utṭhāhī” ti āha. So “aham ativiya kilanto, hatthe gaḥetvā mama utṭhāpehī” ti āha. Sā tathā akāsi. Mātaṅgo “mayamaṃ antonagare vasitumaṃ na labhāma, ehi, bahinagare caṇḍālagāmaṃ gamissāma” ti taṃ apassāya attano gehamaṃ agamāsi. [Tassā piṭṭhimaṃ abhirūhitvā ’ti jāta-kabhāṇakā vadanti.]

Evamaṃ pana gehamaṃ gantvā jātisambhedavittikkamaṃ akatvā va katipāhamaṃ gehe vasitvā balaṃ gaḥetvā cintesi: “ahamaṃ imaṃ brāhmaṇamaḥāsālakaṇṇamaṃ mayamaṃ caṇḍālagehe vasāpemi,<sup>4</sup> handa ’dāni naṃ<sup>5</sup> lābhaggayasaggappattaṃ karissāmi” ti. So araṇṇamaṃ pavisitvā<sup>6</sup> ’pabbajitvā<sup>8</sup> sattāh’ abhantare yeva<sup>9</sup> aṭṭhasamāpattiyo pañcābhinnāyo<sup>10</sup> nibbatetvā iddhiyā<sup>11</sup> caṇḍālagāmadvāre otaritvā gehadvāre ṭhito Diṭṭhamaṅgalikamaṃ pakkosāpetvā “sāmi, kissa<sup>12</sup> mama anāthaṃ katvā pabbajito ’si” ti paridevamānaṃ “tvamaṃ, bhadde, mā cintayi, tava porāṇakayasato idāni mahantataraṃ yasaṃ karissāmi, tvamaṃ<sup>13</sup> pana “Mahābrahmā me

<sup>1</sup> Si, khamatha.

<sup>2</sup> Si, sāmantaḡharā.

<sup>3</sup> J. maṃ ukkhipitvā piṭṭhimaṃ āropetvā ādāya gaccha.

<sup>4</sup> Si, vasāpesim.

<sup>5</sup> Si, handāhamaṃ dārikamaṃ.

<sup>6</sup> J. gantvā.

<sup>7</sup> J. adda samaṇakapabbajjaṃ.

<sup>8</sup> J. adda appamatto.

<sup>9</sup> J. sattame divase.

<sup>10</sup> J. pañca abhinñā uppādetvā.

<sup>11</sup> J. adda gantvā.

<sup>12</sup> J. kasmā.

<sup>13</sup> J. api kho.

sāmiko, na Mātāṅgo, so brahmalokaṃ gato, ito sattame divase punnamāya candamaṇḍalaṃ bhinditvā āgamissatī ” ti parisāsu vadeyyāsī ” ti vatvā Himavantam eva gato. Diṭṭhamāṅgaliko pi Bārāṇasiyaṃ mahājana<sup>1</sup>-majjhe tesu tesu ṭhānesu tathā kathesi.

Atha punnamadivase Bodhisatto candamaṇḍalassa<sup>2</sup> gaganamajjhe<sup>3</sup> ṭhitakāle Brahmattabhāvaṃ māpetvā candamaṇḍalaṃ bhinditvā dvādasayojanikaṃ Bārāṇasiṃ<sup>4</sup> sakalaṃ Kāsiraṭṭhaṇ ca ekobhāsaṃ katvā ākāsaṭo otaritvā Bārāṇasiyā upari<sup>5</sup> tikkhattuṃ paribbhamitvā mahājanena gandhamālādīhi pūjyamāno caṇḍālagāmābhimukho ahosi. Brahmabhaddā sannipatitvā taṃ caṇḍālagāmakaṃ gantvā Diṭṭhamāṅgalikāya gehaṃ suddhavatthagandhamālādīhi devavi-mānaṃ viya alaṅkarimṣu. Diṭṭhamāṅgalikā ca tadā utuni hoti.<sup>6</sup> Mahāsatto tattha gantvā Diṭṭhamāṅgalikaṃ aṅguṭṭhakena nābhiyaṃ<sup>7</sup> parāmasitvā “ bhadde, gabbho te patiṭṭhito, tvam puttam vijāyissasi, tvam pi putto pi te lābhagayasaṃgappattā bhavissatha, tava sīsadhovana-udakaṃ<sup>8</sup> sakala-Jambudīpe rājūnaṃ abhisekodakaṃ bhavissati, nahānodakaṃ pana te amatodakaṃ<sup>9</sup> bhavissati, ye naṃ sīse āsiṇḍissanti<sup>10</sup> te sabbarogehi<sup>11</sup> muccissanti, kālakaṇṇiyā<sup>12</sup> ca parimuccissanti,<sup>13</sup> tava<sup>14</sup> pādapiṭṭhe<sup>15</sup> sīsaṃ ṭhapetvā vandantā sahasaṃ dassanti, <sup>16</sup>vasanaṭṭhāne ṭhatvā vandantā satam dassanti, cakkhupathe ṭhatvā vandantā ekekaṃ kahapaṇaṃ datvā vandissanti, appamattā hohi ” ti tam ova-ditvā gehā nikkhamma<sup>17</sup> mahājanassa passantass’ eva<sup>18</sup> candamaṇḍalaṃ pāvisi.

Brahmabhaddā sannipatitvā Diṭṭhamāṅgalikaṃ mahan-

<sup>1</sup> B. mahājanassa.

<sup>2</sup> J. candassa.

<sup>3</sup> J. gamanamajjhe.

<sup>4</sup> J. Bārāṇasinagaraṃ.

<sup>5</sup> J. uparupari.

<sup>6</sup> B. ahosi.

<sup>7</sup> J. nābhiṃ.

<sup>8</sup> J. pādadhovanaudakaṃ.

<sup>9</sup> J. amatośadhaṃ.

<sup>10</sup> Si, abhisīṇissanti.

<sup>11</sup> J. sabbadā rogehi.

<sup>12</sup> J. kālakaṇṇiṃ; Si, kālakaṇṇi.

<sup>13</sup> J. parivajjessanti; Si, vivajjessanti.

<sup>14</sup> Si, drops ī.

<sup>15</sup> J. -piṭṭhe.

<sup>16</sup> J. adda tathā.

<sup>17</sup> J. nikkhamitvā.

<sup>18</sup> J. adda uppatitvā.

tena sakkārena nagaraṃ paveśetvā mahantena sirisobhaggena tattha vasāpesuṃ. Devavimānasadisāñ c' assā nivesanaṃ kāresuṃ. Tattha netvā ulāraṃ lābhasakkāraṃ upanāmesuṃ. Puttalābhādi-sabbo Bodhisattena vuttasadiṣo va ahosi. Soḷasasahassā brāhmaṇā Diṭṭhamaṅgalikāya puttana saha nibaddhaṃ bhuñjanti, sahasamattā naṃ parivārenti, anekasahasānaṃ dānaṃ diyaṃti. Atha Mahāsatto "ayam aṭṭhāne abhippasanno, hand' assa dakkhiṇeyye jānāpessāmi" ti bhikkhāya caranto tassā gehaṃ gantvā tena saddhiṃ sallapitvā agamāsi. Atha kumāro gātham āha:

1. "Kuto nu āgacchasi, rummavāsi,<sup>1</sup>  
otallako paṃsupisācako va  
sāṅkārācolāṃ paṭimucca<sup>2</sup> kaṇṭhe  
ko 're<sup>3</sup> tuvaṃ hosi<sup>4</sup> adakkhiṇeyyo?" ti.<sup>5</sup>

Tena vuttaṃ: Anācāraṃ asahamānā devatā tassa tesañ ca soḷasasahasānaṃ brāhmaṇānaṃ mukhaṃ viparivattesuṃ. Taṃ disvā Diṭṭhamaṅgalikā Mahāsattam upasaṅkamitvā taṃ atthaṃ ārocesi. Bodhisatto "tassa anācāraṃ asahantehi yakkhehi so vipakāro kato, apica kho pana imam ucchiṭṭha-<sup>6</sup>piṇḍakaṃ tesaṃ mukhe āsiñcitvā taṃ vipakāraṃ vūpasamehi" ti āha. Sāpi tathā katvā taṃ vūpasamesi. Atha Diṭṭhamaṅgalikā puttam āha: "tāta, imasmiṃ loke dakkhiṇeyyā nāma Mātāṅgapāṇḍitasadisā bhavanti, na ime brāhmaṇā viya jātimattena mantasajjhāyanamattena vā mānatthaddhā" ti vatvā ye tadā sīlādiguṇavisesayuttā jhānasampattilābhino c' eva paccekabuddhā ca, tatth' ev' assa pasādanam uppādesi ti.

Tadā Vettavati<sup>7</sup>-nagare Jātimanto nāma eko brāhmaṇo pabbajitvā<sup>8</sup> jātiṃ nissāya mahantaṃ mānaṃ akāsi. Mahāsatto "tassa mānaṃ bhindissāmi" ti taṃ ṭhānaṃ gantvā tassāsanne uparisote vasaṃ kappesi. Tena vuttaṃ:

2. "Ahañ ca brāhmaṇo eko Gaṅgākūle vasāmi' ubho  
ahaṃ vasāmi upari, heṭṭhā vasati brāhmaṇo" ti.

<sup>1</sup> B. dummavāsi; Si<sub>2</sub> dubbarāsi.

<sup>2</sup> B. -mucca.

<sup>3</sup> J. hohisi.

<sup>7</sup> Si<sub>2</sub> Vettamatī.

<sup>5</sup> Mātāṅga-Jāt.

<sup>6</sup> Si<sub>2</sub> vā.

<sup>8</sup> Si<sub>1</sub> ucchiṭṭha and below.

<sup>9</sup> Si<sub>2</sub> adda pi.

Atha Mahāsatto ekadivasaṃ dantakaṭṭhaṃ khāditvā “idaṃ Jātimantassa jaṭṭasu laggatū” ti adhiṭṭhāya nadiyaṃ pātesi. Tan tassa udakam ācamentassa jaṭṭasu laggi. So taṃ disvā<sup>1</sup> “n’ assa vasalā” ti vatvā “kuto ’yaṃ kālakaṇṇi āgato upadhāressāmi<sup>2</sup> nan” ti uddhaṃ so taṃ gacchanto Mahāsattaṃ disvā “kiṃ jātiko ’si?” ti pucchi. “Caṇḍālo ’smi” ti. “Tayā nadiyaṃ dantakaṭṭhaṃ pātitaṃ?” ti. “Āma, mayā” ti. “N’ assa vasala, caṇḍālakālakaṇṇi, mā idha vasa,<sup>3</sup> heṭṭhā sote vasā<sup>4</sup>” ti vatvā heṭṭhāsote vasantena pi pātite dantakaṭṭhe patisotaṃ āgantvā jaṭṭasu laggante “n’ assa vasala, sace idha vasissasi sattame divase sattadhā te muddhā phalissatī” ti āha. Tena vuttaṃ:

3. “Vicaranto anukūlamhi uddhaṃ me assaṃ’ addasa, tattha maṃ paribhāsivā<sup>5</sup> abhisapi muddhaphālanaṃ” ti.

Tattha vicaranto anukūlamhi ti ucchiṭṭhadantakaṭṭhe attano jaṭṭasu lagge tassa āgamanagavesanavasena Gaṅgāya tīre anuvicaranto. Uddhaṃ me assaṃ’ addasā ti attano vasaṇaṭṭhānato uparisote mama assamaṃ paṇṇasālam addakhi. Tattha maṃ paribhāsivā ti mama assamaṃ āgantvā jātiṃ sutvā tato va paṭikkamitvā savaṇūpacāre ṭhatvā “n’ assa vasala, caṇḍālakālakaṇṇi, mā idha vasā<sup>6</sup>” ti ādīni vatvā bhayena santaṃ jetvā. Abhisapi muddhaphālanaṃ ti “sace jīvitaṃ kāmā ’si, eko va sīghaṃ palāyassū” ti vatvā “sace na pakkamissati, ito te sattame divase sattadhā muddhā phalatū” ti me abhisāpam adāsi. Kim pana tassa abhisāpena muddhā phalatī ti? Na phalati, kuhako pana so “evamayaṃ maraṇabhayaṭṭajjito dūraṃ pakkamissatī” ti saññāya santāsaṇaṭṭhaṃ tathā āha. Yadi ’haṃ tassa pakuppeyyaṃ<sup>7</sup> ti tassa māṇaṭṭhaddhassa kūṭajaṭṭilassa ahaṃ yadi kujjeheyyaṃ. Yadi sīlaṃ na gopaye ti sīlaṃ yadi na rakheyyaṃ. Idaṃ sīlaṃ nāma jīvitanirapekkhaṃ samāda eva rakkhitaṃ ti, yadi na cinteyyaṃ ti attho. Olokettvāṃ’ ahaṃ tassa kareyyaṃ chārīkaṃ viyaṃ ti sacāhaṃ tadā tassa appatīto

<sup>1</sup> J. adds va.

<sup>2</sup> B., J., Si, vasi.

<sup>3</sup> OT. -bhāsivā.

<sup>4</sup> OT. kuppeyyaṃ.

<sup>5</sup> B., Si, upadhāremi.

<sup>6</sup> B., Si, vasāhi.

<sup>7</sup> B., Si, vasi.

abHAVISSaM, mama cIttācāraM ñatvā mayi abhIppasannā devatā khaPeN' eva taM bhasmamuttḥiM viya vIddhamsey-yun<sup>1</sup> ti adhIppāyo. Satthā pana tadā attano appatItabhāve sati devatāya sādhetabban tassa anattham attanā kattabbaM viya katvā desesi "kareyyaM chārikaM viyā" ti.

[VItaṇḍavādī panāha: "Bodhisatto va taM jaṭilaM icchamāno iddhiyā chārikaM kareyya." EvaM hi sati imissā pāliyā attho ujukam eva nItO hotī ti. So evaM assa vaca-nIyyo: "Tvam iddhiyā parūpaghātaM vadasi, iddhi nām' esā adhiṭṭhānā iddhi, vikubbaṇā iddhi, manomayā iddhi, ñāṇa-vipphārā iddhi, samādhivipphārā iddhi, ariyā iddhi, kammavi-pākajā iddhi, puñṇavato iddhi, vijjāmayā iddhi, tattha tattha sammā payogaPaccayā ijjhanaṭṭhena iddhi ti dasavIdhā.

Tattha kataram iddhiM vadasi<sup>2</sup>? ti. Bhāvanāmayan ti. "Kim pana bhāvanāmayāya parūpaghātakakammaM hotī?" ti. "Āma, ekacce ācariyā 'ekavāraM hotī' ti vadanti. Yathā hi paraM paharItukāmena udakabharite ghaṭe khitte paro pi pahariyati, ghaṭo pi bhijjati, evaM bhāvanāmayāya iddhiyā ekavāraM parūpaghātakakammaM hoti; tato paṭṭhāya pana sā nassati." Atha so "bhāvanāmayāya iddhiyā na ekavāraM na dve vāraM parūpaghātakammaM hotī" ti vatvā pucchItabbo: "Kim bhāvanāmayā iddhi kusalā akusalā, avyākātā, sukhāya vedanāya sampayuttā, dukkhāya vedanāya sampayuttā, adukkhamasukhāya vedanāya sampayuttā, savitakkasavicārā, avitakkavicāraM attā, avitakka-avicārā, kāmāvacarā, rūpāvacarā, arūpāvacarā?" ti, jānanto "bhāvanāmayā iddhi kusalā, avyākātā vā, adukkhamasukhavedaniyā<sup>3</sup> avitakkā avicārā<sup>4</sup> rūpāvacarā cā<sup>5</sup>" ti vakkhati. So vattabbo: "pāṇātipātacetanā kusalādisu kataram koṭṭhāsaM bhajati?" ti. Jānanto vakkhati: "pāṇātipātacetanā akusalā va dukkha-vedanā va savitakkasavicārā va kāmāvacarā vā" ti. EvaM sante tava pañho n' eva kusalattikena sameti, na vedanat-tikena, na vitakkattikena, na bhummantarenā ti pāliyā

<sup>1</sup> Si<sub>2</sub> viddhamsāpeyyan.

<sup>2</sup> Si<sub>2</sub> vadasi.

<sup>3</sup> Si<sub>2</sub> -vedanikā vā.

<sup>4</sup> Si<sub>2</sub> adds vā.

<sup>5</sup> Si<sub>2</sub> drops it.

virodham dassetvā saññāpetabbo. Yadi pana so “puna ca param, bhikkhave, idh’ ekacco samaṇo vā brāhmaṇo vā iddhimā cetovasippatto aññissā kucchigatam gabbham pāpakena manasānupekkhitā hoti: “Aho vata yaṃ taṃ kucchigatam gabbham na sotthinā abhinikkhameyyā” ti, evaṃ pi, bhikkhave, kusalassa upaghāto hoti” ti saṅgītim anārūlham Kulumpasuttam udāhareyya. “Tassāpi tvam attham na jānāsi, ‘iddhimā cetovasippatto’ ti hi ettha na bhāvanāmayā iddhi adhippetā, āthabbanikā iddhi adhippetā; sā hi ettha labbhamānā labbhatī ti, bhāvanāmayāya iddhiyā parūpaghāto na sambhavati yevā” ti saññāpetabbo. No ce saññattim upeti, kammaṃ katvā uyyojetabbo. Tasmā yathā vuttanayen’ ev’ ettha gāthāya attho veditabbo.]

Tathā pana tena abhisapito Mahāsatto “sacāham etassa kujjhissāmi, sīlam me arakkhitam bhavissati, upāyen’ ev’ assa mānam bhindissāmi, sā c’ assa rakkhā bhavissatī” ti sattame divase suriy’ uggamanam vāresi. Manussā suriyassa anuggamanena ubbālā Jātimantatāpasam upasaṅkamitvā “bhante, tumhe suriyassa uggantum na dethā?” ti pucchimsu.<sup>1</sup> So “na m’ etaṃ kammaṃ, Gaṅgātīre pana eko caṇḍālatāpasaso vasati, tass’ etaṃ kammaṃ siyā” ti āha. Manussā Mahāsattam upasaṅkamitvā “bhante, tumhe suriyassa uggantum na dethā?” ti pucchimsu. “Āma, āvuso” ti. “Kin kāraṇā?” ti. “Tumhākaṃ kulūpakatāpasaso maṃ nira-parādhā abhisapi, tasmim āgantvā khamāpanattham mama pādesu patite suriyam vissajjessāmi” ti. Te gantvā taṃ ākaḍḍhantā<sup>2</sup> ānetvā Mahāsattassa pādamūle nipajjāpetvā khamāpetvā “suriyam vissajjetha, bhante” ti āhaṃsu. “Na sakkā vissajjetum, sacāham vissajjessāmi, imassa sattadhā muddhā phalissatī” ti. “Atha, bhante, kiṃ karomā?” ti. Mahāsatto “mattikāpiṇḍam āharathā” ti āharāpetvā imaṃ tāpasassa sīse ṭhapetvā tāpasam otāretvā udaye ṭhapetha,<sup>3</sup> yadā<sup>4</sup> suriyo dissati tadā tāpasaso udaye nimujjatū” ti vatvā suriyam vissajjesi. Suriyarasmīhi phutṭhamatto va mattikāpiṇḍo sattadhā bhijji. Tāpasaso udaye nimujji. Tena vuttam:

<sup>1</sup> B. vadimsu.    <sup>2</sup> J. ākaḍḍhentā.    <sup>3</sup> B. vāsetha.    <sup>4</sup> Si, yathā.

4. “Yam so tadā mam abhisapi kupito duṭṭhamānaso tass’ eva matthake nipati yogena taṃ pamocayin” ti.

Tattha *yam so tadā mam abhisapi* ti so Jātimanta jaṭilo yaṃ muddhaphālanam sandhāya<sup>1</sup> tadā mam abhisapi, mayham sāpam adāsi. *Tass’ eva matthake nipati* ti taṃ mayham upari tena icchitaṃ tass’ eva pana upari nipati, nipatana-bhāvena aṭṭhāsi. Evaṃ h’ etaṃ hoti yathā taṃ appaduṭṭhassa padussato. Vuttaṃ h’ etaṃ Bhagavatā:

5. “Yo appaduṭṭhassa narassa dussati  
suddhassa posassa anaṅganassa,  
taṃ eva bālaṃ pacceti pāpaṃ,  
sukhumo rajo paṭivātaṃ va khitto” ti.<sup>2</sup>

*Yogena taṃ pamocayin* ti taṃ tassa bhāsitaṃ matthakaphālanam upāyena tato pamocesin, taṃ vā jaṭilaṃ tato pamocesin, yena upāyena taṃ na hoti tathā akāsin ti attho. Yam hi tena pāramitāparibhāvanasamiddhāhi<sup>3</sup> nānāsamāpattivihāraparipūritāhi<sup>4</sup> siladiṭṭhisampadāhi susaṅkhatasantaṇe mahākaruṇādhivāse Mahāsatte ariyūpavādakammam abhisāpasāṅkhātaṃ pharusavacanam payuttaṃ, taṃ Mahāsattassa<sup>5</sup> khettaṃ visesabhāvato tassa ca ajjhāsaya pharusatāya diṭṭhadhammavedanīyaṃ hutvā sace so Mahāsattaṃ na khamāpesi<sup>6</sup> sattame divase vipaccanasabhāvaṃ jātaṃ, khamāpite pana Mahāsatte payogasampatti paṭibāhitattā avipākadhammatam<sup>7</sup> āpajji ahosi kammabhāvato. Ayam hi ariyūpavādapāpassa diṭṭhadhammavedanīyassa ca dhammatā. Tattha yaṃ sattame divase Bodhisatte suriyass’ ugamananivāraṇaṃ kataṃ, ayam ettha yogo ti adhippeto upāyo. Tena hi ubbālā manussā Bodhisattassa santike tāpasam ānetvā khamāpesuṃ. So pi ca Mahāsattassa guṇe jānitvā tasmim cittaṃ pasādesi ti veditabbaṃ. Yam pan’ assa matthake mattikāpiṇḍassa ṭhapanam, tassa ca satta-dhā phālanam kataṃ, taṃ manussānaṃ cittānurakkhaṇatthaṃ, aññathā hi “ime pabbajitā pi samānā cittassa vase vattanti, na pana cittaṃ attano vase vattāpentī” ti Mahā-

<sup>1</sup> Si, samatthāya.

<sup>2</sup> Dhṛp. v. 125.

<sup>3</sup> Si, -samatthāhi.

<sup>4</sup> Si, -vihāri paripūri.

<sup>5</sup> Si, eva.

<sup>6</sup> Si, khamāpeti.

<sup>7</sup> Si, -dhammaṃ.

sattam pi tena sadisaṃ katvā gaṇheyyuṃ; tad assa nesam dīgharattam ahitāya dukkhāyā ti. Idāni yad attham tadā tasmim tāpase cittam adūsetvā supariśuddhasīlam eva rak-khitam taṃ dassetum *anurakkhiṃ mama sīlan* ti osāna-gātham āha. Taṃ heṭṭhā vuttattham eva.

Tadā Maṇḍavyo<sup>1</sup> Udeno, Mātaṅgo Lokanātho.

Idhāpi sesapāramiyo niddhāretabbā. Tathā nihīnajātikas-sa sato yathādhippāyaṃ Diṭṭhamaṅgalikāya mānaniggaho, “pabbajitvā Diṭṭhamaṅgalikāya avassayo bhavissāmi” ti up-pannacitto araṇṇaṃ gantvā pabbajitvā sattadivas’ abbhantare yeva yathādhippāyaṃ jhānābhiññā nibbattanam, tato āgantvā Diṭṭhamaṅgalikāya lābhaggaṃ yasaggappattiyā upā-yasampādanam, Maṇḍavyakumārassa mānaniggaho, Jāti-mantatāpasassa mānaniggaho, tassa ca ajānantass’ eva bhāvino jivit’ antarāyassa apanayanam, mahāparādhassāpi tassa akujjhitvā attano sīlānurakkhaṇam, acchariy’ abbhuta-pāṭihāriyakaraṇan ti evamādayo Mahāsattassa guṇānu-bhāvā vibhāvetabbā.

Mātaṅgapañḍita<sup>2</sup>-cariyaṃ Sattamaṃ.

### 8. DHAMMADEVAPUTTACARIYAṃ\*

Aṭṭhame. *Mahesakkho*<sup>3</sup> ti mahāparivāro. *Mahiddhiko* ti mahatīyā dev’ iddhiyā samannāgato. *Dhammo nāma mahā-yakkho* ti nāmena Dhammo nāma mahānubhāvo devaputto. *Sabbalokānukampako* ti vibhāgam akatvā mahākaruṇāya sabbalokam anugaṇhaṇako.

†Bodhisatto<sup>4</sup> tadā Kāmāvacaradevaloke<sup>5</sup> Dhammo nāma devaputto hutvā nibbatti. So dibbālaṅkārapaṭimaṇḍito dibbaratham<sup>6</sup> abhiruyha accharāgaṇaparivuto manussesu sāyamāsaṃ<sup>7</sup> bhuñjitvā attano attano gharadvāre<sup>8</sup> sukha-

\* In CT., called Dhammādharmadevaputtacariyaṃ.

† Cp. Dhamma-Jātaka (F. No. 457); Dhammadevaputta-Jātaka (Siamese ed.).

<sup>1</sup> Si, Si, Maṇḍabyo.

<sup>2</sup> B. Mahāpakkho; CT. Mahāyakkho.

<sup>3</sup> J. Kāmāvacaraloke.

<sup>4</sup> B. sāyaṃ bhattaṃ.

<sup>5</sup> CT. Mātaṅga-.

<sup>6</sup> Si, Mahāsatto.

<sup>7</sup> J. dibbaṃ rathavaraṃ.

<sup>8</sup> B., Si, Si, gharadvāresu.



kathāya nisinnesu punṇamuposathadivase gāmanigamarā-jadhānisu<sup>1</sup> ākase thatvā “ pānātipātādīhi dasahi akusalakammapathehi viramitvā tividhasucaritadhammaṃ<sup>2</sup> pūretha, matteyyā petteyyā sāmāññā brahmaññā kulejettāpacāyino bhavatha, saggaparāyaṇā hutvā mahantaṃ yasam anubhavissathā ” ti manusse dasakusalakammapathadhamme<sup>3</sup> samādapento Jambudīpaṃ padakkhiṇaṃ karoti. Tena vuttaṃ:

1. “ Dasakusalakammapathe samādapento mahājanaṃ carāmi gāmanigamaṃ samitto saparijjano ” ti.

Tattha *samitto* ti dhammikehi dhammavādīhi sahāyehi<sup>4</sup> sahāyosa.<sup>5</sup>

Tena ca samayena Adhammo nām’ eko devaputto Kāmāvacaradevaloke nibbatti. So “ pāṇaṃ hanatha, ādinnam ādiyathā ” ti ādinā<sup>6</sup> nayena satte dasa<sup>7</sup> -akusala-kammapathe samādapento mahatiyā parisāya parivuto Jambudīpaṃ padakkhiṇaṃ karoti. Tena vuttaṃ:

2. “ Pāpo kadariyo yakkho dīpento dasa pāpake<sup>8</sup> so c’<sup>9</sup> ettha mahiyā carati samitto saparijjano ” ti.

Tattha *pāpo* ti pāpadhammehi samannāgato. *Kadariyo* ti thaddhammaccharī. *Yakkho* ti devaputto. *Dīpento dasa pāpake* ti sabbaloke gocaraṃ<sup>10</sup> nāma sattānam upabhogapari-bhogāya jātaṃ, tasmā satte vadhivā<sup>11</sup> yaṃ kiñci katvā ca attā piṇetabbo, indriyāni santappetabbāni ti ādinā nayena pānātipātādike dasa-lāmakadhamme kattabbe katvā pakā-sento. So c’ *etthā* ti so pi Adhammo devaputto imasmim Jambudīpe. *Mahiyā* ti bhūmiyā āsanne; manussānaṃ dassanasavanūpacāre ti attho. Tattha ye sattā sādhu-kam-mikā<sup>12</sup> dhammagaruno te Dhammaṃ devaputtaṃ tathā āgacchantam eva disvā āsanā vuṭṭhāya gandhamālādīhi pūjenta<sup>13</sup> yāva cakkhupathasamatikkamaṇā tāva abhiththa-

<sup>1</sup> B. -nigamajanapadarājattāhānesu.

<sup>2</sup> B. -dhamme ca.

<sup>4</sup> Si, *drops it.*

<sup>6</sup> Si, *nānā.*

<sup>8</sup> CT. *pāvake.*

<sup>10</sup> Si, *dharādharaṃ.*

<sup>12</sup> Si, *dhammikā.*

<sup>3</sup> J. -pathe.

<sup>5</sup> Si, *sahāyo.*

<sup>7</sup> Si, *drops it.*

<sup>9</sup> CT. *so p’.*

<sup>11</sup> Si, *vañcivā.*

<sup>13</sup> B., Si, *pūjetvā.*

vanti, pañjalikā namassamānā tiṭṭhanti, tassa vacanaṃ sutvā appamattā sakkaccaṃ puññāni karonti. Ye pana sattā pāpasamācārā kurūrakammantā te Adhammassa vacanaṃ sutvā abbhanumodanti, bhiyyosomattāya pāpāni samācaranti. Evan te tadā aññamaññassa ujuvipaccanikavādā c' eva ujuvipaccanikakiriya ca hutvā loka vicaranti. Tenāha Bhagavā:

3. "Dhammavādī Adhammo ca ubho paccanikā mayan" ti.

Evam pana gacchante kāle ath' ekadivasam tesam rathā ākāse sammukhā ahesuṃ. Atha tesam parisā<sup>1</sup> "tumhe<sup>2</sup> kassa,<sup>3</sup> tumhe kassā" ti pucchitvā "mayam Dhammassa,<sup>4</sup> mayam Adhammassā<sup>5</sup>" ti maggā okkamitvā<sup>6</sup> dvidhā jātā. Dhammassa pana Adhammassa ca rathā abhimukhā hutvā isāya isam āhacca aṭṭhaṃsu. "Tava ratham okkamāpetvā<sup>7</sup> mayham maggaṃ dehi" ti aññamaññaṃ maggadāpanattham vivādam akāṃsu. Parisā ca nesam āvudhāni abhiharitvā<sup>8</sup> yuddhasajjā ahesuṃ, yaṃ sandhāya vuttaṃ:

4. "Dhure dhuraṃ ghaṭṭayantā samimhā paṭipathe ubho,

kalaho vattati bhesmā<sup>9</sup> kalyāṇapāpakassa ca,  
maggā okkamanatthāya<sup>10</sup> mahāyuddho upaṭṭhito" ti.

Tattha *dhure dhuran* ti ekassa rathisāya itarassa rathisaṃ ghaṭṭayantā. *Samimhā* ti samāgatā sammukhā<sup>11</sup> bhūtā.<sup>12</sup> Puna *ubho* ti vacanam ubho pi mayam aññamaññassa paccanikā hutvā loka vicarantā ekadivasam paṭimukham āgacchantā dvisu parisāsu ubhosu passesu maggato okkantāsu<sup>13</sup> saharathena mayam ubho eva samāgatā ti dassanattham vuttaṃ. *Bhesmā* ti bhayajanako. *Kalyāṇapāpakassa ca* ti kalyāṇassa ca pāpakassa ca. *Mahāyuddho upaṭṭhito* ti

<sup>1</sup> B., Si, *add* pana nesam.

<sup>2</sup> Si, *drops it*.

<sup>3</sup> B. *adds* parisā.

<sup>4</sup> B. ukkamitvā; J. okkametvā.

<sup>5</sup> Si, āharitvā.

<sup>6</sup> B. ukkamāna-

<sup>7</sup> B. *drops it*.

<sup>8</sup> B. *adds* parisā ti.

<sup>9</sup> B., J. ukkamitvā.

<sup>10</sup> bhesmo?; OT. asmā.

<sup>11</sup> B. sammukhino.

<sup>12</sup> B. ukkantāsu.

mahāsaṅgāmo paccupaṭṭhito āsi, aññamaññiassa hi parisāya ca yujjhitukāmatā jātā.

Tattha hi Dhammo Adhammam āha: “samma, tvam Adhammo, ahaṃ Dhammo.<sup>1</sup> Maggo mayham anucchaviko, tava ratham okkamitvā<sup>2</sup> mayham maggaṃ dehi” ti. Itaro “ahaṃ dalhayāno balavā asantāsi,<sup>3</sup> tasmā maggaṃ na demi, yuddham pana karissāmi, yo yuddhe jinissati tassa maggo hotū” ti āha. Ten’ evāha:

5. Yasokaro puññakaro ’ham asmi  
sadatthuto samanabrāhmaṇaṃ,  
maggāraho devamanussapūjito  
Dhammo ahaṃ; dehi, Adhamma, maggaṃ.
6. Adhammayānaṃ dalham ārūhitvā  
asantasanto balavāham asmi,  
sa kissa hetumhi tav’ ajja dajjam  
maggam ahaṃ, Dhamma, adinnapubbam.
7. Dhammo have pātur ahosi pubbe  
pacchā Adhammo udapādi loke,  
jeṭṭho ca seṭṭho ca sanantano ca  
uyyāhi jeṭṭhassa, kaniṭṭha, maggā.<sup>4</sup>
8. Na yācanāya na pi pātiruppā<sup>5</sup>  
na arahati te<sup>6</sup> ’haṃ dadeyya maggaṃ,  
yuddhañ ca no hotu ubhinnaṃ ajja  
yuddhasmiṃ yo jessati<sup>7</sup> tassa maggo.
9. Sabbā disā anuvisaṭo ’ham asmi  
mahabbalo amitayaso atulyo,<sup>8</sup>  
guṇehi sabbehi upetarūpo  
Dhammo; Adhamma, tvam katham vijessasi.<sup>9</sup>
10. Lohena ve haññati jātarūpaṃ  
na jātarūpena hananti lohaṃ,  
sace Adhammo haññati<sup>10</sup> Dhammam ajja  
ayo suvaṇṇaṃ viya dassaneyyaṃ.

<sup>1</sup> B. *drops* ahaṃ Dhammo.

<sup>2</sup> B., Si., *asanta*’ami.

<sup>3</sup> B., J., Si., *pātirūpā*.

<sup>7</sup> Si., *joyyati*.

<sup>8</sup> Si., *vissajjati*.

<sup>2</sup> B. *ukkamitvā*; J. *okkāmetvā*.

<sup>4</sup> Si., *maggaṃ*.

<sup>6</sup> J., Si., *vo*’.

<sup>8</sup> J. *atullo*.

<sup>10</sup> J. *haññhati*.

11. Sace tuvaṃ yuddhabalo,<sup>1</sup> Adhamma,  
na tuyhaṃ<sup>2</sup> vuddhā<sup>3</sup> ca gurū<sup>4</sup> ca atthi,  
maggañ ca te dammi piyāppiyena  
vācā duruttāni<sup>5</sup> pi te khamāmi ti.<sup>6</sup>

Imā hi<sup>7</sup> tesam<sup>8</sup> vacanapaṭivacanakathā.<sup>9</sup>

Tattha *yasokaro* ti dhamme niyojanavasena devamanus-  
sānaṃ yasadāyako. Dutiyapade pi es' eva nayo. *Sadat-  
thuto* ti sadā thuto, niccappasattho. *Sa kissa hetumhi tav'  
ajja dajjan* ti so 'mhi aham Adhammo, Adhammayāna-  
ratham abhirūḷho abhūto balavā; kiṃ kārāṇā ajja, bho  
Dhamma, kassaci adinnapubbaṃ maggaṃ tuyhaṃ dammi.  
*Pātur ahosi* ti paṭhamakappikakāle imasmim loke dasakusala-  
kamma-patha-dhammo pubbe pātur ahosi, pacchā adhammo.  
*Jeṭṭho cā* ti pure nibbattabhāvena ahaṃ jeṭṭho ca seṭṭho ca  
porāṇako ca, tvam pana<sup>10</sup> kaniṭṭho, tasmā uyyāhi ti vadati.  
*Na pi pātiruppa* ti ahaṃ hi bho n' eva yācanāya na paṭirū-  
pavacanena na maggārahatāya maggaṃ dadeyyaṃ. *Anu-  
visaṭo* ti ahaṃ catasso disā catasso anudisā ti sabbā disā<sup>11</sup>  
attano guṇena patthaṭo paññāto. *Lohenā* ti ayomuṭṭhikena.  
*Haññatī* ti hanissati. *Yuddhabalo, Adhammā* ti sace tuvaṃ  
yuddhabalo 'si, Adhamma. *Vuddhā ca gurū cā* ti yadi tuy-  
ham ime vuddhā, ime gurū paṇḍitā ti etaṃ n' atthi. *Piyāp-  
piyenā* ti piyena viya appiyena. Appiyo santo piyena viya  
te maggaṃ dadāmi ti attho.

Mahāsatto hi tadā cintesi: “Sacāham imaṃ pāpapuggalaṃ  
sabbalokassa ahitāya paṭipannaṃ evaṃ mayā vilomagāhaṃ  
gahetvā ṭhitam accharaṃ paharitvā “anācāra, mā idha  
tiṭṭha, sīghaṃ paṭikkama, vinassā” ti vadeyyaṃ, so taṃ  
khaṇaṇṇeva<sup>12</sup> mama dhammatejena bhusamuṭṭhi viya viki-  
reyya,<sup>13</sup> na kho pana m' etaṃ paṭirūpaṃ. Svāhaṃ sabba-

<sup>1</sup> J. -balo 'si.

<sup>2</sup> J. vaddhā and below.

<sup>3</sup> J. vācāduruttāni.

<sup>7</sup> J. oha gāthā.

<sup>8</sup> J. vacanavasena ṭhitā; B. vacanavasena kathitā; Si<sub>2</sub> -vacana-  
gāthā.

<sup>10</sup> Si<sub>2</sub> adds Adhamma.

<sup>12</sup> J. khapaṃ eva and below.

<sup>2</sup> J. tuyha.

<sup>4</sup> J. garu and below.

<sup>6</sup> Dhamma-Jāt.

<sup>6</sup> B., J. add eva.

<sup>11</sup> B. anudisā.

<sup>13</sup> Si<sub>2</sub> bhavēyya.

lokaṃ anukampanto lokatthacariyaṃ matthakaṃ pāpessāmi ti paṭipajjāmi. Ayaṃ kho pana pāpo, āyatim mahādukkhabhāgi,<sup>1</sup> svāyaṃ<sup>2</sup> mayā visesato anukampitabbo, tasmā tassa maggaṃ dassāmi. Evaṃ me sīlaṃ suvisuddhaṃ akhaṇḍitaṃ bhavissati” ti. Evaṃ pana cintetvā Bodhisatte “sace tuvaṃ yuddhabalo” ti gāthaṃ vatvā thokaṃ maggato okkantamatte yeva Adhammo rathe<sup>3</sup> ṭhātum asak-konto avamsiro paṭhaviyaṃ patitvā paṭhaviyā vivare dinne gantvā Avicimhi eva nibbatti. Tena vuttaṃ: “Yadi ’haṃ tassa pakuppeyyaṃ, yadi bhinde tapogūṇaṃ” ti ādi.

Tattha *yadi ’haṃ tassa pakuppeyyaṃ* ti tassa Adhammassa yadi ahaṃ kujjheyyaṃ. *Yadi bhinde tapogūṇaṃ* ti ten’ ev’ assa kujjhanena mayhaṃ tapogūṇaṃ sīlasaṃvaram yadi vināseyyaṃ. *Saha parijanaṃ tassā* ti saparijanaṃ tam Adhammaṃ. *Rajabhūtaṃ* ti rajam iva bhūtaṃ, rajabhāvaṃ pattam ahaṃ kareyyaṃ. *Api cāhaṃ* ti ettha *ahaṃ* ti nipātamattaṃ. *Sīlarakkhāyā* ti sīlarakkhaṇatthaṃ. *Nibbāpetvā* ti paṭigacc’ eva khantimettānuddayaassa upaṭṭhāpitattā tasmim Adhamme uppajjanakakodhassa anuppādanen’ eva dosapariḷāhavūpasamanena mānaṃ vūpasametvā. *Saha janen’ okkamitvā* ti mayhaṃ parijanaṃ saddhiṃ maggā okkamitvā tassa pāpassa Adhammassa ahaṃ maggaṃ adāsim. *Sahapathato okkanto*<sup>4</sup> ti vuttanayena cittassa vūpasamaṃ katvā maggaṃ te dammi ti vatvā thokaṃ maggato saha-okkamaṇena. *Pāpayakkhassā* ti Adhammadevaputtassa. *Tāvade* ti taṃ khaṇaṇṇeva mahāpaṭhavi vīvaram adāsi. Jātakatṭhakathāyaṃ pana “maggaṃ ca te dammi” ti gāthāya kathitakkhaṇe evā ti vuttaṃ.

Evaṃ tasmim bhūmiyaṃ patite catunahutādhikadviyojanasatasahassabahalā sakalaṃ carācaram<sup>4</sup> dhārenti pi mahāpaṭhavi “nāhaṃ imaṃ pāpapurisaṃ dhāremi” ti katten-ti viya tena ṭhitatṭhāne dvidhā bhijji. Mahāsatto pana tasmim nipatitvā Avicimhi nibbatte rathadhure yathāṭhito va saparijano mahatā devānubhāvena gamanamaggen’ eva gantvā attano bhavanaṃ pāvisi. • Tenāha Bhagavā:

<sup>1</sup> B. dukkhabhāgitāya.

<sup>2</sup> Si, okkante.

<sup>3</sup> B. drops it.

<sup>4</sup> B., Si, varāvaram.

12. “ Khantibalo yuddhabalaṃ vijetvā  
hantvā Adhammaṃ nihanitvā<sup>1</sup> bhūmyā  
pāyāsi vitto<sup>2</sup> abhiruyha sandanaṃ  
maggen’ eva atibalo saccanikkamo ” ti.<sup>3</sup>

Tadā Adhammo Devadatto ahosi, tassa parisā Devadatta-parisā. Dhammo Lokanātho, tassa parisā Buddhaparisā.

Idhāpi heṭṭhā vuttanayen’ eva sesapāramiyo yathārahaṃ niddhāretabbā. Tathā idhāpi dibbehi āyu-vaṇṇa-yasa-sukha-ādhipateyyehi dibbeh’ eva ulārehi kāmaguṇehi samappitassa samāṅgibhūtaṃ anekasaṃsaṃsaṅkhāhi accharāhi sabbakālaṃ paricāriyamānassa mahati<sup>4</sup> pamādaṭṭhāne ṭhi-tassa sato isakam pi pamādam anāpajjitvā lokatthacariyaṃ matthakaṃ pāpessāmi ti māse māse puṇṇamiyaṃ dhammaṃ dīpento saparijano manussapathe vicarivā mahākaruṇāya sabbasatte adhammato vivecetvā dhamme niyojanaṃ, Adhammena samāgato pi tena katam anācāraṃ agaṇetvā tattha cittaṃ akopetvā khanti-mettānuddayaṃ eva paccupaṭṭhapetvā akhaṇḍaṃ suvisuddhaṃ ca katvā attano sīlassa rakkhanaṃ ti evamādayo Mahāsattassa guṇānubhāvā vibhāvetabbā ti.

Dhamma<sup>5</sup>-devaputtacariyaṃ Aṭṭhamam.

### 9. ALĪNASATTUCARIYAM\*

Navame. *Pañcālaratṭhe* ti evaṃ nāmake janapade. *Nagaravare*<sup>6</sup> *Kapilāyan*<sup>7</sup> ti *Kapilā*<sup>8</sup> ti evaṃ laddhanāme uttamanagare. *Nagaravare* ti vatvā puna *puruttame* ti vacanaṃ tasmim kāle Jambudīpe sabbanagarānaṃ tassa nagarassa agganagarabhāvadassanattamaṃ. *Jayaddiso nāma* ti rañño attano paccatthike jite<sup>9</sup> jāto, attano vā paccāmittabhūtaṃ yakkhinisaṅkhātaṃ Jayaddisaṃ jāto ti Jayaddiso ti evaṃ laddhanāmo. *Sīlaguṇaṃ upāgato* ti ācārasīlaṃ c’ eva ussā-

\* In CT., called Jayaddisacariyaṃ.

<sup>1</sup> B., Si, Si, nihanetvā.

<sup>2</sup> B. citto; Si, vittho; Si, cittā.

<sup>3</sup> *Dhamma-Jāt.*

<sup>4</sup> Si, drops it.

<sup>5</sup> CT. Dhammādhamma-.

<sup>6</sup> CT. nagare.

<sup>7</sup> B., CT. Kappilāyaṃ.

<sup>8</sup> B., Si, Kampilā and below.

<sup>9</sup> Si, jike.

hasampattiyādi rājagunañ ca upagato, tena samannāgato ti attho. <sup>1</sup>*Tassa rañño* ti Jayaddisarañño ahaṃ putto ahosin ti vacanaseso. *Sutadhammo* ti yāvatā rājaputtēna sotabbadhammo nāma, tassa sabbassa sutattā sutadhammo; bahussuto ti attho. Athavā *sutadhammo* ti vissutadhammo; dhammacariyāya<sup>2</sup> pakāso<sup>3</sup> paññāto, loke patthataḥkittidhammo ti attho. *Alīnasatto* ti evaṃ nāmo. *Guṇavā* ti uḷārehi mahāpurisagunañhi samannāgato. *Anuratta-<sup>4</sup>parijano<sup>5</sup>* saddā ti saddhādiguṇavisesayogato catūhi saṅgahavatthūhi sammad eva saṅgahanato ca sabbakālaṃ sambhatta<sup>6</sup>-parivārajano. *Pitā me migavaṃ gantvā porisādam upāgamī* ti mayhaṃ pitā Jayaddisarājā migavaṃ caranto araññaṃmajjhaṃ gantvā porisādam manussa-<sup>7</sup>khādakaṃ yakkhiṇiputtam upagañchi, tena samāgami.

\*Jayaddisarājā kira ekadivasaṃ “migavaṃ gamissāmi” ti tad anurūpena mahatā parivārena Kapilānagarato nikkhami. Taṃ nikkhantamattam eva Takkaśilāvāsī Nando nāma brāhmaṇo catasso Satārahā gāthā nāma kathetum ādāya upasaṅkamtivā attano āgamanakāraṇaṃ rañño ārocesi. Rājā “nivattitvā suṇissāmi” ti tassa vasanagehaṃ paribbayañ ca<sup>8</sup> dāpetvā araññaṃ pavittṭho<sup>9</sup> “yassa passena migo palāyati tass’ eva so gīvā” ti vatvā mige pariyesanto vicarati. Ath’ eko pasadamigo janassa padasaddena āsayato nikkhamitvā<sup>10</sup> rañño abhimukho gantvā palāyi. Amaccā parihāsaṃ karimsu. Rājā<sup>11</sup> tam anubandhitvā tiyojanamatthake taṃ parikkhīnajaṃ vāṭṭitaṃ vijjhātvā pātesi. Patitaṃ khaggena dvidhā katvā anattṭhiko pi “maṃsena migam gahetum nāsakkhī” ti vacanamocanattṭhaṃ kāje<sup>12</sup> katvā<sup>13</sup> āgacchanto ekassa nigrodhassa<sup>14</sup> mūle dabba-<sup>15</sup>tiṇesu nisīditvā thokaṃ vissa-

\* Cp. Jayaddisa-Jātaka (F. No. 513).

<sup>1</sup> Si, *adds* athavā.

<sup>2</sup> Si, Dhammam ācariyāya samacariyāya.

<sup>3</sup> Si, *drops* it.

<sup>4</sup> CT. anuttara-; Si, anurakkha-.

<sup>5</sup> CT. -parijjano.

<sup>6</sup> Si, sampatta-.

<sup>7</sup> B. *adds* -maṃsa-.

<sup>8</sup> J. *adds* nivāsagehaṃ.

<sup>9</sup> J. migavaṃ gantvā.

<sup>10</sup> J. *adds* padasamigo.

<sup>11</sup> J. *adds* khaggaṃ gahetvā.

<sup>12</sup> J. kāce.

<sup>13</sup> B. kājenādāya.

<sup>14</sup> Si, nigrodharukkhasa and below.

<sup>15</sup> Si, dabbha-.

mitvā gantum ārabhi. Tena ca samayena tass' eva rañño jetṭhabhātā jātadivase eva ekāya yakkhiṇiyā khādituṃ gahito ārakkhamanussehi anubaddhāya tāya niddhamana-maggena gacchantiyā ūre ṭhapito mātusaññāya mukhena thanagahaṇena puttasiṇham uppādetvā saṃvaḍḍhiyamāno tadāhāropayogitāya<sup>1</sup> manussamaṃsaṃ khādanto anukkamena vuddhipatto attānam antaradhāpanatthaṃ yakkhiṇiyā dinna-osadhamūlānubhāvena antarahito hutvā manussamaṃsaṃ khāditvā jīvanto tāya yakkhiṇiyā matāya tam osadhamūlam attano pamādena nāsetvā dissamānarūpo va manussamaṃsaṃ khādanto naggo ubbigga-<sup>2</sup>virūpadassano rājapurisehi passitvā anubaddho palāyitvā araññaṃ pavisitvā tassa nigrodhassa mūle vāsaṃ kappento rājānaṃ disvā “bhakkho 'si me<sup>3</sup>” ti hatthe aggahesi. Tena vuttaṃ: “so me pitum aggahesi: bhakkho<sup>4</sup> 'si mama, mā calī” ti ādi.

Tattha *so me pitum aggahesi* ti so porisādo mama pitaraṃ Jayaddisarājānaṃ attano nisinnarukkhasamīpaṃ āgataṃ “mama bhakkho tvam<sup>5</sup> āgato 'si, hatthaparipphandaṇādivasena mā calī, calantaṃ pi ahaṇaṃ tam khādissāmi” ti hatthe aggahesi. *Tassā* ti tassa yakkhiṇiputtassa. *Tasitavedhito* ti cittutrāsavasena tasito, sarīraparikampena vedhito. *Ūrukkhambho*<sup>6</sup> ti ubhinnaṃ ūrūnaṃ thaddhabhāvo, yena so tato<sup>7</sup> palāyituṃ nāsakki. *Migavaṃ gahetvā muñcassū* ti ettha *migavaṃ* ti migavavasena laddhatā taṃ miga<sup>8</sup>-maṃsaṃ migavaṃ ti āha. Imaṃ migamaṃsaṃ gahetvā maṃ muñcassū ti attho.

So hi rājā naṃ yakkhiṇiputtaṃ disvā bhito ūrukkhambhaṃ patvā khāpuko viya aṭṭhāsi. So vegena gantvā taṃ hatthe gahetvā “bhakkho 'si me āgato 'si” ti āha. Atha naṃ rājā satim paccupaṭṭhapetvā “sace āhāratthiko, imaṃ te maṃsaṃ dadāmi, taṃ gahetvā khāda, maṃ muñcāhi” ti āha. Taṃ sutvā porisādo “kim idaṃ mayham eva santa-kam datvā mayā vohāraṃ karosi, nanu imaṃ maṃsañ ca tvañ ca mama hatthagatakālato paṭṭhāya mayham eva

<sup>1</sup> B., Si, -opabbhogitāya.

<sup>3</sup> J. me si. <sup>4</sup> OT. bakkho.

<sup>6</sup> OT. uruthambho. <sup>7</sup> B. drops it.

<sup>2</sup> J. uggarūpe; Si, drops it.

<sup>5</sup> Si, tvam bhakkho.

<sup>8</sup> Si, migava- and below.



santakam, tasmā tvam paṭhamam khāditvā pacchā maṃsam khādissāmi ” ti āha.

Atha rājā “maṃsa-nikkayenāyam<sup>1</sup> na maṃ muñcati, mayā ca migavam āgacchantena tassa brāhmaṇassa ‘āgantvā te dhanam dassāmi’ ti paṭiññā katā, sacāyam yakkho anujānissati, saccam anurakkhanto geham gantvā tam paṭiññam mocetvā puna imassa yakkhassa bhattattham<sup>2</sup> āgaccheyyan ” ti cintetvā tassa tam attham ārocesi. Tam sutvā porisādo “sace tvam saccam anurakkhanto gantukāmo ’si, gantvā tassa brāhmaṇassa dātabbam dhanam datvā saccam anurakkhanto sīgham puna āgaccheyyāsi ” ti vatvā rājānam vissajjesi. So tena vissatṭho “tvam mā cintayi,<sup>3</sup> aham pāto va<sup>4</sup> āgamissāmi ” ti vatvā magganimittāni sallakkhento attano balakāyam upagantvā tena<sup>5</sup> parivuto nagaram pavisitvā<sup>6</sup> Nandabrāhmaṇam pakkosāpetvā mahārahe āsane nisīdāpetvā tā<sup>7</sup> gāthā sutvā cattāri saḥassāni datvā yānam āropetvā “imam Takkasilam eva nethā<sup>8</sup> ” ti manusse pesetvā<sup>9</sup> brāhmaṇam uyyojetvā dutiyadivase porisādassa santikam gantukāmo puttam rajje paṭiṭṭhapetum anusāsanañ ca dento tam attham ārocesi. Tena vuttam:

1. “Migavam gahetvā muñcassu katvā āgamanam puna brāhmaṇassa dhanam datvā pitā āmantayi mamañ: Rajjam, putta, paṭipajja, mā pamajja puram idam, katam me porisādena mama āgamanam punā ” ti.

Tattha āgamanam punā ti puna āgamanam paṭṭhitassa porisādassa saṅgaram katvā. Brāhmaṇassa dhanam datvā ti Takkasilato āgatassa Nandanāmassa brāhmaṇassa tā gāthā sutvā catusaḥassa-parimāṇam dhanam datvā. Pitā āmantayi mamañ ti mama pitā Jayaddisarājā mam āmantesi. Katham āmantesi ? ti ce, āha: ‘rajjan’ ti ādi.

Tass’ attho: “putta, tvam imam kulasantakam rajjam paṭipajja, yathāham dhammena samena<sup>10</sup> rajjam kāremi, evam tvam pi chattam ussāpetvā rajjam kārehi, tvam idam puram rakkhanto rajjañ ca kāreṇto mā pamādam āpamajji,

<sup>1</sup> B. -vikkhayenā-.

<sup>2</sup> Si, hatthattham.

<sup>3</sup> J. cintaya.

<sup>4</sup> B. tato.

<sup>5</sup> J. bala-.

<sup>6</sup> B., Si, Si, add tam.

<sup>7</sup> Si, drops it; Si, imā.

<sup>8</sup> B nehi.

<sup>9</sup> B. ti datvā; Si, Si, datvā.

<sup>10</sup> B., Si, drop it.

asukasmim̐ thāne nigrodhamūle porisādena yakkhena katam  
 etaṃ mayā saṅgaram̐ mama puna tassa santikam āgamanam  
 uddissa, kevalaṃ tassa brāhmaṇassa dhanadānattham idhā-  
 gato saccam anurakkhanto, tasmā tatthāhaṃ gamissāmi<sup>1</sup> ”  
 ti. Taṃ sutvā Mahāsatto “ mā kho tvam, mahārāja, tattha  
 agamāsi, ahan tattha gamissāmi.” “ Sace pana tvam, tāta,  
 gamissasi yeva, aham pi tayā saddhim̐ gamissāmi yevā ti.”  
 “ Evaṃ sante mayham ubho pi na bhavissāma, tasmā aham  
 eva tattha gamissāmi ” ti nānappakārena vārentaṃ rājānaṃ  
 saññāpetvā mātāpitaro vanditvā pitu atthāya attānaṃ pa-  
 riccajitvā sotthibhāvāya pitari sāsitaṇṇaṃ payuñjamāne  
 mātu-bhagini-bharyāsu ca saccakiriyaṃ karontīsu āvudham  
 gahetvā nagarato nikkhamitvā assupunnamukham mahā-  
 janam anubandhantaṃ āpucchitvā pitarā akkhātanayena  
 yakkhavāsamaggam̐ paṭipajji. Yakkhiṇiputto pi “ khattiyā  
 nāma bahumāyā, ko jānāti, kiṃ bhavissatī?” ti rukkham  
 abhirūhitvā rañño āgamanam olokento nisinno kumāram  
 āgacchantaṃ disvā “ pitaraṃ nivattetvā putto āgato bhavis-  
 sati, n’ atthi me bhayan ” ti otaritvā tassa piṭṭhim dassetvā  
 va nisīdi. Mahāsatto āgantvā tassa purato aṭṭhāsi. Tena  
 vuttaṃ:

2. “ Mātu<sup>1</sup> pitu ca vanditvā nimminitvāna<sup>2</sup> attānaṃ<sup>3</sup>  
 nikkhipitvā<sup>4</sup> dhanuṃ khaggaṃ<sup>5</sup> porisādam upāgamin ”  
 ti.

*Sasatthahattūpagatan* ti<sup>6</sup> āvudhapāṇim mam attano san-  
 tikam upagataṃ disvā. *Kadāci so tasissatī* ti so yakkho api  
 taseyya. *Tena bhijjissati sīlan* ti tena tassa tāsūppādanena  
 mayham̐ sīlaṃ vinassissati saṅkilissati. *Paritāsaṃ*<sup>7</sup> *kate*  
*mayi* ti mayi tassa paritāsaṃ kate sati. *Sīlakhaṇḍabhayā*  
*mayham̐ tassa dessaṃ na vyāharin* ti yathā ca sīlabhedabha-  
 yena nihiṭasattho tassa santikam agamāsim̐, evaṃ mayham̐  
 sīlakhaṇḍabhayā eva tassa porisādassa dessaṃ anīṭṭham  
 pi na vyāharim̐, kevalaṃ pana mettacittena hitavādī idam  
 idāni vakkhamānaṃ vacanam abhāsim̐.<sup>8</sup>

<sup>1</sup> CT. mātā. <sup>2</sup> CT. niminitvāna; Si, nimpinitvānaṃ. <sup>3</sup> Si, attanā.

<sup>4</sup> CT. nikkhipetva. <sup>5</sup> CT. dhanukhaggaṃ. <sup>6</sup> B., Si, drop it.

<sup>7</sup> CT. paritāsaṃ. <sup>8</sup> Si, Si, abhāsi.

Mahāsatto ca gantvā purato ṭhito. Yakkhiṇiṇputto taṃ vimamsitukāmo “ko 'si tvam, kuto āgato, kiṃ maṃ na jānāsi luddo<sup>1</sup> manussamamsakhādako ti, kasmā ca idhāgato 'si?” ti pucchi. Kumāro “ahaṃ Jayaddisarañño putto, tvam porisādako ti jānāmi, pitu jivitaṃ rakkhituṃ idhāgato; tasmā taṃ muñca, maṃ khādā” ti āha. Puna yakkhiṇiṇputto “mukhākāren' eva gatassa<sup>2</sup> putto ti ahaṃ jānāmi, dukkaram pana tayā katam evam āgacchantenā” ti āha. Kumāro “na-y-idaṃ dukkaraṃ yaṃ pitu atthe jīvitapariccajanam, mātāpitu hetu hi evarūpaṃ puññaṃ katvā ekanten' eva sagge pamodati, ahañ ca “amaranadhammo nāma koci satto n' atthi” ti jānāmi, attanā ca kiñci kataṃ pāpaṃ nāma na sarāmi; tasmā maraṇato pi me bhayaṃ n' atthi; idaṃ sarīraṃ mayā te nissatṭham, aggim jāletvā khādā” ti āha. Tena vuttaṃ:

3. “Ujjālehi<sup>3</sup> mahā aggim, papatissāmi rukkhato,  
sampattakālam<sup>4</sup> aññāya bhakkhaya tvam<sup>5</sup> pitamahā”  
ti.

Taṃ sutvā yakkhiṇiṇputto “na sakkā imassa maṃsaṃ khādituṃ, upāyena imaṃ<sup>6</sup> palāpessāmi” ti cintetvā “tena hi araññaṃ pavisitvā sārādārūni āharitvā niddhūme āgāre karohi, tattha te maṃsaṃ pacitvā khādissāmi” ti āha. Mahāsatto tathā katvā tassa ārocesi. So tam<sup>7</sup> olokento<sup>8</sup> “ahaṃ purisasiho, maraṇato pi bhayaṃ n' atthi, evaṃ nibbhayo nāma na mayā diṭṭhapubbo” ti lomahaṃsajāto kumāram olokesi. Kumāro “kissa mam olokesi, na yathāvuttaṃ karosi” ti. Yakkhiṇiṇputto Mahāsattaṃ “sat-tadhā tassa muddhā phaleyya yo taṃ khādeyyā” ti āha. “Sace maṃ na khādītukāmo 'si, atha kasmā aggim kāresi?” ti. “Tava pariggaṇhanatthan” ti. “Tvam idāni maṃ kathaṃ pariggaṇhissasi, yvāham<sup>9</sup> tiracchānayaniyaṃ nibbatto pi Sakkassa devarañño attānaṃ pariggaṇhituṃ na adāsin” ti imam atthaṃ dassento

<sup>1</sup> B. luddho.

<sup>2</sup> B., CT. Ujjālehi.

<sup>3</sup> Si, Si, maṃ.

<sup>4</sup> B. drops it.

<sup>5</sup> Si, svāham.

<sup>6</sup> Si, taṃ tassa.

<sup>7</sup> B. sampakka-; Si, tvam pakka.

<sup>8</sup> B. naṃ.

<sup>9</sup> B. viloketvā.

4. "Idaṃ<sup>1</sup> hi so brāhmaṇaṃ maññaṃāno  
saso<sup>2</sup> avāsesi<sup>3</sup> sake sarīre,  
ten' eva so candimā devaputto  
sasatthuto<sup>4</sup> kāmaduh' ajja yakkho " ti<sup>5</sup>

gātham āha.

Tattha saso avāsesi sake sarīre ti attano sarīrahetu imaṃ  
sarīraṃ khāditvā idha vasā ti evaṃ sake sarīre attano sarīraṃ  
dento taṃ brāhmaṇarūpaṃ Sakkaṃ tattha vāsesi. Sasat-  
thuto ti 'sasi' ti evaṃ sasasaddena thuto. Kāmaduho ti  
kāmavaḍḍhano. Yakkho ti devo.

Evaṃ Mahāsatto cande sasalakkhaṇaṃ kappatṭhiyaṃ  
pāṭihāriyaṃ sakkhiṃ katvā attano Sakkena pi parigaṇhi-  
tum asakkuṇeyyattam<sup>6</sup> abhāsi. Taṃ sutvā porisādo accha-  
riy'abbhutatcittajāto

5. "Cando yathā Rāhumukhā pamutto  
virocate<sup>7</sup> paṇṇarase va bhānumā,  
evaṃ tuvaṃ porisādā pamutto  
viroca, Kampilla, mahānubhāva;  
pamodayaṃ<sup>8</sup> pitaraṃ mātaraṃ ca  
sabbo ca te nandatu ñātipakkho " ti<sup>5</sup>

gātham vatvā "gaccha, mahāvīrā" ti kumāraṃ vissajjesi.

So pi taṃ nibbisevanam katvā pañcasīlāni datvā "yakkho  
nu kho esa no?" ti vīmaṃsanto "yakkhānam akkhīni rattāni  
honti animisāni ca, chāyā ca na paññāyati, asambhūto hoti;  
na imassa tathā; tasmā nāyaṃ yakkho, manusso; may-  
haṃ kira pitu tayo bhātaro yakkhiṇiyā gahitā, tesu tāya dve  
khāditā bhavissanti, eko puttasiṇehena paṭijaggito bha-  
vissati, iminā tena bhavitabban" ti nayaggāhena anu-  
mānena sabbaññutañāpēna viya aviparītato niṭṭhaṃ gantvā  
"mayhaṃ pitu ācikkhitvā rajje paṭiṭṭhāpessāmi" ti cintetvā  
"na tvaṃ yakkho, pitu me jeṭṭhabhātiko 'si, ehi mayā  
saddhim āgantvā kulasantakaṃ rajjaṃ paṭipajjāhi" ti  
āha. Tena vuttaṃ: tvaṃ pitāmaha ti tvaṃ mama

<sup>1</sup> J. Idaṃ and below.

<sup>2</sup> B. yaso and below.

<sup>3</sup> B. āvāsesi and below.

<sup>4</sup> B. sasatthako; Si, sasatthuko and below. <sup>5</sup> Jayaddisa-Jāti.

<sup>6</sup> Si, Si, -peyyatam.

<sup>7</sup> B. virocati and below.

<sup>8</sup> J. āmodayaṃ.

mahāpitā ti attho. Itarena “nāhaṃ manusso” ti vutte naṃ saddhātābbaṃ Dībhacakkhukātapasassa santikaṃ nesi. Tāpasena “kiṃ karontā pitāputtā araṇṇi vicarathā” ti pitu bhāve<sup>1</sup> kathite porisādo saddahitvā “gaccha, tāta, tvaṃ; na me rajjena attho, pabbajissāṃ’ ahan” ti tāpasassa santike isipabbajjaṃ pabbaji. Tena vuttaṃ:

6. “Iti silavatāṃ hetu nārakkhiṃ mama jivitaṃ,  
pabbājesiṃ c’ ahan<sup>2</sup> tassa sadā pānātipātikan” ti.

Tattha *silavatāṃ hetū* ti silavantānaṃ mama pitūnaṃ hetu. Athavā *silā-vatāṃ hetū* ti silā-vatahetu. Mayhaṃ silavatasamādānanimittaṃ tassa abhijjanatthaṃ. *Tassā* ti taṃ porisādaṃ.

Atha Mahāsatto attano mahāpitaraṃ pabbajitaṃ vanditvā nagarasamīpaṃ gantvā ‘kumāro kira āgato’ ti sutvā haṭṭhatuṭṭhena raṇṇā nāgarehi negamajānapadehi ca paccugato, rājānaṃ vanditvā sabbaṃ pavattim ārocesi. Taṃ sutvā rājā taṃ khaṇaṇṇeva bheriṃ carāpetvā mahantena parivārena tassa santikaṃ gantvā “ehi, bhātika, rajjaṃ paṭipajjāhi” ti āha. “Alaṃ, mahārājā” ti. “Tena hi mayhaṃ uyyāne vasā” ti. “Na āgacchāmi” ti. Rājā tassa assamassa avidūre gāmaṃ nivesetvā bhikkhaṃ paṭṭhapesi. So Cūla<sup>3</sup>-kammāsadhammanigamo nāma jāto.

Tadā mātāpitara mahārājakulāni ahesuṃ, tāpaso Sāriputto, porisādo Aṅgulimālo, kaṇiṭṭhā Uppalavaṇṇā, agga-maheṣi Rāhulamātā, Alinaṣattu<sup>4</sup>-kumāro Lokanātho.

Tassa idhāpi heṭṭhā vuttanāyena ’eva yathārahaṃ sesapāramiyo niddhāretabbā. Tathā pitarā nivāriyamāno attano jivitaṃ pariccajitvā pitu jivitarakkhanatthaṃ porisādassa santikaṃ gamissāmi ti nicchayo, tassa ca santāsapariharanāthaṃ nihiṭasatthassa gamanaṃ, attano silakhaṇḍanaṃ mā hotū ti tena piyavācāya samudācāro, tena ca nānāyehi pari-gaṇhiyamānassa maraṇasantāsābhāvo, pitu atthe mayhaṃ sarīraṃ saphalaṃ kariṣāmi<sup>5</sup> ti haṭṭhatuṭṭhabhāvo, Sakkenāpi pariggaṇhitum asakkuṇeyyassa sasajātiyaṃ pi pariccāgat-

<sup>1</sup> B. *adda* ti.

<sup>2</sup> J. Culla-.

<sup>3</sup> Si<sub>2</sub> karomī.

<sup>4</sup> Si<sub>2</sub> vāhaṃ.

<sup>5</sup> J. Alinaṣatto.

tham attano jīvitānirapekkhabhāvassa jānanam, tena samāgame pi ossaṭṭhe pi cittaassa vikārābhāvo, tassa ca manussa-bhāva-mahāpitubhāvānam aviparītato jānanam, ñātamatte<sup>1</sup> ca taṃ kulasantake rajje patitṭhapetukāmatā, dhamma-desanāya saṃvejetvā silesu patitṭhāpanan ti evamādayo idha Bodhisattassa guṇānubhāvā vibhāvetabbā ti.

Alīnasattu<sup>2</sup>-cariyaṃ Navamaṃ.

### 10. SANKHAPĀLACARIYAṃ

Dasame. *Saṅkhapālo* ti ādisu ayaṃ saṅkhepattho. Devabhogasampattisadisāya mahatiyā nāg' iddhiyā saman-nāgatattā *mahiddhiko*. Heṭṭhā dve upari dve ti catasso dāṭṭhā āvudhā etassā ti *dāṭṭhāvudho*. Uggatejavisatāya *ghora-viso*. Nāgayonisiddhāhi dvīhi jivhāhi samannāgato ti *dvi-jivho*. Mahānubhāvānam pi urena gamanato uragā ti lad-dhanāmānam nāgānam adhipatibhāvato *uragādhibhū*.<sup>3</sup> Dvin-naṃ maggānam vinivijjhivā sandhibhāvena gataṭṭhāna-saṅkhāte *catuppathe*.<sup>4</sup> Aparāparam mahājanasamcaranaṭṭhā-nabhūte *mahāpathe*.<sup>5</sup> Tato eva mahājanasamākiṇṇabhāvena *nānājanasamākule*. Idāni vakkhamānānam catunnaṃ aṅ-gānam vasena *caturo aṅge*. *Adhiṭṭhāyā* ti adhiṭṭhahitvā, citte ṭhapetvā. Yādāhaṃ Saṅkhapālo nāma yathāvuttarūpo nāgarājā homi, tadā heṭṭhā vuttappakāre ṭhāne *vāsam* uposathavāsavasenā nivāsaṃ<sup>6</sup> *akappayim* kappesiṃ.

\*Bodhisatto<sup>7</sup> hi dānasīlādipuññapasuto hutvā bodhipariyesanavasena aparāparam devamanussagatīsu saṃsaranto kadāci devabhogasadisasampattike<sup>8</sup> nāgabhavane nibbatitvā Saṅkhapālo nāgarājā ahosi mahiddhiko mahānubhāvo. So gacchante kāle tāya sampattiyā vippaṭisārī hutvā<sup>9</sup> manus-sayoniṃ patthento uposathavāsaṃ vasi. Ath' assa nāga-

\* Cp. Saṅkhapāla-Jātaka (F. No. 524).

<sup>1</sup> Si, tamatthe.

<sup>2</sup> CT. Jayaddisa-.

<sup>3</sup> Si, uragābhibhū.

<sup>4</sup> CT. catupathe.

<sup>5</sup> CT. mahāmagge.

<sup>6</sup> B. uposathavāsaṃ.

<sup>7</sup> Si, Si, Mahāsatto.

<sup>8</sup> B. devabhogasampatike.

<sup>9</sup> J. adda tato paṭṭhāya.

bhavane vasantassa uposathavāso na sampajjati, sīlaṃ saṅkiliṣṣati.<sup>1</sup> Tena so<sup>2</sup> nāgabhavanā nikkhamitvā Kaṇhavaṇṇāya<sup>3</sup> nadiyā<sup>4</sup> avidūre mahāmaggassa ca ekapadikamaggassa ca antare ekaṃ vammikam<sup>5</sup> parikkhipitvā uposatham adhiṭṭhāya cātuddasapaṇṇarasesu<sup>6</sup> samādinnaṣṭo “mama cammena atthikā cammādi<sup>7</sup> gaṇhantū<sup>8</sup>” ti attānaṃ dānamukhe vissajjetvā nipajjati,<sup>9</sup> pāṭipade nāgabhavanam gacchati. Tena vuttaṃ: “Punāparam yadā homi Saṅka-pālo” ti ādi.

Tass’ attho vutto eva. Yaṃ pan’ ettha “*chaviyā cammenā*” ti ādikam “*caturō aṅge adhiṭṭhāyā*” ti vuttaṃ catur’ aṅgādhiṭṭhānadassanaṃ; chavicammāni hi idha ekaṃ aṅgaṃ.

Evam uposathavāsaṃ vasantassa Mahāsattassa dīgho addhā vītivatto. Ath’ ekadivasaṃ tasmim tathā<sup>10</sup> sīlaṃ samādiyitvā nipanne soḷasa bhojaputtā<sup>11</sup> “maṃsam āharissāmā” ti āvudhahatthā araṇṇie carantā<sup>12</sup> kiñci alabhitvā nivattā<sup>13</sup> taṃ vammikamatthake nipannaṃ disvā “mayam ajja godhapotakam pi na labhimha,<sup>14</sup> imaṃ nāgarājānaṃ<sup>15</sup> vadhitvā khādissāmā” ti cintetvā “mahā kho pan’ esa, gayhamāno palāyeyyā<sup>16</sup> ti,<sup>17</sup> yathā nipannaṃ<sup>18</sup> yeva naṃ<sup>19</sup> bhogesu sūlehi vijjhितvā dubbalaṃ katvā gaṇhissāmā” ti sūlāni ādāya upasaṅkamimsu. Bodhisattassāpi sarīraṃ mahantaṃ ekadoṇikaṇāvappamaṇaṃ, vaṭṭetvā<sup>20</sup> ṭhapitaṃ Sumanapupphadāmaṃ viya, Jiṇṇukaphalasadisēhi<sup>21</sup> akkhihi Jayasumanapupphasadisena sīsena samannāgataṃ<sup>22</sup> ativiya sobhati. So tesam soḷasannaṃ janānaṃ padasaddena bhogantarato sīsaṃ niharitvā ratt’ akkhini ummiletvā te sūla-

<sup>1</sup> J. sīlavināsaṃ pāpupāti.

<sup>2</sup> J. Kaṇṇapeṇṇāya.

<sup>3</sup> Si, Si, vammikam and below.

<sup>7</sup> B., Si, Si, mama cammādi atthikā.

<sup>9</sup> Si, nipajji.

<sup>11</sup> J. paccantagāmaṃvāsino soḷasa janā.

<sup>13</sup> B. vicaranto and below.

<sup>14</sup> B., Si, labhimhā.

<sup>16</sup> B. palāpeyyā.

<sup>18</sup> Si, Si, nipannakam.

<sup>20</sup> J. vaṭṭetvā.

<sup>22</sup> B. -nnāgato.

<sup>2</sup> J. so tato paṭṭhāya.

<sup>4</sup> J. drops it.

<sup>6</sup> J. cātuddase paṇṇarase.

<sup>8</sup> J. harantu.

<sup>10</sup> J. evaṃ.

<sup>15</sup> B., Si, Si, nikkhamantā.

<sup>17</sup> J. nāgarājānaṃ.

<sup>19</sup> J. pi.

<sup>21</sup> J. tam.

<sup>23</sup> B., J. phalasannibbehi.

hatthe āgacchante disvā “ajja mayhaṃ manoratho mattha-  
kam pāpuṇissatī” ti attānaṃ dānamukhe niyyādetvā “ime  
mama<sup>1</sup> sariraṃ sattīhi koṭṭetvā<sup>2</sup> chiddāvachiddaṃ<sup>3</sup> karonte  
na olokessāmi” ti attano silakhaṇḍabhayena<sup>4</sup> daḥham adhiṭ-  
ṭhānam adhiṭṭhahitvā<sup>5</sup> sīsaṃ bhogantare yeva pavesetvā  
nipajji. Atha naṃ te upagantvā naṅgutṭhe gaṇetvā ākaḍ-  
ḍhantā<sup>6</sup> bhūmiyam pādetvā tikhiṇasūlehi aṭṭhasu ṭhānesu  
vijjhitvā sakaṇṭakātālavetta<sup>7</sup>-yaṭṭhiyo pahāramukhehi pa-  
vesetvā aṭṭhasu ṭhānesu kājehi<sup>8</sup> ādāya mahāmaggaṃ<sup>9</sup> paṭi-  
pajjimsu. Mahāsatto sūlehi vijjhanato paṭṭhāya ekatṭhāne  
pi akkhini<sup>10</sup> ummīletvā te na olokesi. Tassa aṭṭhahi kājehi  
ādāya nīyamānassa<sup>11</sup> sīsaṃ olambitvā bhūmiṃ<sup>12</sup> paharati.<sup>13</sup>  
Atha naṃ “sīsaṃ assa olambati” ti mahāmagge nipajjā-  
petvā sukhumena<sup>14</sup> sūlena nāsāpuṭe<sup>15</sup> vijjhitvā rajjukam  
pavesetvā sīsaṃ ukkhipitvā kājakotiyaṃ<sup>16</sup> laggetvā puna<sup>17</sup>  
ukkhipitvā maggaṃ paṭipajjimsu. Tena vuttaṃ:

1. “Addasaṃsu bhojaputtā kharā luddā<sup>18</sup> akāruṇā,  
upagañchum mamaṃ tattha daṇḍamuggarapāṇino.
2. Nāsāya vinivijjhitvā naṅgutṭhe piṭṭhikaṇṭake  
kāje āropayitvāna bhojaputtā harimsu man” ti.

Tattha *bhojaputtā* ti luddaputtā. *Kharā* ti kakkhālā,  
pharusakāya vacikammantā. *Luddā* ti dāruṇā ghoramā-  
nasā. *Akāruṇā* ti nikkaruṇā. *Daṇḍamuggarapāṇino* ti ca-  
tur’ assa daṇḍahatthā. *Nāsāya vinivijjhitvā* ti rajjukam  
pavesetum sukhumena sūlena nāsāpuṭe vijjhitvā. *Naṅgutṭhe  
piṭṭhikaṇṭake* ti naṅgutṭhappadesa tattha tattha piṭṭhikaṇ-  
ṭakasamīpe ca vinivijjhitvā ti sambandho. *Kāje āropayit-  
vāna* ti vijjhitvā baddhesu aṭṭhasu ṭhānesu vettalatāmaṇḍa-

<sup>1</sup> J. me.

<sup>2</sup> B. koṭṭetvā.

<sup>3</sup> J. ohiddavichiddaṃ.

<sup>4</sup> J. adds kodhavasena akkhini ummīletvā.

<sup>5</sup> J. adhiṭṭhāya.

<sup>6</sup> J. kaḍḍhantā.

<sup>7</sup> B. sakaṇṭaka-; J. sakaṇṭakā kālavetta-.

<sup>8</sup> J. kōceh’ and below.

<sup>9</sup> J. maggaṃ.

<sup>10</sup> J. adds kodhavasena.

<sup>11</sup> J. niyya-.

<sup>12</sup> J. bhūmiyam.

<sup>13</sup> J. pahari.

<sup>14</sup> J. adds taruṇa-.

<sup>15</sup> B. nāsaputaṃ.

<sup>16</sup> B. kājako; J. ca kuṭiyaṃ.

<sup>17</sup> B. adds pi.

<sup>18</sup> B. luddhā and below.



lesu ekekaasmim ovijjhivā ekekaṃ kājaṃ dve dve bhojaputtā attano khandham āropetvā. *Sasāgaran taṃ paṭhavin* ti samuddapariyantam mahāpaṭhaviṃ. *Sakānanam sapabbatan* ti saddhiṃ kānanehi pabbatehi cā ti sakānanam sapabbatañ ca. *Nāsāvātena*<sup>1</sup> *jhāpaye* ti sacāham icchamāno icchanto kujjhivā nāsāvātaṃ vissajjeyyam, samuddapariyantam sakānanam sapabbatam imaṃ mahāpaṭhaviṃ jhāpeyyam, saha nāsāvātavissajjanena chārikaṃ kareyyam, *Idiso*<sup>2</sup> tadā mayham ānubhāvo. Evaṃ sante pi *sūlehi vijjhayante pi koṭṭayante pi sattibhi*<sup>3</sup> *bhojaputte na kuppāmi* ti dubbalabhāvakaranattham vettalatāpavesanattāñ ca sārādārūhi tacchetvā katehi tikhiṇasūlehi aṭṭhasu ṭhānesu vijjhante pi dubbalabhāvakaranattham tikhiṇāhi satthi tahiṃ tahiṃ koṭṭayante pi bhojaputtānam luddānam na kuppāmi.<sup>4</sup> *Esā me sīlapāramī* ti evaṃ mahānubhāvassa tathā adhiṭṭhahantassa yā me mayham sīlakhaṇḍabhayena tesam akujjhanā, esā ekanten' eva jīvitānirapekkhabhāvena pavattā mayham sīlapāramī, sīlavaseṇa paramatthapāramī ti attho.

Tathā pana Bodhisatte tehi nīyamāne Mithilā<sup>5</sup>-nagaravāsī Ālāro<sup>6</sup> nāma kuṭumbiko pañcasakaṭasatāni ādāya sukha-yānake nisiditvā gacchanto te bhojaputte Bodhisattam tathā gaṇhitvā gacchante<sup>7</sup> disvā kāruṇṇam uppādetvā te ludde pucchi: “kissāyaṃ nāgo nīyati; netvā c' imaṃ kiṃ karissathā?” ti. Te “imassa nāgassa maṃsam sādūñ ca muduñ ca thūlañ ca pacitvā khādissāmā” ti āhaṃsu. Atha so tesam soḷasavāhagone pasataṃ pasataṃ suvaṇṇamāsake sabbesam nivāsanapāpuraṇāni<sup>8</sup> bhariyānam pi tesam vatthābharāṇāni datvā “sammā, ayam mahānubhāvo nāgarājā; attano sīlaguṇena tumhākaṃ na dubbhi, imaṃ kilamantehi bahum tumhehi apuñṇam pasutam, vissajjethā” ti āha. Te “ayam amhākaṃ manāpo bhakkho, bahū ca no uragā bhuttapubbā, tathāpi tava vacanam amhehi pūjetabbam,

<sup>1</sup> CT. nāsa-.

<sup>2</sup> CT. sattibhi.

<sup>3</sup> J. Mithila-.

<sup>4</sup> B., Si, Si, Mahāsattam harante.

<sup>5</sup> B. etādiso.

<sup>6</sup> Si, kujjhāmi.

<sup>7</sup> B. Ālāro and below.

<sup>8</sup> B. pāvuraṇāni.

tasmā imaṃ nāgaṃ vissajjessāmā ” ti vissajjetvā Mahāsattam bhūmiyaṃ nipajjāpetvā attano kakkhalatāya tā kaṇṭakavettalatā<sup>1</sup> āvutā <sup>2</sup>koṭiyaṃ gahetvā ākaḍḍhitum ārabhimsu. Atha so nāgarājānaṃ kilamantaṃ disvā akilamanto<sup>3</sup> va asinā latā chinditvā dārakānaṃ kaṇṇavedhato<sup>4</sup> vaṭṭiharaṇaniyāmena adukkhāpento sanikaṃ nīhari. Tasmim kāle te bhojaṇputtā yaṃ bandhanaṃ tassa natthuto pavesetvā paṭimukkaṃ taṃ bandhanaṃ sanikaṃ mocayimsu. Mahāsatto muhuttaṃ pācīnābhimukho gantvā assupunnehi nettehi Ālāraṃ olokesi. Luddā thokaṃ gantvā “ urago dubbalo, matakāle gahetvā va naṃ gamissāmā ” ti nilfyimsu. Ālāro Mahāsattassa añjalim paggayha “ gacch’ eva kho tvam, mahānāga, mā taṃ luddā puna gahesun ” ti vadanto thokaṃ<sup>5</sup> nāgaṃ anugantvā nivatti.

Bodhisatto<sup>6</sup> nāgabhavanaṃ gantvā tattha papañcam akatvā mahantena parivārena nikkhamitvā Ālāraṃ upasaṅkhamitvā nāgabhavanassa vaṇṇaṃ kathetvā taṃ tattha netvā tīhi nāga<sup>7</sup>-kaññāsatehi saddhim mahantaṃ assa yasaṃ datvā dibbehi kāmehi santappesi. Ālāro nāgabhavane ekavassam<sup>8</sup> vasitvā dibbakāme<sup>9</sup> paribhuñjitvā “ icchām’ ahaṃ, samma,<sup>10</sup> pabbajitun ” ti nāgarājassa kathetvā pabbajita-parikkhāre gahetvā tato nikkhamitvā Himavantapadesaṃ gantvā pabbajitvā tattha ciraṃ vasitvā aparabhāge cārikaṃ caranto Bārāṇasim patvā<sup>11</sup> Bārāṇasīraññā samāgato tena ācāra<sup>12</sup>-sampattim<sup>13</sup> nissāya pasannena “ tvam ulārabhogā, maññe, kulā pabbajito, kena nu kho kāraṇena pabbajito ’sī ? ” ti puṭṭho attano pabbajjākāraṇaṃ kathento luddānaṃ hatthato Bodhisattassa vissajjāpanaṃ ādim katvā sabbam pavattim rañño ācikkhitvā

3. “ Diṭṭhā mayā mānusakā<sup>14</sup> pi kāmā  
asassatā vipariṇāmadhammā,

<sup>1</sup> Si, kaṇṭakācitā.

<sup>2</sup> Si, akilamento.

<sup>3</sup> Si, adde taṃ.

<sup>4</sup> Si, drops it.

<sup>5</sup> B. dippa-; J. dibbe kāmē.

<sup>6</sup> B. gantvā.

<sup>7</sup> Si, samāpattim.

<sup>8</sup> Si, adde kāvavettalatā.

<sup>9</sup> Si, -veṭhato.

<sup>10</sup> B. Mahāsatto.

<sup>11</sup> J. ekaṃ vassam.

<sup>12</sup> B., Si, Si, drop it.

<sup>13</sup> B. ākāra.

<sup>14</sup> Si, Si, mānusakā.

ādinavaṃ kāmāgūṇesu disvā  
saddhāy' aham pabbajito' mhi, rāja.

4. Dumapphalān' eva<sup>1</sup> patanti māṇavā<sup>2</sup>  
daharā ca vuddhā<sup>3</sup> ca sarīrabhedā,  
etaṃ pi disvā pabbajito 'mhi, rāja,  
apaṇṇakaṃ sāmāññaṃ eva seyyo " ti<sup>4</sup>

imāhi gāthāhi dhammaṃ desesi. Taṃ sutvā rājā

5. " Addhā have sevitabbā sapañña  
bahussutā ye bahuṭhānacintino,  
nāgañ ca sutvāna tuvañ<sup>5</sup> c', Ālāra,  
kāhāmi<sup>6</sup> puññaṇi anappakāṇi " ti<sup>4</sup>

a. Ath' assa tāpaso

6. " Addhā have sevitabbā sapañña  
bahussutā ye bahuṭhānacintino,  
nāgañ ca sutvāna mamañ ca, rāja,  
karohi puññaṇi anappakāṇi " ti.<sup>4</sup>

Evam so rañño dhammaṃ<sup>7</sup> desetvā tatth' eva cattāro  
vassānaṃ māse<sup>8</sup> vasitvā<sup>9</sup> puna Himavantam gantvā yāva-  
jīvaṃ cattāro brahmavihāre bhāvetvā Brahmālokūpago  
ahosi. Bodhisatto<sup>10</sup> pi yāvajīvaṃ uposathavāsaṃ vasitvā  
saggapadaṃ pūresi.<sup>11</sup> So pi rājā<sup>12</sup> dānādini puññaṇi katvā<sup>13</sup>  
yathākammaṃ gato.

Tadā Ālāro Sāriputtatthero ahosi, Bārāṇasīrājā Ānan-  
datthero, Saṅkhapālanāgarājā Lokanātho.

Tassa sarīrapariccāgo dānapārami, tathārūpena pi visa-  
tejena samannāgatassa tathārūpāya pi piḷāya sati sīlassa  
abhinnatā sīlapārami, devabhogasampattisadisam bhogaṃ  
pahāya nāgabHAVANATO nikkhamitvā samaṇadhammakara-  
ṇaṃ nekkhamapārami, dānādi attham idaṇi c' idaṇi ca kātum  
vaṭṭati ti samvidahanam paññāpārami, kāmavitakkavino-  
danam adhiVāsanaviriyaṇi ca viriyapārami, adhiVāsanakkhan-  
ti khantipārami, saccasamādānaṃ saccapārami, acalasamā-

<sup>1</sup> Si<sub>1</sub> -nīva.

<sup>2</sup> J. mānavā.

<sup>3</sup> Si<sub>2</sub> vuddhā.

<sup>4</sup> Saṅkhapāla-Jāt.

<sup>5</sup> J. tavañ.

<sup>6</sup> J. karomi.

<sup>7</sup> B., Si<sub>1</sub> Si<sub>2</sub> Evam dhammaṃ.

<sup>8</sup> J. vassānamāse.

<sup>9</sup> B. pavasetvā.

<sup>10</sup> J. Saṅkhapālo.

<sup>11</sup> J. -vāsaṃ vasi.

<sup>12</sup> J. rājā ca.

<sup>13</sup> J. karitvā.

danādhiṭṭhānam adhiṭṭhānapārami, bhojaputte upādāya sabbasattesu mettānuddayatā mettāpārami, vedanāya satta-katavippakāresu ca majjhatabbhāvo upekkhāpārami ti evaṃ dasa pāramiyo labbhanti. Sīlapārami pana atisayavatī ti katvā sā eva desanam ārūhā. Tathā idha Bodhisattassa guṇānubhāvā “yojanasatike attano<sup>1</sup> nāgabhavanatṭhāne<sup>2</sup>” ti ādinā Bhūridattacariyāyaṃ vuttanayena yathārahaṃ vitthāretabbā<sup>3</sup> ti.

### Saṅkhapālacariyaṃ Dasamaṃ.

Ete hi ye Hatthināgacariyādayo imasmim vagge niddiṭṭhā anantaragāthāya ca “Hatthināgo Bhūridatto” ti ādinā udānavasena saṅgahetvā dassitā nava cariyā, te sabbe visesato sīlapāramipūraṇavasena pavattiyā sīlabalam etesan ti *sīlabalā*. Sīlassa paramatthapāramibhūtaṃ parikkharanato santānassa ca paribhāvanāvasena abhisāṅkharanato *parikkhārā*. Ukkamsagatāya sīlaparamatthapāramiyā asampunṇatā padeso etesam atthi, na nippadeso ti *padesikā* sappadesā. Kasmā? ti ce, āha: “*jīvitam parirakkhivā<sup>4</sup> sīlāni anurakkhissan*” ti yasmā etesu Hatthināgacariyādisu aham attano jīvitam ekadesena parirakkhivā va sīlāni anurakkhim, jīvitavasena sabbathā pariccajim. Ekanten’ eva pana *Saṅkhapālassa me sato* sabbakālam pi jīvitam *yassa kassaci nīyattam<sup>5</sup>* Saṅkhapālassa nāgarājassa pana me mahānubhāvassa uggavisatejassa sato samānassa sabbakālam pi tehi luddehi samāgame tato pubbe pi pacohā pi sato evaṃ puggalavibhāgam akatvā yassa kassaci sīlānurakkhanattham eva jīvitam ekamsen’ eva nīyattam nīyāditam, dānamukhe nissatṭham; *tasmā sā sīlapārami* ti yasmā ca tad evaṃ tasmā tena kāraṇena sā paramatthapāramibhāvaṃ pattā mayham sīlapārami ti dasseti.

Iti Paramatthadīpaniyā Cariyā-Piṭakasamvannaṇāya  
dasavidhacariyasāṅgahassa visesato  
sīlapāramivibhāvanassa  
Dutiyavaggassa Atthavannaṇā niṭṭhitā.

<sup>1</sup> Si, Si, *drop it*.

<sup>2</sup> B. -bhavane.

<sup>3</sup> B. vibhāvetabbā.

<sup>4</sup> CT. parikkhivā; Si, *adds* ca.

<sup>5</sup> CT. nīyantam and below.

### BOOK III

## NEKKHAMMAPĀRAMITĀ

### 1. YUDHAÑJAYACARIYAM

Tatīyavaggassa Paṭhame. *Amitayaso* ti aparimitapari-vāravibhavo. *Rājaputto Yudhañjayo* ti Rammanagare Sabbadattassa nāma rañño putto, nāmena Yudhañjayo<sup>1</sup> nāma. Ayam hi Bārāṇasī Udayajātake Sududda<sup>2</sup>-nagaraṃ nāma jātaṃ. Cūḷa<sup>3</sup>-sutasomajātake Sudassanaṃ nāma, Soṇa<sup>4</sup>-nandajātake Brahmavaḍḍhanaṃ<sup>5</sup> nāma, Khaṇḍahālaajātake Pupphavatī nāma, imasmim pana Yudhañjayajātake Rammanagaraṃ nāma ahosi; evaṃ assā<sup>6</sup> kadāci<sup>7</sup> nāmaṃ parivattati.<sup>8</sup> Tena vuttaṃ: “rājaputto” ti Rammanagare Sabbadattassa nāma rañño putto ti.

\*Tassa pana rañño puttasaḥassam ahosi, Bodhisatto jeṭṭha-putto. Tassa rājā uparajjam adāsi. So heṭṭhā vuttanayen’ eva divase divase mahādānaṃ pavattesi. Evaṃ gacchante kāle Bodhisatto ekadivasaṃ pāto va rathavaram abhiruyha<sup>9</sup> mahantena sirivibhavena uyyānakīḷaṃ gacchanto rukkhagga-tiṇagga-sākhagga-makkata<sup>10</sup>-sutta-jālādisu muttā<sup>11</sup>-jālākārena lagge ussāvabindū<sup>12</sup> diṣvā “samma sārathi, kin nām’ etan” ti pucchitvā “ete,<sup>13</sup> deva, himasamaye patanaka-ussāvabindū nāmā” ti sutvā divasabhāgam uyyāne kīḷitvā sāyaṇhakāle pacchāgacchanto te adisvā “samma sārathi, kahan te<sup>14</sup> ussāvabindū, na te idāni passāmi” ti pucchitvā “deva, te<sup>15</sup> suriye

\* Cp. Yuvañjaya-Jātaka (F. No. 460); Yudhañjaya-Jāt. (Sm. ed.).

<sup>1</sup> J. Yuvañjaya and below.

<sup>2</sup> J. Culla- and below.

<sup>3</sup> Si, Si, Sona-.

<sup>4</sup> Si, Si, assa.

<sup>5</sup> B. -vattāti.

<sup>6</sup> J. makkataka-.

<sup>7</sup> J. -binduṃ.

<sup>8</sup> B. etc.

<sup>9</sup> B., J., Si, Surundhana-.

<sup>10</sup> J. -vaddhanaṃ.

<sup>11</sup> J. repeats it.

<sup>12</sup> J. āruyha.

<sup>13</sup> Si, mutta-.

<sup>14</sup> J. etam.

<sup>15</sup> B., Si, Si, drop it.

uggacchante sabbe va<sup>1</sup> bhijjitvā<sup>2</sup> vilayaṃ gacchanti<sup>3</sup>” ti sutvā “yathā ime uppajjitvā bhijjanti evaṃ imesaṃ sattānaṃ jīvitasaṅkhārāpi tiṇagge ussāvabindusadisā va, tasmā<sup>4</sup> mayā vyādhi-jarā-maraṇehi apilīten’ eva mātāpitāro āpucchitvā pabbajitūṃ vaṭṭati” ti ussāvabindum eva ārammaṇaṃ katvā āditte viya tayo bhava passanto attano gehaṃ āgantvā alaṅkatapaṭiyattāya vinicchayasālāya nisinnassa pitu santikaṃ eva gantvā pitaraṃ vanditvā ekamantaṃ t̥hito pabbajjaṃ yāci. Tena vuttaṃ:

1. “Ussāvabindum suriyātape patitaṃ disvāna saṃvijjī,<sup>5</sup>

taññēvādhipatiṃ katvā<sup>6</sup> saṃvegāṃ anubrūhayiṃ,

mātu<sup>7</sup>-pitū<sup>8</sup> ca vanditvā pabbajjaṃ anuyāc’ ahaṇ” ti.

Tattha *suriyātape* ti suriyātapahetu, suriyarasmisamphas-sanimittam; suriyātapenā ti pi pāṭho. *Patitaṃ disvāna* ti vinaṭṭhaṃ passitvā. Pubbe rukkhaggādisu muttājālādi-ākārena laggam hutvā dissamānaṃ suriyarasmisamphassena vinaṭṭhaṃ paññācakkhunā oloketvā. *Samvijjī* ti yathā etāni evaṃ sattānaṃ jīvitāni pi lahuṃ lahuṃ bhijjamāna-sabbhāvāni ti aniccatāmanasikāravasena saṃvegāṃ āpajjīṃ. *Taññēvādhipatiṃ katvā saṃvegāṃ anubrūhayiṃ* ti taññēva ussāvabindūnaṃ aniccatam adhipatiṃ mukhaṃ pubbaṅgamaṃ purecārikaṃ katvā tath’ eva sabbasaṅkhārānaṃ ittaratṭhitikataṃ parittakālaṃ<sup>9</sup> manasi karonto ekavāraṃ uppannaṃ saṃvegāṃ punappunam uppādanena anuvaḍḍhesiṃ. *Pabbajjaṃ anuyāc’ ahaṇ* ti tiṇagge ussāvabindu viya na ciraṭṭhitike sattānaṃ jīvite mayā vyādhi-jarā-maraṇehi anabhibhūten’ eva pabbajitvā yattha etāni na santi tam<sup>10</sup> amatamahānibbānaṃ gavesitabban ti cintetvā mātāpitāro upasaṅkamitvā vanditvā “pabbajjaṃ me anujānāthā” ti te ahaṃ pabbajjaṃ yāciṃ.

Evam Mahāsattena pabbajjāya yācitāya sakalanagare mahantaṃ kolāhalaṃ ahoṣi: “uparājā kira Yudhañjaya

<sup>1</sup> Si, Si, drop it.

<sup>2</sup> J. paṭhaviyaṃ pavisanti.

<sup>3</sup> CT. saṃvijjī and below.

<sup>4</sup> CT. mātā.

<sup>5</sup> Si, parittakālaṃ tam.

<sup>6</sup> J. chijjitvā.

<sup>7</sup> J. drops it.

<sup>8</sup> CT. -patikatvā and below.

<sup>9</sup> Si, pitu.

<sup>10</sup> Si, santikaṃ.

pabbajitukāmo " ti. Tena ca samayena Kāsiraṭṭhavāsino rājānaṃ daṭṭhum āgantvā Rammake paṭivasanti. Te sabbe pi sannipatiṃsu. Iti sapariso rājā negamā o' eva jānapadā ca Bodhisattassa mātā devī ca sabbe ca orodhā Mahāsattaṃ " mā kho tvam, tāta kumāra, pabbajī " ti nivāresuṃ. Tattha rājā " sace te kāmehi ūnam ahan te paripūressāmi,<sup>1</sup> ajj' eva rajjaṃ paṭipajjāhi " ti āha. Tassa Mahāsatto

2. " Mā maṃ, deva, nivārehi<sup>2</sup> pabbajantaṃ, rathesabha, mā maṃ<sup>3</sup> kāmehi sammatto<sup>4</sup> jarāya vasam' anvagū " ti<sup>5</sup>

attano pabbajjāya chandam eva vatvā, taṃ sutvā saddhim orodhehi mātuyā karuṇaṃ paridevantiyā,

3. " Ussāvo va tiṇaggaṃhi suriyass' uggamaṇaṃ pati evam āyu manussānaṃ, mā maṃ, amma, nivārayā<sup>6</sup> " ti.<sup>5</sup>

attano pabbajjākāraṇaṃ kathetvā nānappakāraṃ tehi yā-ciyamāno pi abhisamvaddhamānasamvegattā anosakkita-mānaso piyatare mahati ṇātiparivaṭṭe ulāre rāj' issariye ca nirapekkhacitto pabbajī. Tena vuttaṃ:

4. " Yācanti maṃ pañjalikā sanegamā saraṭṭhakā: ajj' eva, putta, paṭipajja iddhaṃ phitaṃ mahāmahim.  
5. Sarājake sah' orodhe sanegame saraṭṭhake karuṇaṃ paridevante anapekkho hi pabbajin' " ti.

Tattha *pañjalikā* ti paggaḥita-añjalikā. *Sanegamā saraṭṭhakā* ti negamehi o' eva raṭṭhavāsīhi ca saddhim sabbe rājapuriṣā " mā kho tvam, deva, pabbajī " ti maṃ yācanti. Mātāpitaro pana " *ajj' eva, putta, paṭipajja*, gāmanigamarājadhāni-abhivuddhiyā vepullappattiyā ca *iddhaṃ*, vibhava-sārasampattiyā sassādinipphattiyā ca *phitaṃ* imaṃ *mahāmahim* anusāsa, chattaṃ ussāpetvā rajjaṃ karehi " ti yācanti. Evam pana saha raññā ti *sarājake*, tathā *sah' orodhe sanegame saraṭṭhake* mahājane yathā supantānaṃ pi pageva passantānaṃ mahantaṃ kāruṇṇaṃ hoti, evaṃ *karuṇaṃ paridevante* tattha *anapekkho* alaggacitto ahaṃ tadā *pabbajin* ti dasseti.

<sup>1</sup> B. pūrayāmi.

<sup>2</sup> J. nivāresi.

<sup>3</sup> B., J. māhaṃ.

<sup>4</sup> B. saputto.

<sup>5</sup> *Yasañjaya-Jāt.*

<sup>6</sup> J. nivāraye.

<sup>7</sup> Si, Si<sub>2</sub> - pekkho pariccajin.

Idāni yad attham cakkavattisirisadisam rajjasirim, piyatare ñātibandhave pahāya siniddham pariggahaparijanam, lokābhimataṃ mahantaṃ yasañ ca nirapekkho pariccajin ti dassetum dve gāthā abhāsi.

Tattha *kevalan* ti anavasesam. Itthāgāram samudda-pariyantañ ca paṭhavim pabbajjādhippāyena cajamāno evaṃ sammāsambodhi sakkā adhigantun ti *bodhiyā yeva kāraṇā*, na kiñci *cintesiṃ*, na tattha isakaṃ laggaṃ janesin ti attho. *Tasmā* ti yasmā mātāpitaro tañ ca mahāyasam rajjañ ca *me na dessam*, piyam eva, tato pana sataguṇena sahasa-guṇena satasahasaguṇena sabbaññutañāṇam eva mayhaṃ piyataram, tasmā mātādihi saddhim rajjam ahaṃ tadā *pariccajin* ti.

Tad etaṃ sabbam pariccajitvā pabbajjāya Mahāsatte nikkhamante tassa kaniṭṭhabhātā Yudhiṭṭhilakumāro nāma pitaram vanditvā pabbajjam anujānapetvā Bodhisattam anubandhi. Te ubho pi nagarā nikkhamma mahājanam nivattetvā Himavantam pavisitvā manorame ṭhāne assama-padam katvā isipabbajjam pabbajitvā jhānābhiññāyo nibbattetvā vanamūlaphalādihi yāvajivam yāpetvā brahma-lokaparāyaṇā ahesum. Tenāha Bhagavā:

6. “Ubho kumārā pabbajitā Yudhañjayo ca<sup>1</sup> Yudhiṭṭhilo

pahāya mātāpitaro saṅgam chetvāna maccuno” ti.<sup>2</sup>

Tattha *saṅgam chetvāna maccuno* ti maccu-Mārassa<sup>3</sup> saha-kāritā kāraṇabhūtattā santakam<sup>4</sup> rāgadosamohasaṅgam vikkhambhaṇavasena chinditvā ubho pi pabbajitā ti.

Tadā mātāpitaro mahārājakulāni ahesum, Yudhiṭṭhila-kumāro Ānandatthero, Yudhañjayo Lokanātho.

Tassa pabbajjato<sup>5</sup> pubbe pavattitamahādānādīni c’ eva raj-jādi pariccāgo ca dānapāramī, kāyavacīsamvaro sīlapāramī, pabbajjādi jhānādhigamo ca nekkhammapāramī, aniccatāma-nasikāram ādim katvā abhiññādhigamapariyosānā paññā dānādīnam upakārānupakāradhammaparigaṇhanapaññā ca paññāpāramī, sabbattha tad atthasādhanaṃ viriyaṃ viriya-

<sup>1</sup> B., Si, Si, *drop it*.

<sup>2</sup> *Yuvañjaya-Jāt*.

<sup>3</sup> Si, Mārassa.

<sup>4</sup> Si, *santatā*.

<sup>5</sup> Si, *pabbajitvā*.



pāramī, ñāṇakhanti adhivāsanakhanti ca khantipāramī, paṭiññāya avisamvādanam<sup>1</sup> saccapāramī, sabbattha acalassamādānādhiṭṭhānam adhiṭṭhānapāramī, sabbasattesu hitacittatāya mettābrahmavihāravasena ca mettāpāramī, sabba<sup>2</sup>-saṃkhārakata-vippakāra-upekkhā upekkhanavasena brahmavihāravasena ca upekkhāpāramī ti dasapāramiyo labbhanti. Visesato pana nekkhammapāramī ti veditabbā. Tathā Akitticariyāya viya idhāpi Mahāpurisassa acchariyagunā yathārahaṃ niddhāretabbā. Ten' etaṃ vuccati:

7. “Evam acchariyā h' ete abbhutā ca mahesino,  
 . . . pe . . . dhammassa anudhammato” ti.

Yudhañjayacariyaṃ Paṭhamam.

## 2. SOMANASSACARIYAM

Dutiye. *Indapatte<sup>3</sup> puruttame* ti evaṃ nāmake nagaravare. *Kāmito* ti mātāpitu-ādīhi “aho vata eko putto uppajjeyyā” ti evaṃ cirakāle patthito. *Dayito* ti piyāyito. *Somanasso* ti vissuto ti Somanasso ti evaṃ pakāsanāmo. *Sīlavā* ti dasakusalakammāpathasīlena c' eva ācārasīlena ca samannāgato. *Guṇasampanno* ti saddhā-bāhusaccādiguṇehi upeto paripuṇṇo vā. *Kalyāṇapaṭibhānavā* ti tan tam iti-kattabbasādhanaena upāyakosallasasāṅkhātena ca sundarena paṭibhānena samannāgato. *Vuddhāpacāyī* ti mātāpitāro kulejettḥā ti evaṃ ye jātivuddhā, ye ca sīlādiguṇehi vuddhā tesam apacāyanasīlo. *Hirimā* ti pāpajigucchānalakkhaṇāya hiriya samannāgato. *Saṅgahesu ca kovido* ti dāna-piyavaṇa' attha-cariyā-samānattatā-saṅkhātehi catūhi saṅgahavattḥi yathārahaṃ sattānaṃ saṅgahānesu kusalo. Evarūpo Reṇussa nāma Kururājassa putto 'Somanasso' ti vissuto yadā homi ti sambandho. *Tassa rañño paṭikaro<sup>4</sup>* ti tena Kururājena paṭipatti<sup>5</sup> abhikkhaṇam upakattabbabhāvena paṭikaro vallabho. *Kuḥakatāpaso* ti asantaḡuṇasambhāvanalakkhaṇena

<sup>1</sup> Si<sub>2</sub> -vādana.

<sup>2</sup> OT. Indapattḥe; Si<sub>2</sub> Indapatta-.

<sup>3</sup> Si<sub>2</sub> paṭipati.

<sup>4</sup> B., Si<sub>1</sub> Si<sub>2</sub> satta-.

<sup>5</sup> OT. paṭikaro.

kohaññena jīvitasaṅkappanako<sup>1</sup> eko tāpaso, tassa rañño sakkātabbo ahosi. *Ārāman* ti phalārāmaṃ; yattha elāluka-lābu-kumbhaṇḍa-tipusādi valliphalāni o' eva taṇḍuleyyakādi sākañ ca ropiyati.<sup>2</sup> *Mālāvacchan*<sup>3</sup> ti jāti-atimuttakādipupphagacche. Tena pupphārāmaṃ dasseti. Ettha ca ārāmaṃ katvā tattha mālāvacchañ ca yathāvuttaphalavacchañ ca ropetvā tato laddhadhanaṃ saṃharitvā t̐apento jīvati ti attho veditabbo. Tatrāyaṃ ānupubbikathā<sup>4</sup>:

\*Tadā Mahārakkhito nāma tāpaso pañcasatatāpasaparivāro Himavante<sup>5</sup> vasitvā loṇambilasevanatthāya janapada<sup>6</sup>-cārikam caranto Indapatta<sup>7</sup>-nagaraṃ gantvā<sup>8</sup> rāj' uyyāne vasitvā sapariso<sup>9</sup> piṇḍāya caranto rājadvāraṃ pāpuṇi. Rājā isigaṇaṃ<sup>10</sup> disvā iriyāpathe<sup>11</sup> pasanno alaṅkatamahātale<sup>12</sup> nisīdāpetvā paṇītena āhārena parivisitvā "bhante, imaṃ vassārattaṃ mama uyyāne yeva<sup>6</sup> vasathā " ti vatvā tehi saddhim uyyānaṃ gantvā vasanaṭṭhānāni<sup>13</sup> kāretvā pabbajitaparikhāre datvā<sup>13</sup> nikkhami. Tato paṭṭhāya sabbe pi te rājani-vesane bhuñjanti. Rājā pana aputtako, putte<sup>14</sup> pattheti, puttā n' uppajjanti. Vassāratt' accayena Mahārakkhito "Himavantam<sup>15</sup> gamissāmā " ti rājānaṃ āpucchitvā raññā katasakkārasammāno nikkhamitvā antarāmagge majjhantikasamaye maggā okkamma ekassa<sup>16</sup> sandacchāyassa rukkhassa heṭṭhā<sup>17</sup> sapariso nisīdi. Tāpasā kathaṃ samuṭṭhāpesuṃ: "rājā aputtako,<sup>18</sup> sādhu vat' assa sace rājā puttam<sup>19</sup> labheyyā<sup>20</sup> " ti. Mahārakkhito tam<sup>21</sup> kathaṃ sutvā "bhavissati nu kho rañño putto, udāhu no " ti upadhārento "bhavissati " ti ñatvā "mā tumhe<sup>22</sup> cintayittha, ajja paccūsakāle

\* Cp. Somanassa-Jātaka (F. No. 505).

<sup>1</sup> B. jīvikākappanako.

<sup>2</sup> Si, ropissati.

<sup>3</sup> Si, malāgacchan and. be. wo.

<sup>4</sup> Si, anu-.

<sup>5</sup> B. adds oiraṃ.

<sup>6</sup> J. drops it.

<sup>7</sup> L. Indapattā-.

<sup>8</sup> J. patvā.

<sup>9</sup> B. saparivāro.

<sup>10</sup> J. isigaṇaṃ.

<sup>11</sup> B. -pathena.

<sup>12</sup> J. -thale.

<sup>13</sup> J. adds vanditvā.

<sup>14</sup> B. puttam.

<sup>15</sup> J. adds ramaṇīyo, tatth' eva.

<sup>16</sup> B. sītacchā-; Si, adds sampanna-.

<sup>17</sup> J. adds taruṇatipapitthe.

<sup>18</sup> J. rājagehe vamsānurakkhako putto n' atthi.

<sup>19</sup> B., Si, Si, rājaputtam.

<sup>20</sup> J. adds paveni ghaṭṭiyethā.

<sup>21</sup> J. pi tesam.

<sup>22</sup> J. bhonto.

eko devaputto cavitvā rañño aggamaheṣiyā kucchimhi nibbattissatī<sup>1</sup> ” ti āha. Taṃ sutvā eko kūṭajaṭilo “idāni rājā-kulūpago<sup>2</sup> bhavissāmi ” ti cintetvā tāpasānaṃ gamanakāle gilānālayaṃ katvā nipajjitvā “ehi gacchāmā ” ti vutte “na sakkomī ” ti āha. Mahārakkhito tassa nipannakāraṇaṃ ñatvā “yadā sakkosi tadā āgaccheyyāsi ” ti isigaṇaṃ ādāya Himavantam eva gato. Kuhako<sup>3</sup> nivattitvā vegena gantvā rājadvāre ṭhatvā “Mahārakkhitassa upaṭṭhākatāpasaso<sup>4</sup> āgato ” ti rañño ārocetvā<sup>5</sup> raññā pakkosāpito vegena pāsādam abhiruyha paññatte āsane nisīdi. Rājā taṃ<sup>6</sup> vanditvā ekamantaṃ nisinno isīnaṃ ārogyaṃ pucchitvā “bhante, atikhippaṃ nivattittha, ‘ken’ atthena āgat’ atthā ” ti āha. “<sup>7</sup>Mahārāja, isigaṇo sukhanisinno,<sup>8</sup> “sādhu vat’ assa sace rañño vamsānurakkhako<sup>9</sup> putto uppajjeyyā ” ti kathaṃ samutṭhāpesi.<sup>11</sup> Ahan taṃ kathaṃ sutvā “bhavissati nu kho rañño putto, udāhu no<sup>12</sup> ” ti dibbacakkhunā olokento “mahiddhiko devaputto<sup>13</sup> cavitvā aggamaheṣiyā Sudhammāya kucchimhi nibbattissatī ” ti disvā “ajānantā gabbhaṃ nāseyyuṃ, ācikkhissāmi tāva na<sup>14</sup> ” ti tumhākaṃ kathānatthāya āgato, kathitaṃ vo<sup>15</sup> mayā, gacchām’ ahan<sup>16</sup> ” ti. Rājā “bhante, na sakkā gantun ” ti haṭṭhatutṭho<sup>17</sup> passannacitto<sup>18</sup> kuhakatāpasam<sup>19</sup> uyyānaṃ netvā vasanaṭṭhānaṃ samvidahitvā adāsi. So tato paṭṭhāya rājakule bhuñjanto vasati. Dibbacakkhuko tvev’ assa<sup>20</sup> nāmaṃ ahosi.<sup>21</sup>

Tadā Bodhisatto Tāvatisabhavanato<sup>22</sup> cavitvā tattha paṭisandhiṃ gaṇhi. Jātassa ca<sup>23</sup> nāmagahaṇadivase Soma-

<sup>1</sup> J. paṭisandhiṃ gaṇhissati.

<sup>2</sup> J. *adds* pi.

<sup>3</sup> J. ārocāpetvā.

<sup>4</sup> J. *adds* vegena.

<sup>5</sup> J. sukhaṃ nisinno.

<sup>6</sup> Si, Si, samutṭhāpesuṃ.

<sup>7</sup> J. mahiddhikaṃ devaputtaṃ.

<sup>8</sup> J. te.

<sup>9</sup> J. tutṭho.

<sup>10</sup> J. kuhakaṃ tāpasam.

<sup>11</sup> B. hoti.

<sup>12</sup> J. *adds* assa.

<sup>13</sup> J. -ūpako.

<sup>14</sup> J. upaṭṭhānaka-.

<sup>15</sup> J. kuhakaṃ.

<sup>16</sup> J. *adds* Āma.

<sup>17</sup> J. pavenipālako.

<sup>18</sup> J. *drops* udāhu no.

<sup>19</sup> J. nesaṃ.

<sup>20</sup> J. *adds* mahārāja.

<sup>21</sup> B. -mānaso.

<sup>22</sup> J. t’ ev’ assa.

<sup>23</sup> J. -bhavanā.

nasso<sup>1</sup> ti<sup>2</sup> nāmaṃ karimsu. So kumāraparihārena eva<sup>3</sup> vad-  
 dhati. Kuhakatāpaso pi<sup>4</sup> uyyānassa<sup>5</sup> ekapasse<sup>6</sup> nānappakāraṃ  
 sūpeyyasākaṇi ca phalavallī ādayo<sup>7</sup> ca ropetvā paṇṇikānaṃ  
 hatthe vikkiṇanto<sup>8</sup> dhanam samharati.<sup>9</sup> Atha<sup>4</sup> Bodhisattassa  
 sattavassikakāle rañño paccanto kupito.<sup>10</sup> So “tāta,<sup>4</sup> Dibba-  
 cakkhutāpasam<sup>11</sup> mā pamajji<sup>12</sup>” ti kumāraṃ paṭicchāpetvā  
 paccantaṃ vūpasametum gato. Ath’ ekadivasaṃ kumāro  
 “jaṭilaṃ passissāmi” ti uyyānaṃ gantvā kūṭajaṭilaṃ ekaṃ  
 gandhika<sup>13</sup>-kāśavaṃ nivāsetvā ekaṃ pārūpitvā ubho hi hat-  
 thehi dve<sup>14</sup> ghaṭe gahetvā sākavatthusmim udakaṃ āsiñcan-  
 taṃ<sup>15</sup> disvā “ayaṃ kūṭajaṭilo attano samaṇadhammam akat-  
 vā paṇṇikakammaṃ karoti” ti ñatvā “kiṃ karosi, paṇṇi-  
 kagahapatikā” ti taṃ lajjāpetvā avanditvā eva<sup>16</sup> nikkhami.  
 Kūṭajaṭilo “ayaṃ idān’ eva evarūpo, pacchā<sup>17</sup> ko jānāti  
 kiṃ karissati ti<sup>4</sup> idān’ eva naṃ nāsetum vaṭṭati” ti cintetvā  
 rañño āgamanakāle pāsāṇaphalakam ekamantaṃ khipitvā  
 pāṇiyaghaṭaṃ bhinditvā paṇṇasālāya tiṇāni vikiritvā sarī-  
 raṃ telena makkhetvā paṇṇasālaṃ pavisitvā sasisaṃ pārū-  
 pitvā mahādukkhappatto viya mañce nipajji.

Rājā āgantvā nagaraṃ padakkhiṇaṃ katvā nivesanaṃ  
 apavisitvā<sup>18</sup> va<sup>19</sup> “mama sāmikaṃ Dibbacakkhukaṃ passis-  
 sāmī” ti paṇṇasāladvāraṃ gantvā taṃ vippakāraṃ disvā  
 “kin nu kho etan” ti anto pavisitvā taṃ nipannaṃ disvā  
 pāde parimajjanto pucchi: “kena tvaṃ, bhante, evaṃ  
 viheṭhito? kam<sup>20</sup> ajja yamalokaṃ nemi? taṃ me siṅham  
 ācikkhā” ti. Taṃ sutvā kūṭajaṭilo nitthunanto<sup>21</sup> utthāya

<sup>1</sup> J. Somanassakumāro.

<sup>2</sup> J. adds eva.

<sup>4</sup> J. drops it.

<sup>6</sup> J. ekasmiṃ passe.

<sup>8</sup> J. vikiṇanto.

<sup>10</sup> J. kuppi.

<sup>12</sup> Si, Si, pamajjā.

<sup>14</sup> J. adds udaka-.

<sup>16</sup> J. va.

<sup>18</sup> B. pavisitvā; Si, appavisitvā.

<sup>19</sup> Si, J. drop it.

<sup>21</sup> J. nitthananto.

<sup>3</sup> Si, drops it.

<sup>5</sup> J. adds ev’.

<sup>7</sup> J. valliphalāni.

<sup>9</sup> Si, samhari; J. saṇṭhapesi.

<sup>11</sup> B., Si, Si, -tāpase.

<sup>13</sup> Si, J. gaṇṭhika-.

<sup>15</sup> Si, Si, siñcantam.

<sup>17</sup> J. pacāmitto.

<sup>20</sup> Si, tam.

“diṭṭho, mahārāja, tvam,<sup>1</sup> tayi vissāsenā ahaṃ imam vipakāraṃ patto, tava puttena 'mhi evaṃ viheṭṭhito” ti. Taṃ sutvā rājā coraghātake āṇāpesi: “gacchatha, kumārassa sīsaṃ chinditvā sarīraṃ c' assa khaṇḍākhāṇḍikaṃ chinditvā rathiyā rathiyaṃ<sup>2</sup> vikirathā” ti. Te mātaraṃ alaṅkaritvā attano aṅke<sup>3</sup> nisīdāpitaṃ kumāraṃ ākaḍḍhimsu: “rañña te vadho āpatto” ti. Kumāro maraṇabhayaatajjito mātu aṅkato<sup>4</sup> utṭhāya āha: “rañño maṃ dassetha, santi rājakkicāni” ti. Te kumārassa vacanaṃ sutvā māretum avisaḥantā goṇaṃ viya rajjuyā parikaḍḍhantā netvā rañño dassesum. Tena vuttaṃ: “tam ahaṃ disvāna kuhakan” ti ādi.

Tattha *thusarāsiṃ va atañḍulan* ti taṇḍulakaṇehi virahitaṃ thusarāsi viya. *Dumaṃ va*<sup>5</sup> rukkhaṃ viya anto mahāsusiraṃ. *Kadaliṃ viya ca*<sup>6</sup> *asārakaṃ* sīlādisārarahitaṃ tāpasam disvā “n' atthi imassa satam sādḥūnaṃ jhānādiddhammo” tasmā *sāmañña* samaṇabhāvā sīlamattato pi *apagato* parihīno *ayaṃ*, tathā hi *hirisukkadhammajahito* pajahitahirisāṅkhātasukkadhammo. *Jīvitavuttikāraṇa* ti kevalaṃ jīvitass' eva hetu ayaṃ tāpasalingena caratī ti cintesin ti dasseti. *Parantīhi*<sup>7</sup> ti paranto *paccanto* nivāsabhūto etesam atthī ti parantino sīmantarikavāsino; tehi parantīhi aṭavikehi paccantadeso *kupito*<sup>8</sup> *ahosi*. *Taṃ* paccantakopaṃ *nisedhetuṃ* vūpasametum *gacchanto* mama pitā Kururājā “tāta Somanassakumāra, mayhaṃ sāmikaṃ *uggatapam*<sup>9</sup> ghoratapam paramasantindriyaṃ jaṭilaṃ mā pamajji,<sup>10</sup> so hi amhākaṃ sabbakāmadado, tasmā *yad icchakaṃ* cittaru-ciyaṃ tassa cittānukūlaṃ *pavattehi* anuvattehi” ti tadā *mam*<sup>11</sup> *anusāsī* ti dasseti. *Taṃ ahaṃ gantvān' upaṭṭhānaṃ* ti pitu vacanaṃ anatikkanto taṃ kūṭatāpasam upaṭṭhānatthaṃ gantvā taṃ sākavatthusmim udakam āsiñcantam disvā “paṇṇiko ayan” ti ca ñatvā *kacci te gahapati kusalan* ti

<sup>1</sup> B. maṃ passitvā; J. taṃ maṃ passitvā.

<sup>2</sup> Si, rathiyāya rathiyaṃ.

<sup>3</sup> B. aṅke.

<sup>4</sup> B. aṅgato.

<sup>5</sup> CT. drops it.

<sup>6</sup> CT. kadaliṃ va.

<sup>7</sup> CT. parantīhi.

<sup>8</sup> Si, khubhito.

<sup>9</sup> CT. -tāpanaṃ; Si, -tāpasam.

<sup>10</sup> Si, pamajja.

<sup>11</sup> CT. mamaṃ.

gahapati, te sarīraṃ<sup>1</sup> kacci kusalam? Kusalam eva. Tathā hi sākavatthusmim udakam āsiñcasi, kiṃ vā tava hiraññaṃ vā suvaṇṇaṃ vā āhariyatu<sup>2</sup>? Tathā hi paṇṇikavuttim anutiṭṭhasi ti idaṃ vacanaṃ abhāsīṃ. *Tena so kupito āsī* ti tena mayā vuttagahapativādena so mānanissito mānam allīno *kuhako* mayhaṃ kupito kuddho ahosi, kuddho ca samāno “ghātāpemi<sup>3</sup> tuvaṃ ajja raṭṭhā pabbājayāmi vā” ti āha.

Tattha *tuvaṃ ajjā* ti tvam ajja, idāni yeva rañño āga-manakāle ti attho. *Nisedhayitvā paccantaṃ* ti paccantaṃ vūpasametvā nagaram apaviṭṭho<sup>4</sup> taṃ khaṇaṃ yeva uyyānaṃ gantvā kuhakatāpasam kacci te, *bhante, khamanīyam, sammāno te pavattito* ti kumārena te sammāno pavattito ahosi? *Kumāro yathā nāsiyo*<sup>5</sup> ti yathā kumāro nāsiyo nāsetabbo ghātāpetabbo tathā so pāpo tassa rañño ācikkhi. *Āṇāpesi* ti mayhaṃ sāmike imasmim Dibbacakkhutāpase sati kiṃ mama na nipphajjati, tasmā puttena me attho n’ atthi, tato pi ayam eva seyyo ti cintetvā āṇāpesi. Kin ti? *Sīsam tatth’ eva chinditvā* ti yasmiṃ thāne taṃ kumāraṃ passatha tatth’ eva tassa sīsam chinditvā sarīraṃ c’ assa *katvāna catu-khaṇḍikam* caturo khaṇḍe katvā *rathiyā rathiyam* niyanto vīthito vīthim vikkhipantā *dassettha*. Kasmā? *Sā gati jaṭila-hīlītā*<sup>6</sup> ti<sup>7</sup> yehi<sup>8</sup> ayam jaṭilo hīlito tesam jaṭilahīlītānaṃ sā gati, sā nipphatti, so vipāko ti. Jaṭilahīlītā ti ca jaṭilahīlanahetu sā tassa nipphatti ti evaṇ c’ ettha attho daṭṭhabbo. *Tatthā* ti tassa rañño āṇāyam, tasmim vā tāpasassa paribhave. *Kāraṇikā*<sup>9</sup> ti ghātakā, coraghātakā ti attho. *Caṇḍā* ti kurūrā. *Luddā* ti sudāruṇā. *Akārūṇā* ti tass’ eva vevacanam kataṃ; akarūṇā ti pi pāḷi, nikkarūṇā ti attho. *Mātu aṅke nisinnassā* ti mama mātu Sudhammāya deviyā ucchāṇge nisinnassa. *Nisinnassā* ti anādare sāmivacanam. *Ākaḍḍhitvā nayanti*<sup>10</sup> man ti mātara alaṅkaritvā attano aṅke

<sup>1</sup> B. sarīrassa.

<sup>2</sup> CT. ghātāpemi.

<sup>3</sup> CT. nāsito.

<sup>4</sup> CT. gati jaṭila-; Si, jaṭilatāpasehi.

<sup>5</sup> Si, drops it.

<sup>6</sup> CT. akārūṇikā.

<sup>7</sup> CT. āhariyyatu.

<sup>8</sup> Si, Si, appaviṭṭho.

<sup>9</sup> B., Si, drop it.

<sup>10</sup> CT. ākaḍḍhitvān’ ayanti.

nisidāpitaṃ maṃ rājānāya te coraghātakā goṇaṃ viya rajjuyā akaddhitvā āghātaṇaṃ nayanti.

Kumāre pana niyamāne dāsigaṇaparivutā saddhim orodhehi Sudhammādevī nāgarāpi “mayam niraparādham kumāraṃ māretum na dassāmā” ti tena saddhim yeva agamaṃsu.

*Bandhatam*<sup>1</sup> *gāḷhabandhanan* ti *gāḷhabandhanam* bandhan-tānaṃ tesam kāraṇikapurisānaṃ. *Rājakiriyaṇi atthi me* ti mayā rañño vattabbāni rājakiccāni atthi. Tasmā *rañño dassetha maṃ khippan* ti tesam aham evaṃ vacanam avacaṃ. *Rañño dassayimsu pāpassa pāpasevino* ti attanā pāpasīlassa lāma-kācārassa kūtātāpasassa sevanato pāpasevino rañño maṃ dassayimsu. *Disvāna taṃ saññāpesin*<sup>2</sup> ti taṃ mama pitaraṃ Kururājānaṃ passitvā “kasmā maṃ, deva, mārāpesi” ti vatvā tena “kasmā ca pana tvaṃ mayhaṃ sāmikaṃ Dibbacakkhutāpasam gahapativādēna<sup>3</sup> samudācari, idaṇ ca idaṇ ca vippakāraṃ kari?” ti vutte “deva, gahapatiññeva gahapati ti vadan-tassa ko mayhaṃ doso” ti vatvā tassa nānāvidhāni mālā-vacchāni<sup>4</sup> ropetvā puppha-paṇṇa-phalādīnaṃ vikkiṇaṇaṃ hatthato c’ assa tāni devasikaṃ vikkiṇantehi mālākārapaṇṇikehi sad-dahāpetvā mālāpaṇṇavattthūni<sup>5</sup> upadhārethā ti vatvā paṇṇa-sālaṇ c’ assa pavisitvā pupphādi vikkiya laddhaṃ kahāpana-māsakabhaṇḍikam attano purisehi niharāpetvā rājānaṃ saññāpesim,<sup>6</sup> tassa kūtātāpasabhāvaṃ jānāpesim. *Mamaṇ ca vasam ānayaṇ* ti tena saññāpanena “saccaṃ kho pana kumāro vadati, ayaṃ kūtātāpaso pubbe appiccho viya hutvā idāni bahu<sup>7</sup>-pariggaho jāto” ti, yathā tasmim nibbinno hutvā<sup>8</sup> mama vase vattati evaṃ rājānaṃ mama vasam ānesim.

Tato Mahāsatto “evarūpassa bālassa rañño santike vasanato<sup>9</sup> Himavantam pavisitvā pabbajitum yuttan<sup>10</sup>” ti cintetvā rājānaṃ āpucchi: “na me, mahārāja, idha vāsena attho, anujānātha maṃ, pabbajissāmi” ti. Rājā “tāta, mayā anupadhāretvā te vadho āpatto, khamatha mayhaṃ aparādhan” ti Mahāsattam khamāpetvā “ajj’ eva imaṃ rajjaṃ paṭipajjāhi” ti āha. Kumāro “deva, kim atthi

<sup>1</sup> CT. bandha. tam.

<sup>2</sup> Si, saññāpesin.

<sup>3</sup> B., Si, pāpavādēna.

<sup>4</sup> B., Si, Si, -gacchāni. <sup>5</sup> Si, mālāvatthupaṇṇa-. <sup>6</sup> Si, saññāpesim.

<sup>7</sup> B. mahā-.

<sup>8</sup> Si, drops it.

<sup>9</sup> J. vāsato.

<sup>10</sup> J. varan.

mānusakesu bhogesu, ahaṃ pubbe digharattaṃ dibbabhoga-sampattiyo anubhaviṃ, na tatthāpi me saṅgo, pabbajissāṃ' evāhaṃ, na tādisassa bālassa paraneyyabuddhino santike vasāmi" ti vatvā tam ovaḍanto

1. "Anisamma kataṃ kammaṃ anavatthāya cintitaṃ, bhesajjass' eva vebhaṅgo vipāko hoti pāpako.
2. Nisamma ca kataṃ kammaṃ sammāvatthāya cintitaṃ, bhesajjass' eva sampatti vipāko hoti bhaddako.<sup>1</sup>
3. Alaso gihī kāmabhogī na sādhu, asaṇṇato pabbajito na sādhu, rājā na sādhu anisammakārī, yo paṇḍito kodhano so<sup>2</sup> na sādhu.
4. Nisamma khattiyo kayirā nānisamma disampati, nisammakārino, rāja, yaso kitti<sup>3</sup> ca vaḍḍhati.
5. Nisamma daṇḍaṃ paṇayeyya issaro vegā kataṃ tapate, bhūmipāla, sammāpaṇidhi ca narassa atthā anānutappā te bhavanti pacchā.
6. Anānutappāni hi ye karonti vibhajja kammāyatanāni loke, viññūppasatthāni sukhudrayāni<sup>4</sup> bhavanti buddhānumatāni<sup>5</sup> tāni.
7. Āgacchum<sup>6</sup> dovārikā khaggahatthā<sup>7</sup> kasāhiyā<sup>8</sup> hantu<sup>9</sup> mamaṃ, janinda, mātu-c-ca<sup>10</sup> aṅkasmim<sup>11</sup> ahaṃ nisinno ākaḍḍhito sahasā<sup>12</sup> tehi, deva.
8. Kaṭukaṃ hi sambādhaṃ sukicchaṃ<sup>13</sup> patto madhuraṃ piyaṃ jīvitaṃ laddha, rāja, kicchen' ahaṃ ajja vadhā pamutto<sup>14</sup> pabbajjam evābhimano' haṃ asmi" ti<sup>15</sup>

imāhi gāthāhi dhammaṃ desesi.

<sup>1</sup> J. bhadraḥ.

<sup>2</sup> J. taṃ.

<sup>3</sup> Si, Si, kittiā.

<sup>4</sup> J. sukhadrayāni.

<sup>5</sup> J. vaddhānu- and below.

<sup>6</sup> Si, āyantu; J. āgañchu.

<sup>7</sup> J. khaggabaddhā.

<sup>8</sup> J. kāsāviyā.

<sup>9</sup> B. hantū.

<sup>10</sup> B. mātufica.

<sup>11</sup> B. aṅgasmim.

<sup>12</sup> J. sāhasā.

<sup>13</sup> J. sukiccha.

<sup>14</sup> B. vadhāya mutto.

<sup>15</sup> Somanassa-Jāt.



Tattha *anisammā* ti anupadhāretvā. *Anavatthāyā* ti avavatthapetvā.<sup>1</sup> *Vebhaṅgo* ti vipatti. *Vipāko* ti nipphatti. *Asaññato* ti asaṃvuto dussilo. *Paṇayeyyā* ti paṭṭhapeyya. *Vegā* ti vegena sahasā. *Sammāpaṇidhi cā* ti sammāpaṇidhinā, yoniso ṭhapitena cittena katā narassa atthā pacchā anānutappā bhavanti ti attho. *Vibhajjā* ti imāni kātuṃ yuttāni, imāni ayuttāni ti evaṃ paññāya<sup>2</sup> vibhajitvā. *Kammāyatanāni* ti kammāni. *Buddhānumatāni* ti paṇḍitehi anumatāni anavajjāni honti. *Kaṭukan* ti dukkham asātaṃ sambādham *sukicchaṃ* maraṇabhayaṃ patto 'mhi. *Laddhā* ti attano ñāpabalena jīvitam<sup>3</sup> labhitvā. *Pabbajjam evābhimano* ti pabbajjābhimukhacitto eva 'ham asmi.<sup>4</sup>

Evaṃ Mahāsattena dhamme desite rājā devim āmantesi: “devi, tvaṃ puttam nivattehi” ti. Devī pi kumārassa pabbajjam eva rocesi. Mahāsatto mātāpitaro vanditvā “sace mayham doso atthi, tam<sup>5</sup> khamathā” ti<sup>5</sup> khamāpetvā<sup>3</sup> mahājanam āpucchitvā<sup>6</sup> Himavantābhimukho agamāsi. Gate ca pana Mahāsatte mahājano kūṭajaṭilaṃ pothetvā jīvitakkhayaṃ pāpesi. Bodhisatto pi sanāgarehi amaccapārisajjādīhi rājapurisehi assumukhehi anubandiyamāno te nivattesi. Manussesu nivattesu manussavaṇṇenāgantvā devatāhi nīto sattapabbatarājiyo atikkamitvā Himavante Vissakammunā<sup>7</sup> nimmitāya paṇṇasālāya isipabbajjam pabbaji. Tena vuttam:

9. “So maṃ tattha khamāpcsi, mahārajjam adāsi me, so 'ham tamam dālayitvā<sup>8</sup> pabbajim anagāriyan” ti.

Tattha ca *tamam dālayitvā* ti kāmādinavadassanassa paṭipakkhabhūtaṃ sammohatamaṃ vidhamitvā. *Pabbajin* ti upāgañchim. *Anagāriyan* ti pabbajjam. Idāni yad attham tadā tam rāj' issariyaṃ pariccattam tam dassetum “na me dattan” ti osānagātham āha. Tass' attho vuttanayo va.

Evaṃ pana Mahāsatte pabbajite yāva soḷasavassakālā

<sup>1</sup> B. anavatthato; J. avatthapetvā.

<sup>2</sup> J. aññāya.

<sup>3</sup> J. yev' asmi.

<sup>4</sup> J. añjalim katvā.

<sup>5</sup> CT. dālayetvā; B., Si, Si, dālayitvā and below.

<sup>6</sup> J. drops it.

<sup>7</sup> J. adds āha.

<sup>8</sup> J. Vissakammena.

rājakule<sup>1</sup> paricārikavesena devatā yeva nam upatṭhahimsu. So tattha jhānābhiññāyo nibbattetvā brahmalokūpago ahosi.

Tadā kuhako Devadatto ahosi, mātā Mahāmāyā,<sup>2</sup> Mahārahkhitatāpaso Sāriputtatthero, Somanassakumāro Lokanātho.

Tassa Yudhañjayacariyāyaṃ vuttanayen' eva dasapāramiyo niddhāretabbā. Idhā pi nekkhammapārami atisa-yavatī ti sā eva desanam āruḷhā. Tathā sattavassikakāle eva rājakicesu samatthata, tassa tāpasassa kūṭajaṭilabhā-vaparigaṇhaṇaṃ, tena payuttana raññā vadhe āpatte santā-sābhāvo, rañño santikaṃ gantvā nānāyehi tassa sadosatam attano ca niraparādhataṃ<sup>3</sup> mahājanassa majjhe pakāsetvā rañño ca paraneyyabuddhitaṃ bālabhāvañ ca paṭṭhapetvā tena khamāpīte pi tassa santike vāsato rāj'issariyato ca saṃ-vegāṃ āpajjitvā raññā nānappakāraṃ yāciyamānena pi hatthagataṃ rāj'issariyaṃ<sup>4</sup> khelapiṇḍaṃ viya chaḍḍetvā katthaci alaggacittena hutvā pabbajanaṃ, pabbajitvā pavivēkārāmena hutvā na cirass' eva appakasirena jhānābhiññā nibbattanaṃ ti evamādayo Mahāsattassa guṇānubhāvā vibhāvetabbā ti.

Somanassacariyaṃ Dutiyaṃ.

### 3. AYOGHARAPANḌITACARIYAṃ

Tatiye. *Ayogharamhi saṃvaḍḍho* ti amanuss' upaddava-parivajjanatthaṃ catusāla<sup>5</sup>-vasena kate mahati sabb' ayomaye gehe saṃvaḍḍho. *Nāmenāsi Ayogharo* ti ayoghare jāta-saṃvaḍḍhabhāven' eva Ayogharakumāro ti nāmena pākato ahosi.

\*Tadā hi Kāsirañño<sup>6</sup> aggamahesiyā purimattabhāve 'sapatti'<sup>8</sup> "tava jātaṃ jātaṃ<sup>9</sup> pajāṃ khādeyyan<sup>10</sup>" ti patthanaṃ

\* Cp. Ayoghara-Jāt. (F. No. 510).

<sup>1</sup> J. rājakula-.

<sup>2</sup> Si, nīparādhataṃ taṃ.

<sup>3</sup> B., Si, catusāla-.

<sup>7</sup> J. adds ekā.

<sup>8</sup> J. jātaṃ once only.

<sup>5</sup> B. mātāpitāro rājakulāni ahesuṃ.

<sup>4</sup> B. rajjaṃ; Si, rajjissariyaṃ.

<sup>6</sup> J. Brahmaḍattassa rañño.

<sup>9</sup> B. sapattakkā; Si, sapattikā.

<sup>10</sup> J. khādituṃ labhissāmi.

ṭhapetvā yakkhinīyoniyam<sup>1</sup> nibbattā okāsaṃ labhitvā tassā vijātakāle dve vāre putte khādi. Tatiyavāre pana Bodhisatto tassā kucchiyaṃ paṭisandhiṃ gaṇhi. Rājā “deviyā jātaṃ jātaṃ pajam ekā yakkhini khādati, kin nu kho<sup>2</sup> katabban” ti manussehi sammannetvā<sup>3</sup> “amanussā<sup>4</sup> nāma ayogharassa bhāyanti, ayogharaṃ kātum vaṭṭati” ti vutte kammāre ānāpetvā thambe ādim<sup>5</sup> katvā ayomayeh’ eva sabbagehasambhārehi catusālaṃ<sup>6</sup> mahantaṃ ayogharaṃ niṭṭhapetvā paripakkagabbhaṃ devim tattha vāsesi. Sā tattha dhaññapuññalakkhaṇaṃ puttaṃ vijāyi. Ayogharakumāro tvev’ assa<sup>7</sup> nāmaṃ karimsu. Taṃ dhātinaṃ datvā mahantaṃ ārakkhaṃ saṃvidahitvā rājā devim antepuram ānesi. Yakkhini<sup>8</sup> udakavāraṃ gantvā Vessavaṇassa udakaṃ vahanti<sup>9</sup> jīvitakkhayaṃ pattā. Mahāsatto ayoghare yeva vaddhitvā viññutaṃ patto tatth’ eva sabbasippāni uggaṇhi. Rājā puttaṃ soḷasaṃvass’ uddesikaṃ viditvā “rajjam assa dassāmi” ti amacce ānāpesi: “puttaṃ me ānethā” ti. Te “sādhu, devā” ti nagaram alaṅkārapetvā sabbālaṅkāravibhūsitam maṅgalavāraṇam ādāya tattha gantvā kumāram alaṅkaritvā hatthikkhandhe nisīdāpetvā nagaraṃ padakkhiṇaṃ kāretvā rañño dassesum. Mahāsatto rājānaṃ vanditvā aṭṭhāsi. Rājā tassa sarīrasobham oloketvā balava-sinehena tam āliṅgitvā “ajj’ eva me puttaṃ abhisīcathā” ti amacce ānāpesi. Mahāsatto pitaraṃ vanditvā “na mayhaṃ rajjen’ attho, ahaṃ pabbajissāmi, pabbajjaṃ me anujānāthā” ti āha. Tena vuttaṃ: “dukkhena jīvitaṃ laddhaṃ<sup>10</sup>” ti ādi.

Tattha *dukkhena* ti “tāta, tava bhātikā dve ekāya yakkhiniyā khādita, tuyham pana tato amanussabhayato nivāraṇatthaṃ katena dukkhena mahatā āyāsena jīvitaṃ laddhaṃ. *Sampīḷe pati posito* ti nānāvidhāya amanussarak-

<sup>1</sup> J. yakkha- and below.

<sup>2</sup> J. drops it.

<sup>3</sup> Si, manusse sammanitvā.

<sup>4</sup> J. yakkhā.

<sup>5</sup> B. ādikaṃ.

<sup>6</sup> J. caturassasālaṃ.

<sup>7</sup> J. t’ ev’ assa.

<sup>8</sup> Si, yakkhinim; J. yakkhā pi.

<sup>9</sup> J. haranti.

<sup>10</sup> CT. jīviko laddho; Si, jīvito laddho.

khāya sambādhe, ayoghare vijāta<sup>1</sup>-kālato paṭṭhāya yāva soḷasavass' uppattiyā sambādhe saṃvaḍḍhito ti attho. *Ajj' eva, putta, paṭipajja kevalaṃ vasudham iman ti kañca-* namālālaṅkatassa setacchattassa heṭṭhā ratanarāsimhi ṭha- petvā tīhi saṅkhehi abhisiñciyamāno imaṃ kulasantakaṃ *kevalaṃ sakalaṃ samuddapariyantaṃ, tato yeva saha raṭṭhe-* hī ti *saraṭṭhakaṃ,*<sup>2</sup> saha nigamehi mahāgāmehi ti *sanigamaṃ,* aparimitena parivārajanena saddhiṃ *sajanaṃ;* imaṃ *vasu-* dham mahāpaṭhavim *ajj' eva, putta, paṭipajja,* rajjaṃ kārehi ti attho. *Vanditvā khattiyam añjaliṃ paggaheṭvāna* idam vacanam abravī<sup>3</sup> ti khattiyam Kāsirājānaṃ mama pitaraṃ vanditvā tassa añjaliṃ paṇāmetvā idam vacanam abhāsim. *Ye keci mahiyā sattā* ti imissā mahāpaṭhaviyā ye keci sattā nāma. *Hīna-m*<sup>4</sup>-*ukkaṭṭhamajjhimi*<sup>5</sup> ti lāmakā c' eva uttamā ca, ubhinnaṃ vemajjhe bhavattā majjhimā ca. *Sake gehe* ti sabbe te sake gehe. *Sakañātīhi*<sup>6</sup> ti sakehi ñātīhi sammodamānā viṣaṭṭhā anukkaṇṭhitā yathā vibhavaṃ<sup>7</sup> *vaḍ-* dhanti. *Idam loke uttariyaṃ* ti idam pana imasmim loke asadisam, mayham eva āveṇikaṃ. Kim pana taṃ? *Sam-* pīle mama posanaṃ ti sambādhe mama saṃvaḍḍhanaṃ. Tathā hi *ayogharamhi saṃvaḍḍho appabhe candasuriye*<sup>8</sup> ti <sup>8</sup>candasuriyānaṃ pabhā rahite ayoghare saṃvaḍḍho 'mhi ti saṃvaḍḍho amhi. *Pūtikunapasampunnā* ti pūtigandhu- nānappakārakunapasampunnā Gūthanirayasadisā. *Mātu kuc-* chito jīvitasamsaye vattamāne kathaṃ *muccitvā* nikkha- mitvā. *Tato ghoratare* ti tato pi gabbhavāsato dāruṇatare avissaṭṭhavāsena *dukkhe. Pakkhitt' ayoghare* ti pakkhitto ayoghare, bandhanāgāre ṭhapito viya ahoṣiṇ ti dasseti. *Yadi 'han* ti ettha *yadi* ti nipātamattaṃ. *Tādisaṃ* ti yādisam pubbe vuttaṃ tādisam *paramadāruṇaṃ dukkhaṃ patvā* ahaṃ rajje *yadi rajjāmi*<sup>9</sup> yadi ramissāmi. Evaṃ sante *pāpānaṃ* lāmakānaṃ nihīnapurisānaṃ *uttamo* nihīnatamo

<sup>1</sup> B. vijāyana-.<sup>2</sup> CT. abravi.<sup>3</sup> CT. saha ñātībhi; Si<sub>1</sub> saha-.<sup>4</sup> B. acandimasuriye.<sup>5</sup> Si<sub>2</sub> rañjāmi.<sup>6</sup> Si<sub>2</sub> sakaṭṭhakaṃ.<sup>7</sup> Si<sub>1</sub> Si<sub>2</sub> hīna-.<sup>8</sup> Si<sub>1</sub> vibhacaṃ.<sup>9</sup> Si<sub>2</sub> adda acandisuriye.

siyā.<sup>1</sup> *Ukkaṇṭhito 'mhi kāyena* ti aparimuttagabbhavāsādinā pūtikāyena ukkaṇṭhito nibbiṇṇo amhi. *Rajjena 'mhi anatthiko* ti rajjenāpi aṇatthiko amhi. Yakkhiniyā hatthato mutto pi hi nāham ajarāmaro, kim me rajjena? Rajjam hi nāma sabbesam anattānaṃ sannipātattānaṃ, tattha tṭhita-kālato paṭṭhāya dunnikkhamam hoti, tasmā tam anupagantvā. *Nibbutim pariyesissam yattha maṃ maccu na maddiye* ti yattha tṭhitam maṃ mahāseno maccurājā na maddiye na otthareyya, na abhibhaveyya, tam nibbutim amatamahānibbānaṃ pariyesissāmi ti. *Evdham cintayitvā* ti evam iminā vuttappakārena nānappakāraṃ saṃsāre ādinavaṃ pacca-vekkhaṇena nibbāne ānisaṃsadassanena ca yoniso cintetvā. *Viravantam mahājanam*<sup>2</sup> ti mayā vippayogadukkāsahanena viravantam mātāpitupamukham mahantaṃ janam.<sup>3</sup> *Nāgo va bandhanam chetvā* ti yathā nāma mahābalo hatthināgo dubbalataram rajjubandhanam sukhen' eva chindati evam eva nātisaṅgādibhedassa tasmim jane taṇhābandhanassa chindanena bandhanam chetvā kānanaśaṅkhātam mahāvanam pabbajjūpagamanavasena pāvisim. Osānagāthā vuttatthā eva.

Tattha ca Mahāsatto attano pabbajjādhippāyam jānitvā “tāta, kim kāraṇaṃ pabbajasi” ti raññā vutto “deva, aham mātu kucchimhi dasamāsam<sup>4</sup> Gūthaniraye viya vasitvā mātu<sup>5</sup> kucchito nikkhanto<sup>6</sup> yakkhiniyā bhayena<sup>7</sup> soḷasavas-sāni bandhanāgāre vasanto bahi oloketum pi na laḍhim, Ussadaniraye pakkhitto<sup>8</sup> viya ahoṣim. Yakkhinīto<sup>9</sup> mutto<sup>10</sup> pi ajarāmaro na homi, maccu nām' esa na sakkā kenaci jinitum, bhava ukkaṇṭhito 'smi. Yāva me vyādhi-jarāmarapāni nāgacchanti tāva, deva,<sup>11</sup> pabbajjitvā dhammam carissāmi, alam me rajjena. Anujāna maṃ, deva, pabbajjitun<sup>5</sup>” ti vatvā

<sup>1</sup> B., CT. siyam.

<sup>2</sup> Si, viravante mahājane and below.

<sup>3</sup> Si, -mukhe mahante jane.

<sup>4</sup> J. drops it.

<sup>5</sup> B. yakkhinibhayena.

<sup>6</sup> B. -nihatthato.

<sup>11</sup> J. tāvad eva.

<sup>4</sup> B. dasamāse.

<sup>6</sup> Si, nikkhamanto.

<sup>9</sup> J. khitto.

<sup>10</sup> J. adds 'mhi ti.

1. “Yam ekarattim paṭhamam gabbhe vasati mānava, abbhutṭhito va sayati sa gaccham na nivattati” ti<sup>1</sup> ādinā catuvīsatiyā gāthāhi pitu dhammam desetvā “mahārāja, tumhākam rajjam tumhākam eva hotu, na mayham iminā attho, tumhehi saddhim kathentam eva <sup>2</sup>vyādhi-jāramaraṇāni āgaccheyyum,<sup>3</sup> tiṭṭhatha tumhe” ti vatvā ayadāmam chinditvā<sup>4</sup> mattahatthi viya kañcanapañjaram bhinditvā<sup>5</sup> sihapotako viya kāme pahāya mātāpitaro vanditvā nikkhami.

Ath’ assa pitā “ayam nāma kumāro pabbajitukāmo, kimaṅga<sup>6</sup> panāham,<sup>7</sup> mamāpi rajjena attho n’ atthi” ti rajjam pahāya tena saddhim eva nikkhami. Tasmim nikkhante<sup>8</sup> devī pi amaccā pi brāhmaṇa-gahapatikādayo pi ti sakalaratṭhavāsino bhoge<sup>9</sup> chaḍḍhetvā nikkhamimsu.

Samāgamo mahā ahosi. Parisā dvādasayojanikā<sup>10</sup> jātā. Te<sup>11</sup> ādāya Mahāsatto Himavantam pāvisi. Sakko devarājā<sup>12</sup> tassa nikkhantabhāvam ñatvā Vissakammam pesetvā dvādasayojanāyāmam sattayojanavithāram assamapadam kāresi, sabbe ca<sup>13</sup> pabbajitaparikkhāre paṭiyādāpesi.

Idha Mahāsattassa pabbajjā ca ovādadānañ ca Brahma-lokaparāyanatā ca parisāya sammāpaṭipatti ca sabbā Mahāgovindacariyāyam vuttanayen’ eva veditabbā.

Tadā mātāpitaro mahārājakulāni ahesum, parisā Buddha-parisā, Ayogharapaṇḍito Lokanātho.

Tassa sesapāraminiddhāraṇā ānubhāvavibhāvanā ca heṭṭhā vuttanayen’ eva veditabbā ti.

Ayogharapaṇḍita<sup>14</sup>-cariyaṃ Tatiyaṃ.

*Ayoghara-Jāt.*

<sup>2</sup> J. adds nam.

<sup>3</sup> J. upagacchanti.

<sup>4</sup> J. bhinditvā.

<sup>5</sup> B. chinditvā.

<sup>6</sup> Si, aṅgam.

<sup>7</sup> Si, pana.

<sup>8</sup> Si, Si, nikkhamante.

<sup>9</sup> B. bhogāni; J. gehāni.

<sup>10</sup> B. -yojaniyā.

<sup>11</sup> B., J. tam.

<sup>12</sup> J. drops it.

<sup>13</sup> J., Si, drop it.

<sup>14</sup> CT. Ayoghara-.

## 4. MAHĀKAÑCANACARIYAM\*

Catutthe. *Yadā homi Kāsinaṃ<sup>1</sup> puravaruttame* ti Kāsi ti bahuvacanavasena laddhavohārassa raṭṭhassa nagaravare Bārāṇasiyaṃ yasmiṃ kāle jātasamvaddho hutvā vasāmi ti attho. *Bhaginī ca<sup>2</sup> bhātaro satta nibbattā sotthiye kule* ti Upa-Kaṇṇadāyo cha ahaṃ cā ti bhārato satta sabba-kaniṭṭhā Kaṇṇadevī nāma bhaginī cā ti sabbe mayam aṭṭha janā mantajjhena niratatāya sotthiye uditē<sup>3</sup> mahati brāhmaṇakule tadā nibbattā jātā ti attho.

† Bodhisatto hi tadā Bārāṇasiyaṃ asitikoṭivibhavassa brāhmaṇa-mahāsālassa<sup>4</sup> putto hutvā nibbatti. Tassa Kaṇṇakumāro ti nāmaṃ kariṃsu. Ath' assa padasā<sup>5</sup> vicaraṇa-kāle<sup>6</sup> aparō<sup>5</sup> putto jāyi.<sup>7</sup> Upakaṇṇakumāro ti 'ssa nāmaṃ kariṃsu.<sup>8</sup> Tato paṭṭhāya Mahāsattam Mahākaṇṇakumāro ti samudācaranti.<sup>9</sup> Evaṃ paṭipāṭiyā satta puttā ahesuṃ. Sabbakaniṭṭhā pana ekā dhītā, tassā Kaṇṇadevī ti nāmaṃ kariṃsu. Mahāsatto<sup>11</sup> vayapatto Takkasilaṃ gantvā<sup>12</sup> sabbasippāni uggahetvā<sup>13</sup> paccāgañchi.<sup>14</sup> Atha naṃ mātāpitāro gharāvāsena bandhitukāmā "attano<sup>15</sup> samāna-jātikulato<sup>16</sup> te dārikam ānessāma<sup>17</sup>" ti vadiṃsu. So "amma tāta, na mayhaṃ gharāvāsena attho, mayhaṃ hi sabbo lokasannivāso āditto<sup>18</sup> viya sappatibhaya,<sup>19</sup> bandhanāgāraṃ viya paḷibuddhanam,<sup>20</sup> ukkārabhūmi viya jeguccho<sup>21</sup> hutvā upaṭṭhāti.<sup>22</sup> Na me cittaṃ kāmesu rajjati,<sup>23</sup> aññe vo puttā aṭṭhi,

\* In CT., *called* Bhisacariyaṃ.

† Cp. Bhisajātaka (F. No. 488); Bhisaka-Jāt. (Sm. ed.).

<sup>1</sup> CT., Si, Si, Kāsinaṃ.

<sup>2</sup> CT. *drops it.*

<sup>3</sup> Si, uditodite.

<sup>4</sup> B. -mahāsālakusalassa.

<sup>5</sup> J. *adds* pi.

<sup>6</sup> J. *carana-*.

<sup>7</sup> B., Si, Si, vijāyi.

<sup>8</sup> J. *akamsu.*

<sup>9</sup> J. *drops this sentence.*

<sup>10</sup> B. Kaṇṇa-.

<sup>11</sup> J. Mahākaṇṇakumāro.

<sup>12</sup> J. Takkasilato.

<sup>13</sup> B. uggahitvā.

<sup>14</sup> B. āgacchā; J. āgañchi.

<sup>15</sup> B. *adds* ca; J. attanā.

<sup>16</sup> J. -jātiyakulato.

<sup>17</sup> B. ānessāmi; J. ānemā.

<sup>18</sup> J. hi tayo bhavā ādittā.

<sup>19</sup> J. sappatibhaya.

<sup>20</sup> B. balibandhanā; J. -buddhā.

<sup>21</sup> J. jegucchā.

<sup>22</sup> J. upaṭṭhahanti.

<sup>23</sup> J. mayā supinena pi methunadhammo na diṭṭhapubbo.

te gharāvāsena nimantethā ” ti vatvā punappunaṃ yācito pi sahāyehi yācāpito pi na icchi. Atha naṃ sahāyā “ samma, kim pana tvaṃ patthayanto<sup>1</sup> kāme paribhuñjitum na icchasi ” ti pucchimsu. So tesam attano<sup>2</sup> nekkhamm’ajjhāsayam<sup>3</sup> ārocesi. Tena vuttaṃ: “ Etesaṃ pubbajo āsin ” ti ādi.

Tattha *etesaṃ pubbajo āsin* ti etesaṃ Upakaṣṇanākādīnaṃ sattannaṃ jeṭṭhabhātiko ahaṃ tadā ahosiṃ. *Hirisukkam*<sup>4</sup> *upāgato* ti sukkavipākattā santānassa visodhanato ca sukkam pāpajigucchanaḷakkhaṇahiriṃ bhusam āgato, ativiya pāpaṃ jigucchanto āsin ti attho. *Bhavaṃ disvāna bhayato nekkham-mābhirato ahan* ti kāmabhavādīnaṃ vasena sabbam bhavaṃ pakkhanditum āgacchantam caṇḍahatthiṃ viya hiṃsitum āgacchantam ukkhittāsikaṃ vadhakaṃ viya sīhaṃ viya yakkhaṃ viya rakkhasaṃ viya ghoraviṣaṃ viya āsivisaṃ viya ādittam aṅgāraṃ viya sappatibhayaṃ bhayānakabhā-vato passitvā tato muccanatthañ<sup>5</sup> ca pabbajjābhirato, pabbajitvā “ kathan nu kho dhammacariyā sammā paṭipattiṃ pūreyyaṃ jhānasamāpattiyo ca nibbatteyyan ” ti pabbajjā-kusaladhamma<sup>6</sup>-paṭhamajjhānādi<sup>7</sup> abhirato tadā ahaṃ āsin ti attho. *Pahitā* ti mātāpitūhi pesitā. *Ekamānasā* ti samān’ ajjhāsayā pubbe mayā ekacchandā<sup>8</sup> manāpacārino mātāpitūhi pahitattā pana mama paṭikkulam amanāpaṃ vadantā. *Kāmehi maṃ nimantenti* ti mātāpitūhi vā ekamānasā kāmehi maṃ nimantenti. *Kulavaṃsaṃ dhārehi* ti gharāvāsaṃ saṇṭhapento attano kulavaṃsaṃ dhārehi paṭiṭṭhapehi ti, kāmehi maṃ nimantesun ti attho. *Yan tesam vacanaṃ vuttaṃ* ti tesam mama piyasaḥāyānaṃ vacanaṃ yaṃ vuttaṃ. *Gihidhamme sukhāvahan* ti gihibhāve sati gahaṭṭhabhāve ʔhitassa purisassa nāyānugatatā diṭṭha-dhammika-samparāyikassa ca sukhasa āvahanato sukhā-vahaṃ. *Taṃ me ahosi kaṭṭhinan* ti taṃ tesam mayhaṃ sahāyānaṃ mātāpitūnañ ca vacanaṃ ekanten’ eva nekkham-mābhiratatā amanāpabhāvena me kaṭṭhinaṃ pharusam divasaṃ santattaphālasadisam ubho pi kaṇṇe<sup>9</sup> jhāpentam

<sup>1</sup> Si, Si, patthayante.

<sup>2</sup> J. drops it.

<sup>3</sup> J. -sayataṃ.

<sup>4</sup> Si, hiriṃ sukham.

<sup>5</sup> Si, Si, muccanatthañ.

<sup>6</sup> Si, -dhammā-.

<sup>7</sup> B. -paṭhamajjhānādi.

<sup>8</sup> B. -ochannā.

<sup>9</sup> B. kaṇṇāni.



viya ahosi. *Te maṃ tadā ukkhipantan* ti te mayhaṃ sahāyā mātāpitūhi attano ca upanimantanavasena anekavāram upaniyamāne kāme uddham uddham khipantaṃ chaḍḍhentaṃ paṭikkhipantaṃ maṃ pucchimsu. *Patthitaṃ mama* ti ito visuddhataṃ kin nu kho iminā patthitan ti mayā abhipatthitaṃ mama taṃ patthanam pucchimsu: “*Kiṃ tvaṃ patthayasi, samma, yadi kāme na bhuñjasi*” ti.

*Attakāmo* ti attano atthakāmo, pāpabhīrū ti attho; atthakāmo ti pi pāḷi. *Hitesinan* ti mayhaṃ hitesinaṃ piyasa-hāyānaṃ. Keci ‘atthakāmahitesinan’ ti paṭhanti. Taṃ na sundaraṃ. *Pitu mātu ca sāveyyun*<sup>1</sup> ti te mayhaṃ sahāyā anivattaniyaṃ<sup>2</sup> mama pabbajjāchandaṃ viditvā pabbajitukāmatāḍipakaṃ mayhaṃ vacanaṃ pitu mātu ca sāvesuṃ. “Yagge, amma tāta, jānātha ekanten’ eva Mahākañcana-kumāro pabbajissati, na so sakkā<sup>3</sup> kenaci upāyena kāmesu patāretun<sup>4</sup>” ti avocuṃ. *Mātāpitā evaṃ āhū* ti tadā mayhaṃ mātāpitāro mama sahāyehi vuttaṃ mama vacanaṃ sutvā evaṃ āhaṃsu: “sabbe va<sup>5</sup> pabbajāma<sup>6</sup> bho” ti. Yadi Mahākañcanakumārassa nekkhammam abhirucitaṃ, yaṃ tassa abhirucitaṃ, tad amhākam pi abhirucitaṃ eva, tasmā *sabbe va pabbajāma bho* ti. *Bho* ti tesam brāhmaṇānaṃ ālapanam. ‘Pabbajāma kho’ ti pi pāṭho, pabbajāma evā ti attho.

Mahāsattassa hi pabbajjāchandaṃ viditvā Upakañcanā-dayo cha bhātaro-bhagini ca Kañcanadevī pabbajitukāmā va ahesuṃ. Tena te pi mātāpitūhi gharāvāsena nimantiyamānā na icchimsu yeva. Tasmā evaṃ āhaṃsu: “sabbe va pabbajāma bho” ti. Evañ ca pana vatvā Mahāsattaṃ mātāpitāro pakkosivā attano pi adhippāyaṃ tassa ācikkhitvā “tāta, yadi pabbajitukāmo ‘si, astikoṭidhanaṃ tava santakaṃ yathāsukhaṃ vissajjehi” ti āhaṃsu. Atha naṃ Mahāpuriso kapanaddhikādinaṃ vissajjetvā mahābhinikkhamanaṃ nikkhamitvā Himavantaṃ pāvīsi. Tena saddhiṃ mātāpitāro cha bhātaro ca bhagini ca eko dāso ekā dāsī eko ca sahāyo gharāvāsaṃ pahāya agamiṃsu. Tena vuttaṃ:

<sup>1</sup> Si, sāvayun.

<sup>2</sup> B. adds no.

<sup>3</sup> CT. pi and below.

<sup>4</sup> Si, anivattaniyaṃ.

<sup>5</sup> Si, upanetum.

<sup>6</sup> CT. pabbajāma and below.

1. " Ubho mātāpitā mayhaṃ bhagini ca satta bhātaro  
 amitadhanam<sup>1</sup> chaḍḍhayitvā pavisimhā mahāvanan "   
 ti.

[Jātakatṭhakathāyaṃ pana mātāpitūsu kālakatesu tesam  
 kattabbakiccaṃ katvā Mahāsatto mahābhinnikkhamanaṃ  
 nikkhami ti vuttaṃ.]

Evam Himavantam pavasitvā ca te Bodhisattapamukhā  
 ekam padumasaram nissāya ramaṇiye bhūmibhāge assamaṃ  
 katvā pabbajitvā vanamūlaphalāhārā<sup>2</sup> yāpayimsu. Tesu  
 Upakaññanādayo aṭṭha janā varena phalāphalam āharitvā  
 ekasmiṃ pāsānaphalake attano itaresaṃ ca koṭṭhāse<sup>3</sup> katvā  
 gaṇḍisaññaṃ datvā attano koṭṭhāsam ādāya vasanaṭṭhā-  
 nam pavisanti. Sesā pi gaṇḍisaññāya paṇṇasālato<sup>4</sup> nikkha-  
 mitvā attano attano pāpuṇanakoṭṭhāsam ādāya vasanaṭ-  
 ṭhānam gantvā paribhuñjitvā samaṇadhammaṃ karonti,  
 aparabhāge bhisāni āharitvā tath' eva khādanti. Tattha  
 tathā<sup>5</sup> ghoratapā parivārit'indriyā<sup>6</sup> kasinaparikkammaṃ ka-  
 rontā viharimsu. Atha nesam<sup>7</sup> silatejena Sakkassa bhava-  
 nam<sup>8</sup> kampi. Sakko taṃ kāraṇam ñatvā " ime tāva<sup>9</sup> isayo  
 vīmaṃsissāmi<sup>10</sup> " ti<sup>11</sup> attano ānubhāvena Mahāsattassa koṭ-  
 ṭhāse<sup>12</sup> tayo divase antaradhāpesi. Mahāsatto<sup>13</sup> paṭhamadi-  
 vase koṭṭhāsam adisvā " mama koṭṭhāso pamuṭṭho<sup>14</sup> bhavis-  
 satī " ti cintesi. Dutiyadivase " mama dosena bhavitabbaṃ,  
 paṇāmanavasena mama koṭṭhāsam na ṭhapitan<sup>15</sup> ti, <sup>4</sup>maññe "   
 ti cintesi. Tatiyadivase taṃ kāraṇam sutvā " khamāpes-  
 sāmi " ti sāyaṇhasamaye gaṇḍisaññaṃ datvā tāya saññāya  
 sabbesu sannipatitesu taṃ attham ārocetvā tīsu pi divasesu  
 tehi jeṭṭhakoṭṭhāsassassa ṭhapitabhāvaṃ sutvā " tumhehi may-  
 haṃ koṭṭhāso ṭhapito, mayā pana na laddho, kin nu kho

<sup>1</sup> Si, asīti.

<sup>2</sup> J. -āhārehi.

<sup>3</sup> J. -phalake ekādasakoṭṭhāse.

<sup>4</sup> J. drops it.

<sup>5</sup> J. tattatapaṃ.

<sup>6</sup> B. paramāditindriyā; J. parimāritindriyā.

<sup>7</sup> J. tesam.

<sup>8</sup> J. Sakkabhavanaṃ.

<sup>9</sup> B., Si, Si, drop it.

<sup>10</sup> J. pariggaṇhissāmi.

<sup>11</sup> J. adda cintetvā.

<sup>12</sup> J. koṭṭhāsam.

<sup>13</sup> J. So.

<sup>14</sup> B. pamuṭṭho; J. pammuṭṭho.

<sup>15</sup> J. paṭṭhapesi.

kāraṇaṃ” ti āha. Taṃ sutvā sabbe va samvegappattā ahesuṃ. Tasmim assame rukkhadevatā<sup>1</sup> pi attano bhavanato otarivā tesam<sup>2</sup> santike nisīdi. Manussānaṃ hatthato palāyivā araṇṇaṃ pavitṭho eko vāraṇo, ahiguṇṭhikahatthato palāyivā mutto<sup>3</sup> sappakiḷāpanako<sup>4</sup> eko vānaro ca tehi isihi kataparicayā tadā tesam santikaṃ gantvā ekamantaṃ aṭṭhaṃsu. Sakko pi “isigaṇaṃ parigaṇhissāmi” ti adissa-mānakāyo<sup>5</sup> tatth’ eva aṭṭhāsi. Tasmim<sup>6</sup> khaṇe Bodhisattassa kaniṭṭho Upakañcanatāpasō utthāya<sup>7</sup> Bodhisattaṃ vanditvā sesānaṃ apacitiṃ dassetvā “ahaṃ<sup>8</sup> saññaṃ paṭṭhapetvā<sup>9</sup> attānaññeva sodhetuṃ labhāmi” ti pucchitvā “āma, labhasi” ti vutte isigaṇamajjhe ṭhatvā sapathaṃ karonto

2. “Assaṃ gavaṃ rajataṃ jātarūpaṃ  
bhariyaṃ ca so idha<sup>10</sup> labhataṃ manāpaṃ,  
puttehi dārehi samaṅgi hotu  
bhisāni te, brāhmaṇa, yo ahāsi<sup>11</sup>” ti<sup>12</sup>

imaṃ gātham abhāsi.

[Imaṃ hi so yattakāni piyavatthūni<sup>13</sup> honti tehi vippayoge<sup>14</sup> tattakāni soka-dukkhāni<sup>15</sup> uppajjanti ti vatthukāme garahanto āha.<sup>16</sup>]

Taṃ sutvā isigaṇo “mārisa, mā evaṃ<sup>17</sup> kathaya,<sup>18</sup> atibhāriyo te sapatho” ti kaṇṇe pidahi. Bodhisatto pi “atibhāriyo te so sapatho, na tvaṃ, tāta, gaṇhasi,<sup>19</sup> tava pattāsaṇe nisīdā” ti āha. Sesā pi sapathaṃ karontā yathākkamaṃ

3. “Mālaṃ ca so Kāsika<sup>20</sup>-candanaṃ ca  
dhāretu putt’ assa bahū bhavantu,<sup>21</sup>

<sup>1</sup> J. vanajetṭhakarukkhe nibbattadevatā.

<sup>2</sup> J. tesāñ ñeva.

<sup>3</sup> J. ahikuṇḍikassa hatthato muficitvā.

<sup>4</sup> B. sabbakiḷā-.

<sup>5</sup> B. -kārena.

<sup>6</sup> B., Si<sub>1</sub> Si<sub>2</sub> add ca.

<sup>7</sup> J. utthāyāsana.

<sup>8</sup> B. annaṃ.

<sup>9</sup> J. ācariya, ahaṃ aññe saññaṃ apatṭhapetvā.

<sup>10</sup> Si<sub>2</sub> drops it.

<sup>11</sup> Si<sub>2</sub> ahosi add below.

<sup>12</sup> Bhisa-Jāt.

<sup>13</sup> Si<sub>1</sub> piyavanthūni.

<sup>14</sup> B. vippayogehi.

<sup>15</sup> B., Si<sub>1</sub> Si<sub>2</sub> dukkhāni.

<sup>16</sup> B. abhāsi.

<sup>17</sup> B., Si<sub>1</sub> Si<sub>2</sub> drop it.

<sup>18</sup> J. kathetha.

<sup>19</sup> J. khādasi.

<sup>20</sup> J. kāsīyapa.

<sup>21</sup> J. bhavanti.

- kāmesu tibbaṃ kurutam apekkhaṃ  
bhisāni te, brāhmaṇa, yo ahāsi.
4. Pahūtadhañño kasimā yasassi  
putte gihi dhanimā sabbakāme,  
vayam apassaṃ gharam āvasātu  
bhisāni te, brāhmaṇa, yo ahāsi.
5. So khattiyo hotu pasayhakārī  
rājādhirājā<sup>1</sup> balavā yasassi,  
sa cāturantam mahim āvasātu  
bhisāni te, brāhmaṇa, yo ahāsi
6. So brāhmaṇo hotu avītarāgo  
muhuttanakkhattapathesu<sup>2</sup> yutto,  
pūjetu naṃ raṭṭhapatī yasassi  
bhisāni te, brāhmaṇa, yo ahāsi.
7. Ajjhāyakaṃ<sup>3</sup> sabbasamattavedaṃ<sup>4</sup>  
tapassi naṃ<sup>5</sup> maññatu sabbaloko,  
pūjentu<sup>6</sup> naṃ jānapadā samecca<sup>7</sup>  
bhisāni te, brāhmaṇa, yo ahāsi.
8. Catussadaṃ gāmvaram samiddhaṃ  
dinnam hi so bhuñjatu Vāsavena,  
avītarāgo maraṇam upetu  
bhisāni te, brāhmaṇa, yo ahāsi.
9. So gāmaṇī hotu sahāyamajjhe  
naccehi gītehi pamodamāno,  
mā rājato vyasanam alattha kiñci  
bhisāni te, brāhmaṇa, yo ahāsi.
10. Tam<sup>8</sup> ekarājā paṭhaviṃ vijitvā<sup>9</sup>  
itthisahassassa ṭhapetu agge,<sup>10</sup>  
sīmantinīnaṃ pavarā bhavātu  
bhisāni te, brāhmaṇa, yā<sup>11</sup> ahāsi.
11. Isīnaṃ<sup>12</sup> hi<sup>13</sup> sā sabbasamāgatānaṃ  
bhuñjeyya sādum avikampamānā,<sup>14</sup>

<sup>1</sup> J. rājābhi-.<sup>2</sup> B. ajjhāyi.<sup>3</sup> J. tapassinam; B., Si., tapassī ti nam.<sup>4</sup> B. samajha.<sup>5</sup> J. vijetvā.<sup>6</sup> J. Dāsinaṃ.<sup>7</sup> J. aggam.<sup>8</sup> B. drops it.<sup>9</sup> Si., -paṭhesu.<sup>10</sup> J. -vedanaṃ.<sup>11</sup> J. pūjetu.<sup>12</sup> J. Yam.<sup>13</sup> J. yo and below.<sup>14</sup> B. kappamānā.

carātu lābhena vikatthamānā<sup>1</sup>

bhisāni te, brāhmaṇa, yā<sup>2</sup> ahāsi.

12. Āvāsiko hotu mahāvihāre  
navakammiko hotu Kajaṅgalāyaṃ,  
ālokaśandhiṃ divasā karotu  
bhisāni te, brāhmaṇa, yo ahāsi.

13. So bajjhatam<sup>3</sup> pāsasatehi chamhi<sup>4</sup>  
rammā vanā niyyatu rājadhāniṃ,  
tuttehi<sup>5</sup> so haññatu pācanehi  
bhisāni te, brāhmaṇa, yo ahāsi.

14. Alakkamāli<sup>6</sup> tipukaṇṇapiṭṭho<sup>7</sup>  
laṭṭhihato sappamukham upetu,  
sakkacca baddho<sup>8</sup> visikhaṃ carātu  
bhisāni te, brāhmaṇa, yo ahāsi ” ti<sup>9</sup>

imā gāthāyo avocum.

Tattha *tibban* ti vatthukāmakilesakāmesu bahalam apekkhaṃ karotu. *Kasimā* ti sampannakasikammo. *Putte gihi dhanimā sabbakāme* ti putte labhatu, gihi hotu, sattaviḍḍhena<sup>10</sup> dhanena dhanimā hotu, rūpādibhede sabbakāme labhatu. *Vayam apassan* ti mahallakāle pi apabbajitvā attano vayam apassanto pañcakāmaguṇasamiddhaṃ gharam eva āvasatu. *Rājādhirājā* ti rājūnam antare atirājā. *Avītarāgo* ti purohitatṭṭhānatanhāya satanho. *Tapassi nan* ti tapasīlasampanno ti taṃ maññatu. *Catussadan* ti ākiṇṇamanussatāya manussehi, pahūtaḍḍhaññatāya dhaññena, sulabhadārutāya dārūhi, sampannodakatāya udakenā ti catūhi ussannaṃ. *Vāsavenā* ti Vāsavena dinnam viya acalam, Vāsavato laddhavarānubhāven’ ekam<sup>11</sup> rājānam ārādhettvā<sup>12</sup> tena dinnam ti pi attho. *Avītarāgo* ti<sup>13</sup> kaddame sūkaro viya kāmapaṇke nimuggo va hotu. *Gāmaṇi* ti gāmajetṭhako. *Tan* ti tam itthim. *Ekarājā* ti aggarājā. *Itthisahassassā* ti vacanam Atṭhakathāya vuttam, soḷasannam itthisahassānam aggaṭ-

<sup>1</sup> Si, vikaccamānā.

<sup>2</sup> J. yo.

<sup>3</sup> J. bajjhatū.

<sup>4</sup> B. sambhi; J. chambhi.

<sup>5</sup> B., Si, guttehi.

<sup>6</sup> Si, Alakkamāsi and below.

<sup>7</sup> J. -kaṇṇavidḍho and below.

<sup>8</sup> Si, Si, sakkacchabandho.

<sup>9</sup> *Bhisa-Jāt.*

<sup>10</sup> J. adda ratana-.

<sup>11</sup> B., Si, eva.

<sup>12</sup> B., Si, ārocetvā.

<sup>13</sup> B., Si, add avītarāgo.

ṭhāne ṭhapetū ti attho. *Śimantiniṇaṃ* ti śimantadharāṇaṃ, itthinaṃ ti attho. *Sabbasamāgatānaṃ* ti sabbesaṃ sannipatitānaṃ majjhe nisīditvā. *Avikampamāṇā* ti anosakkamāṇā sāduraṣaṃ bhuñjatū ti attho. *Carātu lābhena vikatthamāṇā* ti lābhahetu singāraṇesaṃ gahetvā lābham uppādetuṃ caratu. *Āvāsiko* ti āvāsajaggaṇako. *Kajāṅgalāyaṇa* ti evaṃ nāmake nagare. Tattha kira dabbasambhārā sulaḥhā. *Ālokaśandhiṃ divasā* ti ekadivaseṇ' ekam eva vātapānaṃ karotu. So kira devaputto Kassapabuddhakāle Kajāṅgalanagaraṃ nissāya yojanike mahāvihāre āvāsiko saṅghatthero hutvā jipṇe vihāre navakammāni<sup>1</sup> karonto va mahādukkhaṃ anubhavi. Taṃ sandhāyāha. *Pāsasatehi* ti bahūhi pāsehi. *Chamhi* ti catusu pādesu gīvāya kaṭibhāge cā ti chasu ṭhānesu. *Tuttehi* ti dvikaṇṭakehi diḡhalaṭṭhihi. *Pācanehi* ti rassapācanehi<sup>2</sup> aṅkusakehi vā. *Alakkamāli* ti ahiguṇṭhikena kaṇṭhe parikkhipitvā ṭhapitāya alakkamālāya samannāgato. *Tipukaṇṇapiṭṭho* ti tipupilandhanena pilandhitapiṭṭhikaṇṇo<sup>3</sup> kaṇṇapiṭṭho.<sup>4</sup> *Laṭṭhihato* ti sappakilāpanaṃ sikkhāpayamāno laṭṭhiyā hato hutvā. Sabbaṃ te kāmabhogagharāvāsaṃ attanā attanā anubhūtaḍḍakhaṇṇaṃ jigucchantā tathā tathā sapathaṃ karontā evaṃ āhaṃsu.

Atha Bodhisatto "sabbehi imehi sapatha kato, mayā pi kātuṃ vaṭṭati" ti sapathaṃ karonto

15. "Yo ve anaṭṭhaṃ naṭṭhaṃ ti cāha  
kāme va<sup>5</sup> so labhaṃ bhuñjantaṃ ca,  
agāraṃ majjhe maraṇaṃ upetu  
yo vā bhonto susaṅkati<sup>6</sup> kaṇṇid<sup>7</sup> evā" ti<sup>8</sup>

imaṃ gāthaṃ āha.

Tattha *bhonto* ti bhavanto. *Susaṅkati* ti āsaṅkati. *Kaṇṇid* ti aññataraṃ.

Atha Sakko "sabbe p' ime kāmesu nirapekkhā" ti jānitvā saṃviggamānaṣo "na imesu kenaci pi bhisāni nīṭāni, nāpi tayā anaṭṭhaṃ naṭṭhaṃ ti vuttaṃ, apica ahaṃ tumhe vīmaṇsitukāmo antaradhāpesiṃ" ti dassento

<sup>1</sup> B., J. navakammaṃ.

<sup>2</sup> J. dāsa-; Si<sub>1</sub> -pāvanehi.

<sup>3</sup> J. pilandhakaṇṇo.

<sup>4</sup> J. drops it.

<sup>5</sup> B., Si<sub>1</sub> Si<sub>2</sub> ca.

<sup>6</sup> B., J. saṅkati and below.

<sup>7</sup> Si<sub>1</sub> kiñci; J. kiñchid.

<sup>8</sup> Bhisā-Jāt.

16. "Vimaṃsamāno isino bhisāni  
tīre<sup>1</sup> gahetvāna thale nidhesiṃ,  
suddhā apāpā isayo vasanti<sup>2</sup>  
etāni te, brahmacārī, bhisāni" ti<sup>3</sup>  
osānagātham āha. Sutvā Bodhisatto
17. "Na te naṭā no pana kīḷaneyyā  
na bandhavā no pana te saḥāsā,<sup>4</sup>  
kismiṃ paratthambha,<sup>5</sup> saḥassanetta,  
isīhi tvaṃ kīḷasi, devarājā" ti<sup>3</sup>  
Sakkam tajjesi. Atha naṃ Sakko
18. "Ācariyo me' si pitā va<sup>6</sup> mayhaṃ  
esā paṭiṭṭhā khalitassa, brahme,  
ekāparādhamaṃ khama, bhūripañña,  
na paṇḍitā kodhabalā bhavanti" ti<sup>3</sup>  
khamāpesi. Mahāsatto Sakkassa devaraṇṇo khamitvā sayam  
isigaṇaṃ khamāpento
19. "Suvāsitaṃ<sup>7</sup> isiṇam ekarattaṃ  
yaṃ Vāsavaṃ bhūtapati' ddaśāma,<sup>8</sup>  
sabbe va bhonto sumanā bhavantu  
yaṃ brāhmaṇo paccapādi<sup>9</sup> bhisāni" ti<sup>3</sup>  
āha.
- Tattha *na te naṭā* ti devarāja, mayam tava naṭā vā  
kīḷitabbayuttakā vā na homa, nāpi tava ñātakā. *Saḥāsā* ti  
hassam kātabbā. Atha tvaṃ *kismiṃ paratthambhā* ti kim  
upatthambhakaṃ katvā, kiṃ nissāya isīhi saddhiṃ kīḷasi  
ti attho. *Esā paṭiṭṭhā* ti esā tava pādacchāyā<sup>10</sup> ajja mama  
*khalitassa* aparādhassa paṭiṭṭhā hotu. *Suvāsitaṃ* ti āyasman-  
tānam isiṇam ekarattim pi imasmim araṇṇe vasitaṃ suvasi-  
tam eva. Kiṃ kārāṇā? *Yaṃ Vāsavaṃ bhūtapatim adda-*  
*sāma*; sace hi mayam nagare avasimhā, na imam addasāma.  
*Bhonto* ti bhavanto; sabbe pi *sumanā bhavantu* tussantu,  
Sakkassa devaraṇṇo khamantu. Kiṃ kārāṇā? *Yaṃ brāh-*  
*maṇo paccapādi bhisāni* yasmā tumhākam ācariyo bhisāni  
alabhi<sup>11</sup> ti.

<sup>1</sup> Si, bhīyyo.<sup>2</sup> Si, sapanti.<sup>3</sup> Bhisā-Jāt.<sup>4</sup> B., J., Si, saḥāyā and below.<sup>5</sup> Si, jaratthambha-.<sup>6</sup> Si, ca.<sup>7</sup> J. suvasitaṃ and below.<sup>8</sup> J. bhūtapat' addasāma.<sup>9</sup> Si, paccapādi and below.<sup>10</sup> J. paṭicchāyā.<sup>11</sup> J. paṭilabhi.

Sakko isigaṇaṃ vanditvā devalokaṃ gato. Isigaṇo pi jhānābhikkhū<sup>1</sup> nibbattetvā brahmalokūpago ahoṣi.

Tadā Upakañcanādayo cha bhātarō Sāriputta-Moggallāna-Mahākassapa-Anuruddha-Puṇṇa-Ānandattherā, bhaginī Uppalavaṇṇā, dāsī Khujjuttarā, dāso Citto gahapati, rukkhadevatā Sātāgiro, vāraṇo Pārileyyanāgo, vānaro Madhuvāsīttho, Sakko Kājudāyī, Mahākañcanatāpaso Lokanātho.

Tassa idhāpi heṭṭhā vuttanayen' eva dasa pāramiyo nid-dhāretabbā. Tathā accantam eva kāmesu anapekkhatādayo guṇānubhāvā vibhāvetabbā ti.

Mahākañcanacariyaṃ<sup>2</sup> Catuttham.

### 5. SONAPANDITACARIYAM

Pañcame. *Nagare Brahmavaḍḍhane*<sup>3</sup> ti Brahmavaḍḍhananāmake nagare. *Kulavare* ti aggakule. *Seṭṭhe* ti pāsamsatame.<sup>4</sup> *Mahāsāle* ti mahāsāre. *Ajāy' ahan* ti ajāyim aham. Idam vuttam hoti: tasmim kāle Brahmavaḍḍhanan ti laddhanāme Bārāṇasīnagare yadā homi bhavāmi paṭivasāmi tadā abhijātasampattiyā uditoditabhāvena agge vijjāvatasampattiyā seṭṭhe asītikoṭivibhavatāya mahāsāle tasmim brāhmaṇakule aham uppajjin ti.

\*Tadā hi Mahāsatto Brahmalo-kato cavitvā Brahmavaḍḍhananagare asītikoṭivibhavassa aññatarassa brāhmaṇamahāsālassa putto hutvā nibbatti. Tassa nāmagahaṇadivase Soṇakumāro ti nāmaṃ karimṣu. Tassa padasā gamanakāle añño pi satto Brahmalo-kā cavitvā Bodhisattassa mātuyā kucchimhi paṭisandhim gaṇhi, tassa<sup>5</sup> Nandakumāro ti nāmaṃ karimṣu. Tesam uggahitavedānaṃ sabbasippanipphattipattānaṃ<sup>6</sup> vayappattānaṃ<sup>7</sup> rūpasampadaṃ disvā tuṭṭha-haṭṭhā mātāpitaro "gharabandhanena bandhissamā" ti paṭhamam Soṇakumāram āhaṃsu: "tāta, te patirūpakulato

\* Cp. Soṇa-Nanda-Jāt. (F. No. 532).

<sup>1</sup> J. jhānābhikkhū.

<sup>2</sup> CT. Bhisacariyaṃ.

<sup>3</sup> B., J. -vaddhane and below.

<sup>4</sup> Si, pāsamsatame.

<sup>5</sup> B., J., Si, add jātassa.

<sup>6</sup> J. sabbasippe nipphattim pattānaṃ.

<sup>7</sup> B., J. drop it.



dārikam ānessāma, tvaṃ kuṭumbaṃ paṭipajjāhī " ti. Mahā-satto " alaṃ<sup>1</sup> mayhaṃ gharāvāsena, ahaṃ<sup>2</sup> yāvajjivaṃ tumhe paṭijaggitvā tumhākam accayena<sup>3</sup> pabbajissāmi " ti āha. Mahāsattassa hi tadā tayo pi bhavā ādittaṃ agāraṃ viya aṅgarakāsu viya ca<sup>4</sup> upatṭhahimsu, visesato pan' esa nekkhamm'ajjhāsayo nekkhammādhimutto ahosi. Tassa adhip-pāyam ajānantā te punappunaṃ kathentā pi tassa cittaṃ alabhitvā Nandakumāraṃ āmantetvā " tāta, tena hi tvaṃ kuṭumbaṃ paṭipajjāhī " ti vatvā tena pi " nāhaṃ mama bhātārā chaḍḍitakheleṃ<sup>5</sup> sīsena ukkhipāmi, ahaṃ pi tumhākam accayena bhātārā saddhiṃ pabbajissāmi " ti vutte " ime evaṃ taruṇāpi<sup>6</sup> kāme jahanti, kiṃaṅga pana mayaṃ sabbe va pabbajissāmā " ti cintetvā " tāta, kiṃ vo amhākam accayena pabbajjāya, sabbehi<sup>7</sup> sah' eva pabbajāmā " ti vatvā nātinaṃ dātabbayuttakaṃ datvā dāsajanaṃ bhujissaṃ katvā rañño ārocetvā sabbaṃ dhanam vissajjetvā mahādānaṃ pavattetvā<sup>8</sup> cattāro pi janā Brahmavaḍḍhananagarā nikkhamitvā Himavantaṃ padumapundarīka-maṇḍitaṃ mahāsaraṃ<sup>9</sup> nissāya ramaṇīye vanasaṇḍe assamaṃ māpetvā pabbajitvā tattha vasimsu. Tena vuttaṃ:

1. " Tadāpi lokaṃ disvāna andhabhūtaṃ tamotthaṃ<sup>10</sup> cittaṃ bhavato patikuṭati<sup>11</sup> tuttavegahataṃ viya.
2. Disvāna vividhaṃ pāpaṃ evaṃ cintes' ahan tadā: ' kadāhaṃ gehā nikkhamma pavisissāmi kānaṃam.'
3. Tadāpi maṃ nimantiṃsu kāmabhogehi nātayo tesam pi chandam ācikkhiṃ,<sup>12</sup> mā nimantetha tehi<sup>13</sup> maṃ.
4. Yo me kaniṭṭhako bhātā Nando nāmāsi paṇḍito so pi maṃ anusikkhanto pabbajjaṃ samarocayi.

<sup>1</sup> J. *adds* amma.

<sup>2</sup> J. *adds* hi.

<sup>3</sup> J. *adds* Himavantaṃ pavisitvā.

<sup>4</sup> B. *adds* kāmā.

<sup>5</sup> B., J. -kilesaṃ.

<sup>6</sup> Si, Si, *drop it*.

<sup>7</sup> B. idān' eva; Si, sabbe.

<sup>8</sup> J. ' sabbe yeva pabbajissāmā ' ti rañño ārocetvā sabbaṃ dhanam danāṃ mukhe vissajjetvā dāsajanaṃ bhujissaṃ katvā nātinaṃ dātabbayuttakaṃ datvā.

<sup>9</sup> J. paṇḍapadumasaññhannaṃ saraṃ.

<sup>10</sup> CT. tamotthataṃ.

<sup>11</sup> CT. paṭi-.

<sup>12</sup> CT. ācikkhi *and below*.

<sup>13</sup> B., Si, Si, tena.

5. Ahaṃ Soṇo ca Nando ca ubho mātāpitā mama tadāpi bhoge chaḍḍetvā pavīsimha<sup>1</sup> mahāvanan ” ti.

Tattha *tadāpi* ti yadā ahaṃ Brahmavaḍḍhananagare Soṇo nāma brāhmaṇakumāro ahoṣim. *Tadāpi lokam disvā* ti sakalam pi satta<sup>2</sup>-lokaṃ paññācakkhunā passitvā. *Andhabhūtan* ti paññācakkhuvirahena andhajātaṃ, andhabhāvaṃ vā pattam. *Tamotthaṇan* ti avijjandhakārena abhibhūtaṃ. *Cittam bhavato patikuṭati* ti jāti-ādisaṃvegavatthu-paccavekkhaṇena kāmādibhavato mama cittaṃ saṅkuṭati sannīlyati, na visarati. *Tuttavegahataṃ viyā* ti tuttaṃ vuccati ayokaṇṭasāso dīghadaṇḍo, yo patodo ti vuccati tena vegasā abhihato yathā hatthājāniyo saṃvegappatto hoti evaṃ mama cittaṃ tadā kāmādinavapaccavekkhaṇena saṃvegappattan ti dasseti. *Disvāna vividham pāpan* ti geham āvasantehi gharāvāsanimittam chanda-dosādivasena kayiramaṇam nānāvidham pāpātipātādipāpakammañ c’ eva tan-nimittāñ ca nesam lāmakabhāvaṃ passitvā. *Evaṃ cintes’ ahan tadā* ti kadā nu kho ahaṃ mahāhatthī viya ayabandhanam gharabandhanam chinditvā gehato nikkhamāvasena vanam pavississāmi ti evaṃ tadā Soṇakumārakāle cintesim ahaṃ. *Tadāpi maṃ nimantimsū* ti na kevalam Ayogharapaṇḍitādikāle yeva, atha kho tadāpi tasmim Soṇakumārakāle pi maṃ mātāpitu ādayo ñātayo kāmabhogino kāmajjhāsaya “ ehi tāta, imam asitikoṭidhanam vibhavaṃ paṭipajja, kulavaṃsam paṭiṭṭhapehi ” ti ulārehi bhogehi nimantayimsu. *Tesam pi chandam ācikkhin* ti tesam pi mama ñātinam tena kāmabhogena mā maṃ nimantayitthā ti attano chandam pi ācikkhim, pabbajjāya ninnajjhāsayaṃ pi kathesim. Yathājjhāsayaṃ paṭipajjathā ti adhippāyo. *So pi maṃ anusikkhanto* ti “ ime kāmā nāma appassādā bahudukkhā bahūpāyāsā ” ti ādinā nayena nānappakāraṃ kāmesu ādinavaṃ paccavekkhitvā yathāhaṃ sīlādini sikkhanto pabbajjam rocesim, so pi Nandapaṇḍito tath’ eva tassa nekkhammena maṃ anusikkhanto *pabbajjam samaro-cayī* ti. *Ahaṃ Soṇo ca Nando ca* ti tasmim kāle Soṇanāmakō ahaṃ, mayhaṃ kaniṭṭhabhātā Nando ca ti. *Ubho mātā-*

<sup>1</sup> CT. pavīsimhā.

<sup>2</sup> B. drops it.

*pitā mamā* ti “ime nāma puttakā evaṃ taruṇakāle pi kāme jahanti, kimaṅga pana mayan” ti uppannasamvegā mama mātāpitaro ca. *Bhoge chaḍḍetvā* ti asitikoṭivibhavasamiddhe mahābhoge anapekkhacittā khelapiṇḍaṃ viya pariccajitvā mayam cattāro pi janā Himavantappadesa mahāvanam nekkhamm’ ajjhāsayena pavisimhā ti attho. Pavisitvā ca te tattha ramaṇiye bhūmibhāge assamaṃ māpetvā tāpasa-pabbajjāya pabbajitvā tattha vasimsu.

Te<sup>1</sup> ubho pi bhātaro mātāpitaro paṭijaggimsu.<sup>2</sup> Tesu Nandapaṇḍito “mayā ābhataphalāphalān’ eva mātāpitaro khādāpessāmi” ti hiyyo<sup>3</sup> ca purimagocaragahitaṭṭhānato<sup>4</sup> ca yāni tāni<sup>5</sup> avasesāni phalāphalāni ‘pāto va āharitvā’ mātāpitaro khādāpeti. Te tāni khāditvā mukhaṃ vikkhāletvā uposathikā honti.<sup>6</sup> Soṇapaṇḍito pana dūram gantvā madhura madhurāni<sup>7</sup> supakkāni āharitvā upanāmeti. Atha naṃ te “tāta, kaniṭṭhena ābhatāni mayam khāditvā uposathikā jātā, idāni no attho n’ atthi” ti vadanti. Iti tassa phalāphalāni paribhogam na labhanti, vinassanti. Punadivasesu<sup>10</sup> pi tath’ evā<sup>8</sup> ti, evam pana<sup>1</sup> so pañcābhinnātāya<sup>11</sup> dūram pi gantvā āharati, te pana na khādanti. Atha Mahāsatto cintesi: “mātāpitaro<sup>12</sup> sukhumālā, Nando ca yāni tāni apakkāni duppakkāni phalāphalāni āharitvā khādāpeti, evam sante ime na ciraṃ pavattissanti, vāremi nan<sup>13</sup>” ti. Atha nam āmantetvā “Nanda, ito paṭṭhāya phalāphalam āharitvā mamāgamanam patimānehi, ubho ekato va khādāpessāmā” ti āha. <sup>14</sup>Evam vutte pi attano<sup>15</sup> puññaṃ paccāsimanto na tassa vacanam akāsi. Mahāsatto tam upaṭṭhānam āgatam “na tvam paṇḍitānam vacanam karosi, aham jeṭṭho, mātāpitaro ca mam’ eva<sup>16</sup> bhārā,<sup>17</sup> aham eva ne paṭijaggissāmi,

<sup>1</sup> J. *drops it.*

<sup>2</sup> Si, *bhiyyo.*

<sup>3</sup> B. *adds ca.*

<sup>7</sup> Si, *ānetvā.*

<sup>9</sup> J. *madhurāni.*

<sup>11</sup> B. *-ññātāya; J. pañca abhi.*

<sup>12</sup> J. *adds me.*

<sup>14</sup> J. *adds so.*

<sup>16</sup> J. *mamam eva.*

<sup>2</sup> B., Si, *paṭijagganti.*

<sup>4</sup> J. *paramaho.*

<sup>6</sup> J. *adds yāni vā tāni vā.*

<sup>8</sup> J. *bhavanti.*

<sup>10</sup> J., Si, *-divasādisu.*

<sup>13</sup> B., Si, *vāressāmi tan.*

<sup>15</sup> J. *adds va.*

<sup>17</sup> B., Si, *Si, bhāro.*

tvam ito<sup>1</sup> aññattha yāhi ” ti tassa accharam pahari. So tena paṇāmito<sup>2</sup> tattha ṭhātum asakkonto taṃ vanditvā mātāpitūnaṃ taṃ attham ārocetvā attano paṇṇasālaṃ pavasitvā kaṣiṇaṃ oloketvā taṃ divasaṃ eva aṭṭha ca samāpattiyo pañca ca<sup>3</sup> abhiññāyo<sup>4</sup> nibbattetvā cintesi: “ kin nu kho ahaṃ Sinerupādato ratanavālukaṃ<sup>5</sup> āharitvā mama bhātu paṇṇasālāpariveṇe<sup>6</sup> ākiritvā khamāpessāmi, udāhu Anotattato udakam āharitvā khamāpessāmi, athavā me bhātā devatāvasena<sup>7</sup> khameyya<sup>8</sup> cattāro mahārājāno Sakkañ ca devarājānaṃ ānetvā khamāpessāmi, evaṃ pana<sup>9</sup> na sobhisati, ayaṃ kho Manojō Brahmavaḍḍhanarājā sakala-Jambudīpe aggarājānaṃ ādiṃ katvā sabbe<sup>10</sup> rājāno ānetvā khamāpessāmi. Evaṃ sante mama bhātu guṇo sakala-Jambudīpam avattharitvā gamissati, cando viya suriyo viya ca paññāyissati ” ti. So tāvad eva iddhiyā gantvā Brahmavaḍḍhananagare tassa rañño nivesanadvāre otaritvā “ eko tāpaso tumhe daṭṭhukāmo ” ti rañño ārocāpetvā<sup>11</sup> tena katokāso tassa santikaṃ gantvā “ ahaṃ attano balena sakala-Jambudīpe rajjaṃ gahetvā tava dassāmi ” ti. “ Katham pana tumhe, bhante, sakala-Jambudīpe rajjaṃ gahetvā dassathā ” ti. “ Mahārāja, kassaci vadhacchedam akatvā attano iddhiyā va gahetvā dassāmi ” ti mahatiyā senāya saddhiṃ taṃ ādāya Kosalaratṭhaṃ gantvā nagarassa avidūre khandhāvāraṃ nivesetvā “ yuddhaṃ vā no detu, vase vā vattatū ” ti Kosalarañño dūtaṃ pāhesi. Tena kujjhitvā yuddhasajjena hutvā nikkhantena saddhiṃ yuddhe āraddhe attano iddhānubhāvena yathā dvinnaṃ senānaṃ pīlaṇaṃ na hoti evaṃ katvā, yathā ca Kosalarājā tassa vase vattati evaṃ vacanapaṭivacanaharaṇehi, samvidahi.<sup>12</sup> Eten’ upāyena sakala-Jambudīpe rājāno tassa vase vattāpesi. So tena parituttḥo Nandapaṇḍitam āha: “ bhante, tumhehi yathā mayhaṃ paṭiññātaṃ tathā katam, bahūpakārā me tumhe, kim

<sup>1</sup> J. idha vasitum na lacchasi.<sup>2</sup> B. palāpito and below.<sup>3</sup> J. drops it.<sup>4</sup> J. abhiññā and below.<sup>5</sup> B., J. -vālikam.<sup>6</sup> J. paṇṇasāla-; Si, Si, -parivenaṃ.<sup>7</sup> J. devatānaṃ vasena.<sup>8</sup> B. khamāpeyyaṃ; Si, khamāpeyya.<sup>9</sup> J. pi.<sup>10</sup> J. drops it.<sup>11</sup> B. ārocetvā.<sup>12</sup> B. samvidāsi.

aham tumhākaṃ karissāmi ti. Aham hi te sakala-Jambudīpe upaḍḍharajjam<sup>1</sup> pi dātum icchāmi, kimaṅga pana hatthi-assa-ratha-maṇi-muttā-pavāḷa-rajata-suvaṇṇa-dāsi-dāsa-pari-jana-paricchedan" ti. Tam sutvā Nandapaṇḍito "na me te, mahārāja, rajjena attho, nāpi hatthiyānādīhi, apica kho te raṭṭhe asukasmim nāma assame mama mātāpitaro pab-bajitvā vasanti, tyāham upaṭṭhahanto ekasmim aparādhe mama jeṭṭhabhātikena Soṇapaṇḍitena nāma mahesinā pa-nāmito, svāham tam ādāya tassa<sup>2</sup> santikaṃ gantvā khamā-pessāmi, tassa me tvam khamāpane sahāyo hohi" ti. Rājā "sādhū" ti sampatiṇṇhitvā catuvisati akkhohiṇi-parimāṇāya senāya parivuto ekasatarājuhi saddhim Nandapaṇḍitaṃ pu-rakkhatvā tam assamapadaṃ patvā catur' aṅgulappadesaṃ muñcitvā ākāse ṭhitena kājena Anotattato udakam āharitvā pāṇiyam paṭisāmetvā parivenaṃ sammajjitvā mātāpitūnam āsannappadesa nisinnaṃ jhānaratisamappitaṃ Mahāsattam upasaṅkamitvā Nandapaṇḍito tam khamāpesi. Mahāsatto Nandapaṇḍitaṃ mātaraṃ paṭicchāpetvā attanā yāvajīvaṃ pitaraṃ paṭijaggi. Tesam pana rājūnaṃ

6. "Ānando ca pamodo<sup>3</sup> ca sadā hasitakīlitaṃ mātaraṃ paricaritvāna<sup>4</sup> labbham etaṃ vijānato.<sup>5</sup>
7. Ānando ca pamodo ca sadā hasitakīlitaṃ pitaraṃ paricaritvāna labbham etaṃ vijānato.
8. Dānaṃ ca peyyavajjaṇ<sup>6</sup> ca atthacariyā ca yā idha samānattatā<sup>7</sup> ca dhammesu tattha tattha yathārahaṃ.
9. Ete kho saṅgahā loke rathass' āpīva yāyato ete ca<sup>8</sup> saṅgahā nāssu na mātā puttakāraṇā.
10. Labbhettha mānaṃ pūjaṇ ca<sup>9</sup> pitā vā puttakāraṇā yasmā ca<sup>9</sup> saṅgahā ete samavekkhanti paṇḍitā.
11. Tasmā mahattaṃ papponti, pāsamsā ca bhavanti te<sup>10</sup> 'brahmā' ti<sup>11</sup> mātāpitaro pubbācariyā ti vuccare.
12. Āhuneyyā ca puttānaṃ pajāya anukampakā tasmā hi ne namasseyya sakkareyya ca<sup>12</sup> paṇḍito.

<sup>1</sup> B. uparajjam.

<sup>2</sup> Si, tassa.

<sup>3</sup> J. pamādo and below.

<sup>4</sup> B., Si, paricāretvā and below.

<sup>5</sup> Si, vijānatā and below.

<sup>6</sup> J. peyyavāsaṇ; Si, Si, B. piya.

<sup>7</sup> J. samānattā.

<sup>8</sup> J. va.

<sup>9</sup> B., Si, Si, vā.

<sup>10</sup> Cp. D., III, pp. 192-3.

<sup>11</sup> B., J. hi.

<sup>12</sup> J. sakkareyyātha.

13. Annena atha<sup>1</sup> pānena vatthena sayanena ca  
ucchādanena nahāpanena pādānaṃ dhovanena ca.

14. Tāya naṃ paricariyāya mātāpitūsu paṇḍitā  
idh' eva<sup>2</sup> naṃ pasaṃsanti pecca sagge pamodati<sup>3</sup> " ti<sup>3</sup>  
Buddhalīhāya dhammaṃ desesi. Taṃ sutvā sabbe pi te  
rājāno sabalakāyā pasīdimsu. Atha ne pañcasu sīlesu paṭiṭ-  
ṭhāpetvā " dānādisu appamattā hothā " ti ovaditvā vissaj-  
jesi.<sup>4</sup> Te sabbe pi dhammena rajjaṃ kāretvā āyupariyosāne  
devanagaraṃ pūrayimsu. Bodhisatto " ito paṭṭhāya mā-  
taraṃ paṭijaggāhi " ti bhātaraṃ Nandapaṇḍitaṃ paṭicchā-  
petvā attanā yāvajīvaṃ pitaraṃ paṭijaggi. Te ubho pi  
āyupariyosāne brahmalokaparāyaṇā ahesuṃ.

Tadā mātāpitāro mahārājakulāni, Nandapaṇḍito Ānan-  
datthero, Manojarājā Sāriputtatthero, ekasatarājāno asīti  
mahātherā c' eva aññataratherā ca, catuvīsati akkhohiṇi  
parisā Buddhaparisā, Soṇapaṇḍito Lokanātho.

Tassa kiñcāpi sātisaṃyā nekkhammapāramī, tathāpi hetṭhā  
vuttanayen' eva sesapāramiyo ca niddhāretabbā. Tathā  
accantam eva kāmesu anapekkhatā, mātāpitūsu tibbo  
sagāravasappatissa bhāvo, mātāpitu upaṭṭhānena atitti  
sati pi nesam upaṭṭhāne sabbakālaṃ samāpattivihārehi  
vītināmanan ti evamādayo Mahāsattassa guṇānubhāvā  
vibhāvetabbā ti.

Soṇapaṇḍitacariyaṃ Pañcamaṃ.

[Nekkhammapāramī Niṭṭhitā.]

## ADHIṬṬHĀNAPĀRAMITĀ

### 6. TEMIYAPANḌITACARIYAṃ

Chaṭṭhe. *Kāsirājassa atrajo* ti Kāsirañño<sup>5</sup> atrajo putto  
yadā homi, tadā *Mūgapakkho ti nāmena Temiyo ti vadanti*  
*man* ti Temiyo ti nāmena mūgapakkhavatādhiṭṭhānena  
Mūgapakkho ti mātāpitāro ādiṃ katvā sabb' eva maṃ  
vadanti ti sambandho. Mahāsattassa hi jātadivase sakala-

<sup>1</sup> J. annena-m-atho.

<sup>2</sup> J. idha c' eva.

<sup>3</sup> *Soṇa-Nanda-Jāt.*

<sup>4</sup> J. uyyojesi.

<sup>5</sup> B., Si, *Kāsika and below.*

Kāsiraṭṭhe devo vassi. Yasmā ca so rañño c' eva amac-cādīnañ ca hadayam ulārena pi pītisinehena temayamāno uppanno, tasmā Temiyakumāro ti nāmam ahosi. *Soḷas' itthisahassānaṃ* ti soḷasannaṃ Kāsirañño itthāgārasahassānaṃ. *Na vijjati pumo* ti putto na labbhati, na kevalaṃ ca putto eva, dhītā pi 'ssa n' atthi eva. *Ahorattānaṃ accayena nibbatto aham ekako* ti aputtakass' eva tassa rañño bahunnaṃ samvaccharānaṃ atītattā anekesaṃ ahorattānaṃ accayena Sakkadattiyo aham ekako va bodhipariyesanaṃ caramāno tadā tassa putto hutvā uppanno ti Satthā vadati. Tatrāyaṃ ānupubbikathā:

\*Atte Bārāṇasīyaṃ Kāsirājā rajjaṃ kāresi. Tassa soḷasa-sahassā itthiyo ahesuṃ. Tāsu ekā pi puttaṃ vā dhītaraṃ vā na labhi.<sup>1</sup> Nāgarā “amhākaṃ rañño vaṃsānurakkhako putto n' atthi” ti vippeṭṭisārī jātā sannipatitvā rājānaṃ “puttaṃ patthehi” ti āhaṃsu. Rājā soḷasasahassā itthiyo “puttaṃ<sup>2</sup> patthethā” ti ānāpesi. Tā candādīnaṃ upaṭṭhānādīni<sup>3</sup> katvā patthentiyo pi na labhiṃsu. Aggamaheṣi pan' assa Maddarājadhītā Candādevī nāma sīlasampannā ahosi. Rājā “tvam pi puttaṃ patthehi” ti āha. Sā puṇṇamadvase uposathikā hutvā attano sīlam āvajjetvā<sup>4</sup> “sacāham akhaṇḍasīlā, iminā me saccena putto uppajjatū” ti saccakiriyaṃ akāsi. Tassā sīlatejēna Sakkassa āsanam<sup>5</sup> uphākāraṃ dassesi. Sakko āvajjento<sup>4</sup> taṃ kāraṇaṃ ñatvā “Candādeviyā puttapaṭilābhassa upāyaṃ karissāmi<sup>6</sup>” ti tassā anucchavikaṃ puttaṃ upadhārento Bodhisattaṃ Tāvatisabhaṃvane nibbattitvā tattha yāvātāyukaṃ ṭhatvā tato cavitvā upari devaloke uppajjitukāmaṃ disvā tassa santikaṃ gantvā “samma, tayaṃ manussaloke uppanne pāramiyo ca te 'pūrisanti, mahājanassa ca vuḍḍhi<sup>8</sup> bhavissati, ayaṃ Kāsirañño Candā nāma aggamaheṣi puttaṃ pattheti,

\* Cp. Mūgapakkha-Jāt. (F. 538); Temiya-Jāt. (Siamese ed.).

<sup>1</sup> Si, Si, labhati.

<sup>2</sup> J. putte.

<sup>3</sup> J. uppaṭṭhānāni.

<sup>4</sup> J., Si, āvajjitvā.

<sup>5</sup> J. Sakkabhavanaṃ.

<sup>6</sup> J. Candādeviyā puttaṃ pattheti, dassāmi 'ssa puttaṃ.

<sup>7</sup> Si, adde pari-.

<sup>8</sup> J. vaḍḍhi.

tassā kucchimhi<sup>1</sup> uppajjāhi<sup>2</sup> ” ti āha. So “ sādhu ” ti paṭissuṇitvā<sup>3</sup> tassā kucchiyaṃ paṭisandhiṃ gaṇhi. Tassa saḥāyā pañcasatā devaputtā khīṇāyukā devalokā cavitvā tass’ eva rañño amaccabhariyānaṃ kucchisu paṭisandhiṃ gaṇhimsu. Devī gabbhassa patitṭhitabhāvaṃ ñatvā rañño ārocesi. Rājā gabbhaparihāraṃ dāpesi. Sā paripunnagabbhā<sup>4</sup> dhaññapuññalakkhaṇasampannaṃ puttā<sup>5</sup> vijāyi. Taṃ divasaṃ eva amaccagehesu pañcakumārasatāni vijāyimsu. Ubhayaṃ pi sutvā rājā “ mama puttassa parivārā ete ” ti pañcanaṃ dārakasatānaṃ pañca dhātisatāni pesetvā kumārapasādhanāni ca pesesi. Mahāsattassa pana atidighādidosavajjitā alambatthanā madhurathañña<sup>6</sup> catusaṭṭhiddhātiyo datvā mahantaṃ sakkāraṃ katvā Candādeviyāpi varam adāsi. Sā gahitakaṃ katvā ṭhapesi. Dārako mahatā parivārena vaḍḍhati. Atha naṃ ekamāsikaṃ alaṅkaritvā rañño santikaṃ ānayimsu.<sup>7</sup> Rājā piyaputtam oloketvā ālīngitvā aṅke nisīdāpetvā ramayamāno nisīdi.

Tasmiṃ khaṇe cattāro corā ānītā. Rājā tesu ekassa sakaṇṭakāhi kasāhi pahārasahassam ānāpesi, ekassa saṃkhalikāya bandhitvā bandhanāgārappavesanaṃ,<sup>8</sup> ekassa sarīre sattippahāradānaṃ, ekassa sūlāropanaṃ. Mahāsatto pitu kathaṃ sutvā saṃvegappatto hutvā<sup>9</sup> “ aho ! mama pitā rajjaṃ nissāya bhāriyaṃ nirayagāmikammaṃ karotī ” ti cintesi. Punadivase naṃ setacchattassa heṭṭhā alaṅkatasirisayane nipajjāpesuṃ. So thokaṃ niddāyitvā paṭibuddho akkhīni ummiletvā setacchattam oloken<sup>10</sup> mahantaṃ sirivibhavaṃ<sup>11</sup> passi. Ath’ assa pakatīyāpi saṃvegappattassa atirekataraṃ bhayaṃ uppajji. So “ kuto nu kho ahaṃ imaṃ rājagehaṃ āgato ” ti upadhārento jātissarañāṇena devalokato āgatabhāvaṃ ñatvā tato param oloken<sup>10</sup> Ussadaniraye

<sup>1</sup> J., Si, kucchiyaṃ.

<sup>2</sup> J. uppajji.

<sup>3</sup> J., Si, paṭissuṇitvā.

<sup>4</sup> J. omits dhañña.

<sup>5</sup> J. -sannaputtaṃ.

<sup>6</sup> J. alambatthaniyo madhurakathañña.

<sup>7</sup> B., J., Si, nayimsu.

<sup>8</sup> J. saṃkalikabandhanāgārassa pavēsaṇaṃ.

<sup>9</sup> J. bhittasito.

<sup>10</sup> B. oloketvā.

<sup>11</sup> J. siribhavaṃ.



pakkabhāvaṃ ñatvā<sup>1</sup> tato param olokento tasmim yeva nagare rājabhāvaṃ passi.<sup>2</sup> Atha so “ ahaṃ vīsativassāni rajjaṃ kāretvā asitvassasahassāni Ussadaniraye paccim, idāni puna pi imasmim coragehe nibbatto’ smi. Pitāpi me hiyyo catusu coresu āñtesu tathārūpaṃ pharusam nirayasamvattanikaṃ katham katesi. Na me iminā avirata<sup>3</sup>-vipulānatthāvahena rajjena attho. Kathan nu kho imambā coragehā muñceyyan<sup>4</sup> ” ti cintento nipajji. Atha nam ekā devadhītā “ tāta Temiyakumāra, mā bhāyi, tīpi aṅgāni adhiṭṭhahitvā tava sotthi bhavissati ” ti samassāsesi. Taṃ sutvā Mahā-satto rajjasamkhātā anattatho muñcitukāmo<sup>5</sup> soḷasasamvaccharāni tīpi aṅgāni acalādhīṭṭhānavasena adhiṭṭhaḥi. Tena vuttam: “ Kicchā laddhaṃ piyaṃ puttān ” ti ādi.

Tattha *kiicchā laddhaṃ* ti kicchena kasirena cirakālaṃ patthanāya laddhaṃ. *Abhiṇṇātan* ti jātisampannaṃ. Kāyajutiyā c’ eva ñāṇajutiyā ca samannāgatattā *jutindharaṃ*. *Setacchattaṃ dhārayitvāna sayane poseti maṃ pitā* ti mama pitā Kāsīrājā “ mā naṃ kumāraṃ rajo vā ussāvo vā ” ti jātakālato paṭṭhāya setacchattassa heṭṭhā sirisayane sayāpetvā mahantena parivārena maṃ poseti. Niddāyamāno sayanavare pabujjhivā ahaṃ olokento paṇḍaraṃ setacchattam addasaṃ. *Yenāhaṃ nirayaṃ gato* ti yena setacchattena tato tatiye attabhāve ahaṃ nirayaṃ gato. Setacchattasīsena rajjaṃ vadati. *Saha diṭṭhassa me chattaṃ* ti taṃ setacchattaṃ diṭṭhassa diṭṭhavato me saha tena dassanena. Dassanasamakālam evā ti attho. *Tāso uppajji bheravo* ti superividditādīnavattā bhayānako cittutrāso udapādi. *Vinichayaṃ samāpanno kathāham<sup>6</sup> imaṃ muñceyyan<sup>7</sup>* ti kathan nu kho ahaṃ imaṃ rajjaṃ kālakaṇṇim muñceyyan ti evaṃ vicāraṇaṃ āpajjim. *Pubbasālohitā mayhaṃ* ti pubbe ekasmin attabhāve mama mātā bhūtapubbā tasmim chatte adhi-vatthā devatā mayhaṃ atthakāminī hitesinī. *Sā maṃ disvāna dukkhiṭaṃ tisu thānesu yojayi* ti sā devatā maṃ

<sup>1</sup> B., Si, passitvā; Si, passi.

<sup>2</sup> B. avidiṭṭa; Si, avitara.

<sup>3</sup> Si, Si, muccey-.

<sup>4</sup> B., CT. mucceissam.

<sup>5</sup> J. aññāsi.

<sup>6</sup> Si, mucceyyan.

<sup>7</sup> CT. kadāham.

tathā cetodukkhena dukkhitam disvā mūga-pakkha-badhira-bhāvasamkhātesu tisu rajjadukkhato nikkhamanapakāraṇesu yojesi. *Paṇḍiccayan*<sup>1</sup> ti paṇḍiccam, ayam eva vā pāṭho. *Mā vibhāvayā* ti mā pakāsehi. *Bālamato*<sup>2</sup> ti bālo ti ñāto. *Sabbo* ti sakalo antojano o' eva bahijano ca. *Ocināyatū* ti niharath' etaṃ kālakaṇṇikan ti avajānātu. *Evam tava*<sup>3</sup> *attho bhavissati* ti evaṃ yathā vuttanayena avajānitabbabhāve sati tuyhaṃ gehato nikkhamanena hitaṃ pāramiparipūraṇaṃ bhavissati. *Te taṃ vacanan* ti te etaṃ "tīpi aṅgāni adhiṭṭhahā" ti vacanaṃ. *Atthakāmāsi me amma* ti amma devate, mama atthakāmā asi. *Hitakāmā* ti tass' eva pari-yāyavacanaṃ. *Attho* ti vā ettha sukhaṃ veditabbaṃ, *hitan* ti tassa kāraṇabhūtaṃ puññaṃ. *Sāgare va thalaṃ labhin* ti "coragehe vatāhaṃ jāto, ahu me mahā vatānattho" ti sokasāgare osidanto tassā devatāya ahaṃ vacanaṃ sutvā sāgare ahaṃ osidanto viya thalaṃ patiṭṭham alabhiṃ. Rajjakulato nikkhamanopāyaṃ alabhin ti attho. *Tayo aṅge adhiṭṭhahin* ti yāva gehato nikkhamiṃ tāva tīpi aṅgāni kāraṇāni adhiṭṭhahiṃ. Idāni tāni sarūpato dassetuṃ "mūgo ahosin" ti gātham āha. Tattha *pakkho* ti pīṭhasappi. *Sesaṃ suviññeeyyaṃ eva*.

Evam pana Mahāsatte devatāya dinnanaye ṭhatvā jāta-vassato paṭṭhāya mūgādibhāvena attānaṃ dassente mātā-pitaro dhāti-ādayo ca "mūgānaṃ h' anupariyosānaṃ nāma evarūpaṃ na hoti, badhirānaṃ kaṇṇasotaṃ nāma evarūpaṃ na hoti, pīṭhasappinaṃ hatthapādā nāma evarūpā na honti, bhavitabbam ettha kāraṇena, vīmaṃsissāma nan" ti cintetvā "khīrena tāva vīmaṃsissāmā" ti sakaladivasaṃ khīraṃ na denti. So sussanto pi khīratthāya saddaṃ na karoti. Ath' assa mātā "putto me jāto, khīraṃ assa dethā" ti khīraṃ dāpesi. Evam antaranterā khīraṃ adatvā ekasaṃvaccharaṃ vīmaṃsantāpi antaraṃ na passimsu. Tato kumārakā nāma pūvakhajjakam piyāyanti, phalāphalaṃ piyāyanti, kīḷabhaṇḍakam piyāyanti, bhojanaṃ piyāyanti; tāni tāni palobhanīyāni upanetvā vīmaṃsanavasena palobhentā yāva pañcavassakālā antaraṃ na passimsu. Atha naṃ "dārakā

<sup>1</sup> OT. paṇḍiccam.<sup>2</sup> OT. bahumatam.<sup>3</sup> OT. drops it.

nāma aggito bhāyanti, mattahatthito bhāyanti, sappato bhāyanti, ukkhittāsikapuriso bhāyanti, tehi vīmaṃsissā-mā” ti, yathā tehi ’ssa anatto na jāyati tathā purimam eva saṃvidahitvā atibhayānakākārena upagacchante kāre-sum. Mahāsatto nirayabhayaṃ āvajjetvā “ito sataguṇena saḥassaguṇena sataśaḥassaguṇena nirayo bhāyitaḥso” ti niccalo va hoti. Evaṃ pi vīmaṃsitvā antaraṃ na passantā puna “dārakā nāma samajjattikā honti” ti samajjaṃ kāretvāpi, Mahāsattaṃ sāniyā parikkhipitvā ajānantass’ eva catusu passesu saṃkhasaddehi bherisaddehi ca sahasā eka-ninnādaṃ kāretvāpi, andhakāre ghaṭehi dīpaṃ upanetvā sahasā ālokaṃ dassetvāpi, sakalaṃ sarīraṃ phāṇitena mak-khetvā bahumakkhike ṭhāne nipajjāpetvāpi, nahāpanādīni akatvā uccāra-passāva matthake nipannaṃ ajjuhekkhitvāpi, tattha palipannaṃ sayamaṇaṃ parihāsehi akkosanehi ca ghaṭṭetvāpi, heṭṭhāmañce aggikapallaṃ katvā uṇhasan-tāpena pīletvāpi ti evaṃ nānāvidhehi upāyehi vīmaṃsantāpi ’ssa antaraṃ na passimsu. Mahāsatto hi sabbattha nira-yabhayaṃ eva āvajjetvā adhiṭṭhānaṃ akopento niccalo va ahoṣi. Evaṃ paṇṇarasavassāni vīmaṃsitvā atha soḷasavas-sakāle “piṭhasappino vā hontu mūgabaddhira vā, rajanīyesu arajjantā dussanīyesu adussantā nāma n’ atthi, nāṭakāni ’ssa paccupaṭṭhāpetvā vīmaṃsissāmā” ti kumāraṃ gandho-dakena nahāpetvā devaputtaṃ viya alaṅkaritvā devavimā-nakappaṃ pupphāgandhadāmādihi ekāmodapamodaṃ pāsā-dam āropetvā uttamarūpadharā <sup>1</sup>vilāsasampannā deva ’ccha-rāpaṭibhāgā itthiyo upaṭṭhapesuṃ: “gacchatha, naccādihi kumāraṃ abhiraṃpethā” ti. Tā upagantvā tathā kātum vāyamiṃsu. So buddhisampannatāya “imā mama sarīra-samphassaṃ mā vindimṣū” ti assāsapassāse nirundhi.<sup>2</sup> Tā tassa sarīrasamphassaṃ avindantiyo “thaddhasarīro eso, nāyaṃ manusso, yakkho bhavissati” ti pakkamiṃsu. Evaṃ soḷasavassāni soḷasahi mahāvīmaṃsāhi anekāhi ca khudda-kavīmaṃsāhi parigaṇhitum asakkunītvā mātāpitara “tāta Temiyakumāra, mayaṃ tava amūgādibhāvaṃ jānāma, na hi tesam evarūpāni mukha-kappa-sota-pādāni honti, tvam

<sup>1</sup> B., Si., add bhāva-.<sup>2</sup> B., Si., nirujjhi; J. sannirumbhi.

amhehi patthetvā laddhaputtako, mā no nāsehi, sakala-Jambudīpe rājūnaṃ santikā<sup>1</sup> garahato mocehi” ti <sup>2</sup>visuṃ visuṃ ca<sup>3</sup> anekavāraṃ yāciṃsu. So tehi evaṃ yāciyamāno pi asuṇanto viya hutvā nipajji.

Atha rājā Mahāsattassa ubho pāde kannasote jivham ubho ca hatthe kusalehi purisehi vīmaṃsāpetvā “yadi apīṭhasappi-ādīnaṃ viya ’ssa pādādayo, tathāpi ayaṃ pīṭhasappi mūga-badhiro maññe, idise kālakaṇṇipurise imasmiṃ gehe vasante tayo antarāyā paññāyanti jīvitassa vā chattassa vā mahesiyā vā ti lakkhanapāṭhakehi idāni kathitaṃ, jātadivase pana tumhākaṃ domanassapariharanattamaṃ dhaññapuññalakkhanaṃ ti vuttan” ti amaccehi ārocitaṃ sutvā antarāyabhayena bhūto “gacchatha, nam avamaṅgalarathe nipajjāpetvā pacchimadvārena nīharāpetvā āmakasusāne nikhanathā” ti ānāpesi. Taṃ sutvā Mahāsatto tuṭṭha<sup>4</sup>-haṭṭho udaggo ahosi: “cīrassaṃ vata me manoratho matthakaṃ pāpuṇissati” ti. Tena vuttaṃ “tato me hatthapāde cā” ti ādi.

Tattha *maddiyā* ti maddanavasena vīmaṃsitvā. *Anūnatān* ti hatthādīhi avikalataṃ. *Nindimsun* ti evaṃ anūnāvayaṃ pi samāno mūgādi viya dissamāno “rajjamaṃ karetuṃ abhabbo, kālakaṇṇipuriso ayaṃ” ti garahiṃsu. Niddisun ti pi pāṭho, vadimsū ti attho. *Chaddanam anumodimsun*<sup>5</sup> ti rājadassanattamaṃ āgatā sabbe pi janapadavāsino senāpati-purohita-pamukhā rājapurisā te sabbe pi ekamaṇā samāna-cittā hutvā antarāya-pariharanattamaṃ raññā āpattā bhūmiyaṃ nikhananavasena mama chaddanaṃ mukhasaṃkocam akatvā abhimukhabhāvena “sādhū suṭṭhu idaṃ kattabbam evā” ti anumodimsu. *So*<sup>6</sup> *me attho samijjhathā* ti yass’ atthāya yad atthamaṃ tato mūgādibhāvaṃ adhiṭṭhānavasena dukkaracanaṃ cīnaṃ caritaṃ, so attho mama samijjhathā ti. Tesaṃ mama mātāpitu-ādīnaṃ matim adhippāyaṃ sutvā so ahaṃ mama adhippāya-samijjhanena haṭṭho anupadhāretvā bhūmiyā nikhananānujānanena saṃviggamānaso ahosin ti vacanasesena sambandho veditabbo.

<sup>1</sup> B. santike.

<sup>2</sup> Si, saparisaṃ ca.

<sup>3</sup> Si, anumodisun.

<sup>4</sup> B., Si, add saha.

<sup>5</sup> B., Si, drop it.

<sup>6</sup> Si, yo.

Evam kumārassa bhūmiyaṃ nikhanane raññā āṇatte Candādevī taṃ pavattim sutvā rājānam upasaṅkamitvā “deva, tumhehi mayhaṃ varo dinno, mayā ca gahitakaṃ katvā ṭhapito, taṃ me idāni dethā” ti. “Gaṇha, devī” ti. “Puttassa me rajjaṃ dethā” ti. “Putto te kālakaṇṇi, na sakkā dātun” ti. “Tena hi, deva, yāvajjīvaṃ adento sattavassāni dethā” ti. “Tam pi na sakkā” ti. “Chavassāni, pañca, cattāri, tīṇi, dve, ekaṃ vassaṃ; satta māse, cha, pañca, cattāro, tayo, dve, ekaṃ māsaṃ, addhamāsaṃ, sattāhaṃ dethā” ti. “Sādhu, gaṇhā” ti. Sā puttā alaṅkārapetvā “Temiya kumārassa idaṃ<sup>1</sup> rajjaṃ” ti nagare bherim carāpetvā nagaram alaṅkārapetvā<sup>2</sup> puttā haṭṭhikkhandham āropetvā setacchattaṃ matthake kārapetvā nagaraṃ padakkhiṇaṃ katvā āgataṃ alaṅkatasirisayane nipajjāpetvā sabbarattim yāci: “tāta Temiya, taṃ nissāya soḷasavassāni niddam alabhittvā rodamaṇāya me akkhīni uppakkāni, sokena hadayaṃ bhijjati<sup>3</sup> viya, tava apīṭhasappi-ādibhāvaṃ jānāmi, mā mama anāthaṃ karī” ti. Iminā niyāmena cha divase yāci. Chaṭṭhe divase rājā Sunandaṃ nāma sārathim pakkosāpetvā “sve pāto va avamaṅgalarathena kumāraṃ niharitvā āmakasusāne bhūmiyaṃ nikhanitvā paṭhavi-vaḍḍhanakakammaṃ katvā ehi” ti āha. Taṃ sutvā devī “tāta, Kāsirājā taṃ<sup>4</sup> sve āmakasusāne nikhanitum āṇāpesi, sve maraṇaṃ pāpuṇissasi<sup>5</sup>” ti āha. Mahāsatto taṃ sutvā “Temiya, soḷasavassāni tayā kato vāyāmo matthakaṃ patto” ti haṭṭho udaggo ahosi. Mātuyā paṇ’ assa hadayaṃ bhijjanākāraṃ viya ahosi. Atha tassā rattiya accayena pāto va sārathi ratham ādāya dvāre ṭhapetvā sirigabbhaṃ pavisitvā “devī, mā mayhaṃ kujjhi, rañño āṇā” ti puttā āliṅgitvā nipannaṃ devim piṭṭhihatthena apanetvā kumāraṃ ukkhipitvā pāsādā otari. Devī uraṃ paharitvā mahāsaddena paridevitvā mahātale ohīyi. Atha naṃ Mahāsatto oloketvā “mayi akathente mātu soko balavā bhavissati<sup>6</sup>” ti kathetukāmo hutvāpi “sace kathessāmi, soḷasavassāni

<sup>1</sup> B., J. *drop it*.

<sup>2</sup> Si, alaṅkāretvā.

<sup>3</sup> J. *bhijjamānaṃ*.

<sup>4</sup> Si, *tvam*.

<sup>5</sup> Si, *pāpuṇissati*; J. *adda* putta.

<sup>6</sup> J. *hadayena phālitaṃ marissati*.

kato vāyāmo<sup>1</sup> mogho bhavissati, akathento panāham attano ca mātāpituṇ ca paccayo bhavissāmi ” ti adhivāsesi.

Sārathi Mahāsattam ratham āropetvā “ pacchimadvārābhimukham ratham<sup>2</sup> pesessāmi ” ti pācīnadvārābhimukham<sup>3</sup> pesesi. Ratho nagarā nikkhamitvā devatānubhāvena tiyojanatṭhānam gato. Mahāsatto sutṭhutam tuṭṭhacitto ahosi. Tattha vanaghaṭam<sup>4</sup> sārathissa āmakasusānam viya upatṭhāsi.<sup>5</sup> So “ idam ṭhānam sundaran<sup>6</sup> ” ti ratham<sup>7</sup> okkamāpetvā<sup>8</sup> maggapasse ṭhapetvā rathā oruyha Mahāsattassa ābharanabhaṇḍam omuñcitvā bhaṇḍikaṃ katvā ṭhapetvā kuddālam ādāya avidūre āvātam khanitum ārabhi. Tena vuttam: “ nahāpetvā anulimpitvā ” ti ādi.

Tattha *nahāpetvā*<sup>9</sup> ti soḷasagandhodakaghaṭehi nahāpetvā. *Anulimpitvā* ti surabhivilepanena vilimpetvā. *Veṭhetvā rājavetṭhanan* ti Kāsirājūnam<sup>10</sup> paveniyāgataṃ rājamakuṭam sise paṭimuñcitvā. *Abhisīñcitvā* ti tasmim rājakule rājābhisekaniyāmena abhisīñcitvā. *Chattena kāresum purapadakkhiṇan* ti setacchattena dhāriyamānena maṃ nagaram padakkhiṇam kāresum. *Sattāham dhārayivānā* ti mayham mātu Candādeviyā varalābhanavasena laddham sattāham mama setacchattam dhārayitvā. *Uggate ravimaṇḍale* ti tato puna divase suriyamaṇḍale uggatamatte, avamaṅgalarathena maṃ nagarato niharitvā bhūmiyam nikhananatham sārathi Sunando vanam upagacchi.<sup>11</sup> *Sajj’ assan* ti sannaddho assam, yuge yojit’assam me ratham maggato ukkamāpanavasena ekokāse katvā. *Hatthamuñcito*<sup>12</sup> ti muñcitahattho, rathapājanato muttahattho ti attho. Athavā *hatthamuñcito* ti hatthamutto, mama hatthato muñcitvā ti attho. *Kāsun* ti āvātam. *Nikhātun* ti nikhanitum. Idāni yadattham mayā soḷasavassāni mūgavatādi<sup>13</sup> adhiṭṭhānena

<sup>1</sup> J. adds mama.

<sup>2</sup> Si, adds ratham.

<sup>4</sup> B. pana ghaṭam; J. vanaghaṭo.

<sup>6</sup> J. phāsukan.

<sup>8</sup> J. ukkametvā.

<sup>10</sup> Si, Kāsikarā.

<sup>12</sup> CT. -muñcitam.

<sup>2</sup> B., Si, drop it.

<sup>5</sup> J. upatṭhahi.

<sup>7</sup> B. adds maggā.

<sup>9</sup> CT. Nhāpetvā.

<sup>11</sup> CT. upāgami.

<sup>13</sup> Si, adds bhāvam.

dukkaracariyā<sup>1</sup> adhiṭṭhitā, taṃ dassetuṃ “adhiṭṭhitam adhiṭṭhānaṃ” ti gāthādvayam āha.

Tattha *tajjento*<sup>2</sup> *vividhakāraṇā* ti dvimāsikakālato paṭṭhāya yāva soḷasasamvaccharā thaṇṇapaṭisedhanādihi vividhehi nānappakārehi kāraṇehi tajjayanto bhayaiddhamsanavasena viheṭhiyamāno. Sesam suviññeyyam eva.<sup>3</sup>

Atha<sup>4</sup> Mahāsatto Sunande kāsūṃ khanante “ayaṃ me vāyāmakālo” ti uṭṭhāya attano hatthapāde sambāhitvā<sup>5</sup> “rathā otarituṃ me balam atthi” ti ñatvā cittaṃ<sup>6</sup> uppādesi. Tāvad ev’ assa pādapatiṭṭhānaṃ<sup>7</sup> vātapuṇṇabhastacammaṃ viya uggantvā rathassa pacchimantaṃ āhacca aṭṭhāsi. So otarivā katipaye vāre aparāparaṃ caṅkamitvā “yojanasatam pi gantuṃ me balam atthi” ti ñatvā rathaṃ<sup>8</sup> pacchimate<sup>9</sup> gahetvā kumārakānaṃ<sup>10</sup> kīlanayānakam viya ukkhipivā “sace sārathi mayā saddhiṃ paṭivirujjheyya, atthi me paṭivirujjhituṃ balan” ti sallakkhetvā pasādhanatthāya cittaṃ uppādesi. Taṃ khapaññeva Sakkassa āsanam uṇhākāraṃ dassesi. Sakko taṃ kāraṇaṃ ñatvā Vissakammam āpāpesi: “gaccha, Kāsirājaputtaṃ<sup>11</sup> alaṅkarohi” ti. So “sādhū” ti vatvā dibbehi ca mānusahehi ca alaṅkārehi Sakkaṃ viya tam<sup>12</sup> alaṅkari. So devarājalīlāya<sup>13</sup> sārathissa khananokāsaṃ<sup>14</sup> gantvā āvāṭatire ṭhatvā

1. “Kin nu santaramāno va kāsūṃ khanasi, sārathi, puṭṭho me, samma, akkhāhi: kiṃ kāsuyā karissasi” ti<sup>15</sup>

āha. Tena uddham anoloketvā va

2. “Rañño mūgo ca pakkho ca putto jāto acetaso, so ’mhi rañña samijjhiṭṭho: puttaṃ me nikhanaṃ vane” ti<sup>15</sup>

vutte Mahāsatto

<sup>1</sup> Si<sub>2</sub> -rakiriya.

<sup>2</sup> CT. *tajjanto*.

<sup>3</sup> Si<sub>2</sub> *drops this sentence*.

<sup>4</sup> B. *drops it*.

<sup>5</sup> J. *sambāhetvā*.

<sup>6</sup> B., J. *rathā otarituṃ cittaṃ*.

<sup>7</sup> J. *pādapatitattāne*.

<sup>8</sup> B. *rathassa*.

<sup>9</sup> Si<sub>2</sub> *pacchimantaṃ*.

<sup>10</sup> J. *kumārānaṃ*.

<sup>11</sup> Si<sub>2</sub> *Kāsikarāja- and below*.

<sup>12</sup> J. *drops it*.

<sup>13</sup> B., Si<sub>2</sub> Si<sub>2</sub> -*rājāllāya*.

<sup>14</sup> B. *khapokāsaṃ*; J. *khanato kāsūṃ*.

<sup>15</sup> *Māgapakkha-Jāt*.

3. “ Na badhiro na mūgo 'smi na pakkho na ca<sup>1</sup> paṅgulo,<sup>2</sup>  
adhammaṃ sārathi kayirā maṃ ce<sup>3</sup> tvam nikhanam  
vane.

4. Ūrum bāhuñ ca me passa, bhāsitañ ca suṇohi me,  
adhammaṃ sārathi kayirā maṃ ce tvam nikhanam  
vane ” ti<sup>4</sup>

vatvā puna tena āvāṭakhananam pahāya uddham oloketvā<sup>5</sup>  
tassa rūpasampattiṃ disvā manusso vā devo vā ti ajānantena<sup>6</sup>

5. “ Devatā nu' si gandhabbo adu Sakko purindado,  
ko vā tvam, kassa vā putto, katham jānemu taṃ  
mayan ” ti<sup>4</sup>

vutte

6. “ Na 'mhi devo na gandhabbo na 'mhi' Sakko purin-  
dado,

Kāsirañño aham putto yaṃ kāsuyā nikhaññasi.<sup>8</sup>

7. Tassa rañño aham putto yaṃ tvam samupajīvasi,  
adhammaṃ sārathi kayirā maṃ ce tvam nikhanam  
vane.

8. Yassa rukkhassa chāyāya nisīdeyya sayeyya vā,  
na tassa sākham bhindeyya<sup>9</sup> mittadūbho<sup>10</sup> hi pāpako.

9. Yathā rukkho tathā rājā, yathā sākha tathā aham,  
yathā chāyūpago poso evaṃ tvam asi, sārathi;  
adhammaṃ sārathi kayirā maṃ ce tvam nikhanam  
vane ” ti<sup>4</sup>

ādinā nayena dhammaṃ desetvā tena nivattanattham yācito  
anivattanakāraṇaṃ pabbajjāchandaṃ tassa ca hetu niraya-  
bhayādikam atitabhava attano pavattiṃ vitthārena kathetvā  
tāya dhammakathāya tāya ca paṭipattiyā tasmim pi pabba-  
jitukāme jāte:

10. “ Ratham niyyātayitvāna<sup>11</sup> anāpo ehi, sārathi,  
anapassa hi pabbajjā, etam isihi vaṇṇitan ” ti<sup>4</sup>

vatvā taṃ vissajjesi.

Sārathi<sup>12</sup> ratham ābharaṇāni ca gahetvā rañño santikaṃ  
gantvā tam attham ārocesi. Rājā tāvad eva “ Mahāsattassa

<sup>1</sup> J. pi.

<sup>4</sup> *Māgapakka-Jāt.*

<sup>7</sup> Si, na pi.

<sup>10</sup> Si, -dubbho.

<sup>2</sup> B. piṅgalo.

<sup>5</sup> J. olovento.

<sup>8</sup> J. nighaññasi.

<sup>11</sup> J. niyyāda-

<sup>3</sup> B., Si, maññe and below.

<sup>6</sup> J. ajānanto.

<sup>9</sup> J. bhañjeyya.

<sup>12</sup> Si, So.



santikam gamissāmi” ti nagarato niggacchi<sup>1</sup> saddhim catu-  
raṅginiyā senāya itthāgārehi nāgara-jānapadehi ca. Mahā-  
satto pi kho sārathim uyyojetvā pabbajitukāmo jāto. Tassa  
cittam ñatvā Sakko Vissakammam pesesi: “Temiya paṇḍito  
pabbajitukāmo, tassa assamapadam pabbajitaparikkhāre  
ca māpehi” ti. So gantvā tiyojanike vanasaṇḍe assamam  
māpetvā rattitṭhāna-divātṭhāna-caṅkamaṇa-pokkharāṇi-pha-  
larukkhasampannam katvā sabbe ca pabbajita<sup>2</sup>-parikkhāre  
māpetvā sakaṭṭhānam eva gato. Bodhisatto tam disvā  
Sakkadattiyabhāvaṃ ñatvā paṇṇasālam pavisitvā vatthāni  
apanetvā tāpasavesam gahetvā kaṭṭhatthare<sup>3</sup> nisinno pañcā-  
bhiññāyo aṭṭha ca samāpattiyo nibbattetvā pabbajjāsukhena  
assame nisidi. Kāsirājā pi sārathinā dassitamaggena gantvā  
assamam<sup>4</sup> pavisitvā<sup>5</sup> Mahāsattena saha samāgantvā kata-  
paṭisanthāro rajjena nimantesi. Temiya paṇḍito tam paṭik-  
khipitvā anekākāravokāram aniccatādi paṭisaṃyuttāya ca  
kāmadīnavapaṭisaṃyuttāya ca dhammiyā kathāya rājānam  
saṃvejesi. So saṃviggamānaso gharāvāse ukkaṇṭhito pab-  
bajitukāmo hutvā amacce itthāgāre ca pucchi. Te pi pabba-  
jitukāmā ahesum. Atha rājā Candādevim ādiṃ katvā soḷasa-  
sahassa orodhe ca amaccādike ca pabbajitukāme ñatvā na-  
gare bheriṃ carāpesi: “ye mama puttassa santike pabba-  
jitukāmā te pabbajantū” ti. Suvanna koṭṭhāgārādīni ca  
vivarāpetvā vissajjāpesi. Nāgarā ca yathāpasārite yeva  
āpaṇe vivaṭadvārān’ eva gehāni ca pahāya rañño santikam  
agamamsu. Rājā mahājanena saddhim Mahāsattassa san-  
tike pabbaji, Sakkadattiyam tiyojanikam assamapadam  
paripūri. Sāmantarājāno<sup>6</sup> “Kāsirājā pabbajito” ti sutvā  
“Bārāṇasirajjam<sup>7</sup> gahessāmā” ti nagaram pavisitvā devana-  
garasadisam nagaram sattaratanabharitam devavimānakap-  
paṃ rājanivesanaṃ ca disvā “imaṃ dhanam nissāya bhayena  
bhavitabban” ti tāvad eva nikkhamitvā pāyāsum. Tesam  
āgamanam sutvā<sup>8</sup> Mahāsatto ca tattha āgantvā<sup>9</sup> ākāse nisl-

<sup>1</sup> Si, nikkhamitvā gacchi.

<sup>2</sup> B. drops it.

<sup>3</sup> J. kaṭṭhattharake.

<sup>4</sup> J. eko sāmantarājā and so on.

<sup>5</sup> J Bārāṇasiyam rajjam.

<sup>6</sup> J. Tassāgamanam ñatvā.

<sup>7</sup> B. vanantaram gantvā; Si, Si, vanantam gantvā.

ditvā dhammaṃ desesi. Te sabbe saddhim̐ parisāya tassa santike pabbajimsu. Evam apare pi apare pi ti mahāsamā-gamo ahosi. Sabbe phalāphalāni paribhuñjitvā samaṇa-dhammaṃ karonti. Yo kāmādivitakkaṃ vitakketi tassa cittaṃ ñatvā Mahāsatto tattha gantvā ākāse nisīditvā dhammaṃ deseti.<sup>1</sup> So dhammasavaṇasappāyaṃ labhitvā samāpattiyo abhiññāyo ca nibbatteti. Evam aparo pi aparo pi ti sabbe pi jīvitapariyosāne Brahmalo-kaparāyaṇā ahesuṃ. Tiracchānagatā pi Mahāsatte isigaṇe pi cittaṃ pasādetvā chasu kāmasaggesu nibbaṭṭimsu. Mahāsattassa brahmacariyaṃ ciraṃ dīgham addhānaṃ pavattittha.

Tadā chatte adhivatthā devatā Uppalavaṇṇā ahosi, sārathi Sāriputtatthero, mātāpitaro mahārājakulāni, parisā Buddha-parisā, Temiyapaṇḍito Lokanātho.

Tassa adhiṭṭhānapāramī idha matthakaṃ pattā. Sesa-pāramiyo pi yathārahaṃ niddhāretabbā. Tathā māsajā-takālato paṭṭhāya nirayabhayaṃ, pāpabhūrutā rajjajigucchā nekkhammanimittam̐ mūgādibhāvādhiṭṭhānaṃ, tattha ca virodhippaccaya-samodhāne pi niccalabhāvo ti evamādayo guṇānubhāvā vibhāvetabbā ti.

Temiyapaṇḍitacariyaṃ<sup>2</sup> Chaṭṭhaṃ.

[Adhiṭṭhānapāramī Niṭṭhitā.]

## SACCAPĀRAMITĀ

### 7. KAPIRĀJACARIYAṃ

Sattame. *Yadā ahaṃ kapi āsin* ti yasmiṃ kāle ahaṃ kapiyoniyaṃ nibbattitvā vuddhim̐ anvāya nāgabalo thāma-sampanno assapotakappamāṇo mahāsarīro kapi homi. *Na-dīkūle darīsaye* ti ekissā nadiyā tīre ekasmiṃ daribhāge yadā vāsaṃ kappemī ti attho.

\*Tadā kira Bodhisatto yūthapariharaṇam̐ akatvā ekacaro hutvā vihāsi. Tassā pana nadiyā vemajjhe eko dīpako nānāppakārehi ambapanaśādīhi phalarukkhehi sampanno.

\* Cp. Vānarinda-Jāt. (F. No. 57).

<sup>1</sup> B. desesi.

<sup>2</sup> CT. Temiyacariyaṃ.

Bodhisatto thāmajavasampannatāya<sup>1</sup> nadiyā orimatīrato<sup>2</sup> uppatitvā—dīpakassa pana nadiyā ca majjhe<sup>3</sup> eko piṭṭhipāsāno atthi—tasmim patati, tato uppatitvā tasmim dīpake patati. So<sup>4</sup> tattha nānāppakārāni phalāphalāni khāditvā sāyaṃ ten' eva upāyena paccāgantvā attano vasanaṭṭhāne vasitvā punadvase pi tath' eva karoti. Iminā niyāmena tattha<sup>5</sup> vāsaṃ kappeti.<sup>6</sup> Tasmim pana kāle eko kumbhīlo sapajāpatiko tassā nadiyā vasati. Tassa<sup>7</sup> bhariyā Bodhisattam aparāparam gacchantam disvā Bodhisattassa<sup>8</sup> hadayamaṃse dohaḷam uppādetvā kumbhīlam āha: “mayhaṃ kho, ayyaputta,<sup>9</sup> imassa vānarassa<sup>10</sup> hadayamaṃse dohaḷo uppanno” ti. So<sup>11</sup> “sādhū, bhadde,<sup>12</sup> lacchaṣi” ti vatvā “ajja taṃ sāyaṃ dīpakato āgacchantam eva gaṇhissāmi” ti gantvā piṭṭhipāsāne nipajji. Bodhisatto<sup>13</sup> divasaṃ gocarāṃ<sup>4</sup> caritvā sāyaṇhasamaye dīpake ṭhito va pāsānam oloketvā “ayaṃ pāsāno idāni uccataro khāyati, kin nu kho<sup>4</sup> kāraṇaṃ” ti cintesi. Mahāsattassa hi<sup>14</sup> udakappamāṇaṃ ca pāsānappamāṇaṃ ca suvavatthāpitam eva hoti.<sup>4</sup> Ten' assa etad ahosi: “ajja imissā nadiyā udakaṃ n' eva hāyati, na ca vaḍḍhati, athaca<sup>15</sup> paṇāyaṃ pāsāno mahā hutvā paññāyati. Kacci nu kho ettha mayhaṃ gaṇhanatthāya<sup>16</sup> kumbhīlo nippanno” ti. So “vimaṃsissāmi<sup>17</sup> tāva naṃ” ti tatth' eva ṭhatvā pāsānena saddhim kathento viya “bho pāsāṇa” ti vatvā paṭivacanam alabhanto yāvatatiyaṃ “<sup>18</sup>pāsāṇa, pāsāṇa” ti āha. Pāsāno<sup>19</sup> paṭivacanam na deti.<sup>20</sup> Puna pi<sup>21</sup> Bodhisatto<sup>22</sup> “kiṃ, bho pāsāṇa, ajja mayhaṃ paṭivacanam na

<sup>1</sup> J. nāgabalo thāmasampanno.

<sup>2</sup> Si<sub>2</sub> pārimatīrato.

<sup>3</sup> B. dīpakassa orimatīrato nadīpacche ca; J. dīpakassa orato nadīmajjhe.

J. drops it.

<sup>5</sup> B., Si<sub>1</sub> Si<sub>2</sub> drop it.

<sup>6</sup> Si<sub>1</sub> kappesi.

<sup>7</sup> J. adds sā.

<sup>8</sup> Si<sub>1</sub> Si<sub>2</sub> tassa.

<sup>9</sup> J. ayya.

<sup>10</sup> J. vānarindassa.

<sup>11</sup> J. Kumbhīlo.

<sup>12</sup> J. hoti.

<sup>13</sup> B. adds taṃ.

<sup>14</sup> J. Tassa kira.

<sup>15</sup> Si<sub>1</sub> Si<sub>2</sub> hāyati athaca.

<sup>16</sup> J. gahaṇa-.

<sup>17</sup> J. vimaṃsāmi.

<sup>18</sup> Si<sub>2</sub> adds bho.

<sup>19</sup> J. adds kiṃ.

<sup>20</sup> J. dassati.

<sup>21</sup> J. adds naṃ.

<sup>22</sup> J. vānaro.

desi" ti āha. Kumbhilo "addhā<sup>1</sup> ayaṃ pāsāṇo aññesu diva-  
sesu vānarindassa paṭivacanaṃ deti<sup>2</sup> maññe, ajja pana mayā  
ottharittatā na deti, handāhaṃ dassāmi 'ssa<sup>3</sup> paṭivacanaṃ"  
ti cintetvā "kiṃ bho<sup>4</sup> vānarindā" ti āha. "Ko 'si tvaṃ"  
ti. "Ahaṃ kumbhilo" ti. "Kim attham ettha nipanno  
'si" ti. "Tava hadayaṃsaṃsaṃ patthayaṃāno" ti. Bodhi-  
satto cintesi: "añño me gamanamaggo n' atthi, paṭirud-  
dhaṃ vata me gamanaṃ<sup>5</sup>" ti. Tena vuttam:

1. "Pīḷito suṃsumārena gamanaṃ na labhāmi<sup>6</sup> ahaṃ.<sup>6</sup>

Yamh' okāse ahaṃ tathvā orā pāraṃ<sup>7</sup> patāmi<sup>8</sup> ahaṃ  
tath' acchi satthuvadhako kumbhilo luddadassano<sup>9</sup>"  
ti.

Tattha *pīḷito suṃsumārena* ti Aṭṭhakathāyaṃ vuttam  
ev' attham 'Yamh' okāse' ti gāthāya pākaṭaṃ karoti. Tat-  
tha *yamh' okāse* ti yasmiṃ nadīmajjhe tṭhitapitṭhipāsāṇa-  
saṃkhāte padese tathvā. *Orā* ti dīpasamkhātā oratīrā.  
*Pāraṃ* ti tadā mama vasaṇaṭṭhānabhūtaṃ nadiyā paratīraṃ.  
*Patāmi* ahaṃ ti uppatitvā patāmi ahaṃ. *Tath' acchi* ti  
tasmiṃ pitṭhipāsāṇappadese sattubhūto vadhako ekanten'  
eva ghātako paccatthiko *luddadassano* ghorarūpo bhayaja-  
naka<sup>9</sup>-dassano nisīdi.

Atha Mahāsatto cintesi: "añño me gamanamaggo n' atthi,  
ajja mayā kumbhilo vañcetaṃ, evaṃ hi ayaṃ ca mahatā  
pāpato mayā parimocito siyā, mayhaṃ ca jīvitaṃ laddhaṃ"  
ti. So kumbhilaṃ āha: "samma kumbhila, ahaṃ tuyham  
upari patissāmi" ti. Kumbhilo "vānarinda, papañcam  
akatvā ito āgacchāhi" ti āha. Mahāsatto "ahaṃ āgacchā-  
mi, tvam pana attano mukhaṃ vivaritvā maṃ tava santikam  
āgatakāle gaṇhāhi" ti avoca. Kumbhilānaṃ hi<sup>10</sup> mukhe vi-  
vaṭe<sup>11</sup> akkhini nimmlanti.<sup>12</sup> So taṃ kāraṇaṃ asallakkhento<sup>13</sup>  
mukhaṃ vivari. Ath' assa akkhini nimmlimsu.<sup>14</sup> So mukhaṃ

<sup>1</sup> B. *drops it.*

<sup>2</sup> J. adāsi.

<sup>3</sup> J. paṭivacanaṃ adāsi, dassāmi dāni 'ssa.

<sup>4</sup> Si, *drops it.* <sup>5</sup> J. n' atthi, ajja mayā esa kumbhilo vañcetaṃ.

<sup>6</sup> CT. labhāmi 'haṃ. <sup>7</sup> CT., Si, orapāraṃ. <sup>8</sup> CT. ruddadassano.

<sup>9</sup> B., Si, bhayānaka-.

<sup>10</sup> B., Si, Si, ca.

<sup>11</sup> J. mukhavivaṭe.

<sup>12</sup> B., Si, nimmlenti; J. nimmlanti.

<sup>13</sup> J. asallakkhetvā.

<sup>14</sup> Si, nimmlimsu; J. pīṭhyimsu.

vivaritvā sabbaso nimmlitakkhī<sup>1</sup> hutvā<sup>2</sup> nipajji. Mahāsatto tassa tathābhāvaṃ ñatvā dīpakato uppatito gantvā kumbhīlassa matthakam akkamitvā tato uppatito<sup>3</sup> vijjullatā viya vijjotamāno paratīre aṭṭhāsi. Tena vuttaṃ:

2. “So mam asaṃsi “ehi” ti, aham “emi” ti taṃ vadim<sup>4</sup> tassa matthakam akkamma parakūle patitṭhahin” ti.

Tattha asaṃsī ti abhāsi. Aham “emi” ti aham pi “āgacchāmi” ti taṃ kathesiṃ. Tato yasmā pana taṃ dīpakam amba-jambu-panasādi-phalarukkkhasaṇḍamaṇḍitaṃ ramaṇīyaṃ nivāsayaoggaṇ ca “āgacchāmi” ti pana paṭiññāya dinnatā saccam anurakkhanto Mahāsatto pi “āgamissāmi” evā” ti tathā akāsi. Tena vuttaṃ:

3. “Na tassa alikaṃ bhaṇitaṃ yathāvācam akās’ ahan” ti.

Yasmā c’ etaṃ saccānurakkhaṇam attano jīvitam paricajitvā kataṃ tasmā āha:

4. “Saccena me samo n’ atthi, esā me saccapāramī” ti.

Kumbhīlo pana taṃ acchariyaṃ disvā “iminā vānarinda dena ati-accherakaṃ katan” ti cintetvā “bho vānarinda, imasmiṃ loke catūhi dhammehi samannāgato puggalo paccāmitte<sup>5</sup> abhibhavati, te sabbe pi tuyham abbhantare atthi, naññe” ti āha:

5. “Yass’ ete caturo dhammā, vānarinda, yathā tava

saccam dhammo dhiṭṭi cāgo diṭṭham so ativattatī” ti.<sup>6</sup>

Tattha yassā ti yassa kassaci puggalassa. Ete ti idāni vattabbe paccakkhato dasseti.<sup>7</sup> Caturo dhammā ti cattāro guṇā. Saccan ti vacīsaccam, mama santikam āgamissāmi ti vatvā musāvādam akatvā āgato. Tavā<sup>8</sup> ti etan<sup>9</sup> te vacīsaccam. Dhammo ti vicāraṇāpaññā.<sup>10</sup> Evaṃ kate idaṃ nāma bhavissatī ti pavattā te esā vicāraṇāpaññā. Dhiṭṭi ti abbocchinnaṃ viriyaṃ vuccati, etaṃ pi te atthi. Cāgo ti attapariccāgo. Tvam attānaṃ paricajitvā mama santikam āgato, yaṃ paṇāhaṃ gaṇhitum nāsakkhiṃ mayham eva<sup>11</sup>

<sup>1</sup> Si, nimmlitakkhī.

<sup>2</sup> J. vivaritvā akkhini nimmlitvā.

<sup>3</sup> Si, uppatanto.

<sup>4</sup> CT. vadi.

<sup>5</sup> B., Si, Si, amitte.

<sup>6</sup> Vānarinda-Jāt.

<sup>7</sup> J. niddisati.

<sup>8</sup> J. yevā.

<sup>9</sup> B., Si, evaṃ. <sup>10</sup> J. vicāraṇa- and below. <sup>11</sup> J. adds ettha.

doso. *Diṭṭhan* ti paccāmittaṃ. *So ativattati* ti yassa puggalassa yathā tava evaṃ ete<sup>1</sup> cattāro dhammā atthi so yathā maṃ tvam ajja atikkanto tath' eva attano paccāmittaṃ atikkamati abhibhavatī ti.

Evam kumbhilo Bodhisattaṃ pasamsitvā attano vasaṇaṭṭhānaṃ gato.

Tadā kumbhilo Devadatto ahosi, tassa bhariyā Ciñcamāṇavikā, kāpīrājā pana Lokanātho.

Tassa idhāpi heṭṭhā vuttanāyena' eva sesapāramiyo niddhāretabbā. Tathā udakassa pāsāṇassa ca pamāṇavavatthānena "idāni pāsāṇo uccataro khāyati" ti parigaṇhanavasena pāsāṇassa upari suṃsumārassa nipannabhāvajānaṃ, pāsāṇena kathanāpadesena tass' atthassa nicchayagamānaṃ, suṃsumārassa upari akkamitvā sahasā paratīre patiṭṭhānavasena siḡhakāritāya<sup>2</sup> tassa mahatā pāpato parimocaṇaṃ, attano jīvitārakkhaṇaṃ saccavācānurakkhaṇaṃ cā ti evaṃ ādayo guṇānubhāvā vibhāvetabbā.

Kāpīrājacariyaṃ Sattamaṃ.

## 8. SACCATĀPASACARIYAṃ

Atṭhame. *Tāpaso Saccasavhayo* ti Sacca-saddena avhātābho Saccaṇāmo tāpaso yadā yasmiṃ kāle homi, tadā *saccena lokam pālesin* ti attano avisaṃvādādibhāvena satta-lokaṃ Jambudīpe tattha tattha sattānikāyaṃ pāpato nānāvidhā anatthato ca rakkhim. *Samaggaṃ janam akās' ahan* ti tattha tattha kalaha-viggaha-vivādāpannaṃ mahājanaṃ kalahe ādinavaṃ dassetvā sāmaggīyaṃ ānisaṃsakathanena samaggaṃ avivadamānaṃ sammodamānaṃ aham akāsim.

Tadā hi Bodhisatto Bārāṇasīyaṃ aññatarasmiṃ brāhmaṇamahāsālakule nibbāti. Tassa Sacco ti nāmaṃ karimsu. So vayappatto Takkaṣilāṃ gantvā disāpāmoḃkhassa ācariyassa santike sippaṃ uggaṇhitvā na cirass' eva sabbasippanipphattiṃ patto ācariyena anuññāto Bārāṇasīyaṃ paccāgantvā mātāpitara vanditvā tehi abhinandīyamāno tesam

<sup>1</sup> B., Si, Si, te.

<sup>2</sup> B. siḡhataritāya.

cittānurakkhaṇatthaṃ katipāhaṃ tesam̐ santike vasi. Atha naṃ mātāpitaro paṭirūpena dārena saṃyojetukāmā<sup>1</sup> sabbam̐ vibhavajātam ācikkhitvā gharāvāsena nimantesum. Mahā-satto nekkhamm'ajjhāsayo attano nekkhammapāramiṃ paribrūhetukāmo gharāvāse ādīnavam̐ pabbajjāya ca ānisamsam̐ nānappakārato kathetvā mātāpitūnam̐ assumukhānam̐ rodamānam̐<sup>2</sup> aparimāṇam̐ bhogakkhandham̐ anantaṃ yasaṃ mahantañ ca ñātiparivaṭṭam̐ pahāya mahānāgo va ayasaṃ-khalikaṃ gharabandhanam̐ chindanto nikkhamitvā Hima-vantappadesam̐ pavisitvā isipabbajjam̐ pabbajitvā vanamū-laphalāphalehi yāpento na cirass' eva aṭṭhasamāpattiyo pañca abhiññāyo ca nibbattetvā jhānakīlam̐ kīlayamāno samāpattivihārena viharati. So ekadivasam̐ dibbacakkhunā lokam̐ olovento addasa sakala-Jambudīpe manusse yebhuyyena pānātipātādi-dasa-akusala-kamma-pathapasute<sup>3</sup> kāmānidānam̐ kāmādhikaraṇam̐ aññamaññam̐ vivādāpanne, disvā evaṃ cintesi: "na kho pana m' etaṃ paṭirūpaṃ, yadidam̐,<sup>4</sup> ime satte evaṃ pāpapasute vivādāpanne<sup>5</sup> ca disvā ajjupek-khaṇam̐, ahaṃ hi satte saṃsārapaṇkato uddharitvā nibbāna-thale paṭiṭṭhapessāmī" ti mahāsambodhiyānam̐ paṭipanno, tasmā taṃ paṭiññam̐ avisaṃvādentō "yan nūnāhaṃ manus-sapatham̐ gantvā te te satte pāpato oramāpeyyam̐, vivādañ ca nesam̐ vūpasameyyan" ti. Evaṃ pana cintetvā Mahāsatto "karuṇāya samussāhito santaṃ<sup>7</sup> samāpattisukham̐ pahāya iddhiyā tattha tattha gantvā tesam̐ cittānukūlam̐ dhammam̐ desento kalaha-viggaha-vivādāpanne satte diṭṭhadhammikañ ca samparāyikañ ca virodhe ādīnavam̐ dassetvā aññamañ-ñam̐ samagge samāgate akāsi. Anekākāravokārañ ca pāpe ādīnavam̐ vibhāvento tato satte vivecetvā ekacce dasasu kusalakamma-pathadhammesu paṭiṭṭhāpesi, ekacce pabbā-jetvā sīlasaṃvare indriyaguttiyaṃ satisampajaññe pavive-kavāse jhānābhiññāsu ca yathārahaṃ paṭiṭṭhāpesi. Tena vuttam̐:

<sup>1</sup> Si, saṃyojītukāmo.

<sup>2</sup> B., Si, -kamma-pathesu pasute.

<sup>4</sup> Si, yad.

<sup>6</sup> B., Si, add mahā-.

<sup>3</sup> Si, ruda-; Si, rodamānam̐.

<sup>5</sup> Si, vivādāpanne.

<sup>7</sup> Si, santakam̐.

1. "Punāparam yadā homi tāpaso Saccasavhayo  
saccena lokam pālesim, samaggaṃ jaṇam akās' ahan" ti.

Idhāpi Mahāpurisassa heṭṭhā vuttanayen' eva sesapāra-  
miyo niddhāretabbā, tathā guṇānubhāvā ca vibhāvetabbā.

Saccatāpasa<sup>1</sup>-cariyaṃ Aṭṭhamam.

## 9. VAṬṬAKARĀJACARIYAM

Navame. *Magadhe vaṭṭapotako* ti ādisu ayaṃ saṃkhep'  
attho: \*Magadharatṭhe aññatarasmim araññappadesa vaṭṭa-  
kayoniyam nibbattitvā aṇḍakosaṃ padāletvā aciranikkhan-  
tatāya taruṇo maṃsapesibhūto tato eva añjātapakkho vaṭ-  
ṭakacchāpako yadā aham kulāvake yeva homi. *Mukha-  
tunḍaken*<sup>2</sup> āharitvā ti mayham mātā attano mukhatunḍa-  
kena kālena kālam gocaram āharitvā maṃ poseti. *Tassā  
phassena jīvāmi*<sup>3</sup> ti parisedanatthañ c' eva paribhāvanatthañ  
ca sammad eva kālena kālam mamam adhisayanavasena  
phusantiyā tassā mama mātuyā sarīrasamphassena jīvāmi  
viharāmi attabhāvaṃ pavattemi. *N' atthi me kāyikaṃ  
balan* ti mayham pana atitarunatāya kāyasannissitaṃ balan  
n' atthi. *Samvacchare* ti samvacchare samvacchare. *Gim-  
hasamaye* ti gimhakāle. Sukkharukkkhasākhānam aññamañ-  
ñam ghaṭṭanasamuppannena agginā tasmim padese *davaḍāho*<sup>4</sup>  
*padippati* pajjalati so tathā padīpito. *Upagacchati amhākan*  
ti mayham mātāpitūnañ cā ti amhākaṃ vasanaṭṭhānappa-  
desam attano patiṭṭhānassa asuddhassāpi suddhabhāvakara-  
ṇena pāvanato<sup>5</sup> *pāvako* ti ca gatamagge indhanassa bhasma<sup>6</sup>-  
bhāvāvahanato *kaṇhavattan*<sup>7</sup> ti ca laddhanāmo aggi vanaruk-  
khagacche dahanto kālena kālam upagacchati. Evam upa-  
gato tadāpi. *Saddāyanto* ti 'dhama-dhamā' ti<sup>8</sup> evam  
saddam karonto. Anuravadassanaṃ h' etaṃ dāvaggino.  
*Mahāsikhi* ti pabbatakūṭasadisānam indhanānaṃ vasena

\* Cp. Vaṭṭaka-Jāt. (F. No. 35).

<sup>1</sup> CT. Saccasavhayapaṇḍita-.

<sup>2</sup> Si, Si, -tunḍen'.

<sup>3</sup> Si, davadāyo.

<sup>4</sup> Si, pāpanato.

<sup>5</sup> Si, ghamha-.

<sup>6</sup> CT. dhūmadhūmaṃ; Si, Si, 'dhamadhamā' iti.



mahatiyo sikhā etassā ti mahāsikhī. *Anupubbenā anukka-*  
*mena tam araṇṇappadesaṃ jhāpento dahanto aggi mama*<sup>1</sup>  
*samīpaṭṭhānam upāgami. Aggivegabhayā* ti vegena āgacchato  
 aggino<sup>2</sup> bhayena bhittatasitā cittutrāsasamuṭṭhitena kāyassa  
 chambhitattena ca<sup>3</sup> utrāsā mātāpitaro. *Attānaṃ parimo-*  
*cayun* ti agginā anupaddutaṭṭhānagamanena attano sotthi-  
 bhāvam akāmsu. Mahāsatto hi tadā mahāgeṇḍukappamāno<sup>4</sup>  
 mahāsariro ahosi. Tam mātāpitaro kenaci upāyena gahetvā  
 gantum asakkontā<sup>5</sup> attasinehena abhibhuyyamānā puttasi-  
 nehaṃ chaḍḍetvā palāyimsu. *Pāde pakkhe pajahāmi* ti attano  
 ubho pāde ubho pakkhe ca bhūmiyam ākāse ca gamanasajje  
 karonto pasāremi iriyāmi vāyāmi; paṭihāmi ti pi pāṭho,  
 vehāsagamanayogge kātum ihāmi ti attho. Paṭihāmi ti pi  
 paṭhanti. Tass' attho pāde pakkhe ca paṭivisum ihāmi,  
 gamanattamaṃ vāyamāmi, gamanavāyāmakaraṇattamaṃ eva.  
 Kasmā? *Yasmā n' atthi me kāyikaṃ balam so 'ham agatiko*  
*tatthā* ti so aham evaṃ bhūto pāda-pakkha-vekallena gamana-  
 virahito mātāpitunnā apagamanena vā appaṭisaraṇo. Tat-  
 tha dāvaggi-upaddute vane tasmim vā kulāvake ṭhito va  
 evam idāni vattabbākārena tadā cintesiṃ. Dutiyañ o' ettha  
*ahan* ti nipātamattaṃ daṭṭhabbaṃ. Idāni tadā attano  
 cintitākāraṃ dassetum "yesāhan" ti ādim āha.

Tattha *yesdham upadhāveyyaṃ bhūto tasitavedhito* ti mara-  
 nabhayena bhūto tato eva cittutrāsena tasito sarīrakampanena  
 vedhito<sup>6</sup> yesam ahaṃ pakkhantaram etarahi dāvaggi-upad-  
 duto jaladuggaṃ viya maññaṃ pavisitum upadhāveyyaṃ  
*te mama mātāpitaro mam ekakam eva ohāya jahitvā*<sup>7</sup> *pakkan-*  
*tā. Kathaṃ me ajja kātave* ti kathan nu mayā ajja kātabbaṃ,  
 paṭipajjitabbaṃ ti attho.

Evaṃ Mahāsatto iti-kattabbatāsammūlho hutvā ṭhito  
 puna cintesi: "Imasmim loke sīlaguṇo nāma atthi, sacca-  
 guṇo nāma atthi. Atīte pāramiyo pūretvā Bodhitale nī-  
 ditvā abhisambuddhā sīla-samādhi-paññā-vimutti-vimutti-  
 ñāpadassanasampannā saccānuddaya<sup>8</sup>-kāruṇīya-khantisaman-

<sup>1</sup> CT. mamaṃ.

<sup>2</sup> Si., eva.

<sup>3</sup> Si., asakkunanto.

<sup>7</sup> Si., hitvā.

<sup>2</sup> Si., aggito.

<sup>4</sup> J., B., Si., -bheṇḍuka-.

<sup>6</sup> Si., vedhito.

<sup>8</sup> Si., saccānuddaya-.

nāgatā sabbasattesu samappavatta-mettā<sup>1</sup>-bhāvanā sabbāñ-  
ñu-Buddhā nāma atthi, tehi ca paṭividdho ekantaniyyāṇa-  
guṇo dhammo<sup>2</sup> atthi, mayi<sup>3</sup> cāpi ekaṃ saccam<sup>4</sup> atthi,  
saṃvijjamāno eko sabbhāvadhammo paññāyati, tasmā atīta-  
Buddhe<sup>5</sup> c' eva tehi paṭividdhaguṇe ca āvajjetvā mayi vij-  
jamānasaccam<sup>6</sup> sabbhāvadhammam gahetvā saccakiriyaṃ  
katvā aggim paṭikkamāpetvā "ajja mayā attano c' eva  
idhavāsinaṃ<sup>7</sup> sesapāṇīnaṃ<sup>8</sup> ca sotthibhāvaṃ kātum vaṭṭatī " ti  
Evam pana cintetvā Mahāsatto attano ānubhāve ṭhatvā  
yathācintitaṃ paṭipajji. Tena vuttaṃ:

1. "Atthi loke sīlaguṇo, saccam soceyy' anuddayā,  
tena saccena kāhāmi saccakiriyaṃ uttamaṃ."<sup>9</sup>

2. Āvajjetvā dhammabalaṃ saritvā pubbake Jine  
saccabalaṃ avassāya<sup>10</sup> saccakiriyaṃ akās' ahan " ti.<sup>11</sup>

Tattha yadā Mahāsatto atīte parinibbutānaṃ Buddhā-  
naṃ guṇe āvajjetvā attani vijjamānaṃ saccasabbhāvaṃ  
ārabbha yaṃ gātham vatvā tadā saccakiriyaṃ akāsi, taṃ  
dassetum "santi pakkhā" ti ādi vuttaṃ.

Tattha *santi pakkhā apatanā* ti mayhaṃ pakkhā nāma  
atthi, upalabbhanti, te ca kho na sakkā etehi patitum<sup>12</sup> ākase  
gantun ti *apatanā*. *Santi pādā avañcanā* ti pādāpi me  
atthi, tehi pana me vañciturū pādavāra<sup>13</sup>-gamanena gantum  
na sakkā ti *avañcanā*. *Mātāpitū ca nikkhantā* ti ye ca<sup>14</sup> mam  
aññattha neyyum te pi maraṇabhayaena mama<sup>7</sup> mātāpitāro  
nikkhantā. *Jātavedā* ti aggim ālapati. So hi jāto va<sup>7</sup>  
vediyati dhūmajālaṭṭhānena<sup>7</sup> paññāyati tasmā jātavedo ti  
vuccati. *Paṭikkamā* ti paṭigaccha, nivattā ti jātavedam  
ānāpeti. Iti Mahāsatto "sace mayhaṃ pakkhānam atthi-  
bhāvo<sup>15</sup> te ca pasāretvā ākāse apatanabhāvo, sace<sup>16</sup> pādānam  
atthibhāvo te ca ukkhipitvā avañcanabhāvo, mātāpitūnaṃ  
mam kulāvake yeva chaḍḍetvā palātabhāvo ca saccasabbhā-

<sup>1</sup> J. -metta-.

<sup>2</sup> J. paṭividdhā dhammaguṇā nāma.

<sup>3</sup> J. mayhaṃ.

<sup>4</sup> B. ekasaccam.

<sup>5</sup> J. atīte Buddhe.

<sup>6</sup> J. adda sacca-.

<sup>7</sup> J. drops it.

<sup>8</sup> J. sesasakupāṇaṃ.

<sup>9</sup> J. anuttamaṃ.

<sup>10</sup> J., Si, apassāya.

<sup>11</sup> Also *Vaṭṭaka-Jāt.*

<sup>12</sup> J. na ca kho sakkā etehi uppatitum.

<sup>13</sup> J. pādacāra-.

<sup>14</sup> B., Si, Si, drop it.

<sup>15</sup> J. adda c' eva.

<sup>16</sup> J. saccam; B., Si, Si, drop it.

vabhūto<sup>1</sup> eva,<sup>2</sup> jātaveda, etena saccena tvam ito paṭikkamā ” ti kulāvake nipanno va<sup>3</sup> saccakiriyam akāsi.

Tassa saha saccakiriyāya soḷasakarīsamatte ṭhāne jātavedo paṭikkami, paṭikkamanto ca najjhāyamāno ’va<sup>3</sup> araṇṇaṃ gato, udaye pana opilāpitā ukkā viya tatth’ eva nibbāyi. Tena vuttam:

3. “ Saha sacce kate<sup>4</sup> mayhaṃ mahāpajjalito<sup>5</sup> sikhī

vajjesi soḷasakarīsāni udakaṃ patvā yathā sikhī ” ti.<sup>6</sup>

Sā pan’ esā Bodhisattassa vaṭṭakayoniyam tasmim samaye Buddhagūṇānam āvajjanapubbikā saccakiriyā anaṇṇasādhāraṇā ti āha:

4. “ Saccena me samo n’ atthi, esā me saccapāramī ” ti.

Ten’ eva hi tassa ṭhānassa sakale pi imasmim kappe agginā anabhibhavanīyattā taṃ kappatṭhiyapāṭihāriyam nāma jātaṃ. Evaṃ Mahāsatto saccakiriyavasena attano tattha vāsinam sattānaṃ ca sothhim katvā jīvitapariyosāne yathā-kammam gato.

Tadā mātāpitaro etarahi mātāpitaro ahesum, vaṭṭakarājā pana Lokanātho.

Tassa hetṭhā vuttanayen’ eva sesapāramiyo pi yathārahaṃ niddhāretabbā. Tathā dāvaggimhi tathā bheravākārena avattharitvā āgacchante tasmim vaye ekako hutvāpi sāradaṃ anāpajjitvā<sup>7</sup> saocavādidhammaguṇe<sup>8</sup> Buddhagūṇe ca anussaritvā attano eva ānubhāvaṃ nissāya saccakiriyāya tattha vāsinam pi sattānaṃ sothhibhāvāpādanādayo ānubhāvā vibhāvetabbā.

Vaṭṭakarāja<sup>9</sup>-cariyam Navamam.

## 10. MACCHARĀJACARIYAM

Dasame. *Yadā homi maccharājā mahāsare ti* \*atīte macchayoniyam nibbattitvā Kosalaratṭhe Sāvatthiyam Jetavane

\* Cp. Maccha-Jāt. (F. No. 75).

<sup>1</sup> B. sabbasabhāva-; J. sacco sabhāvabhūto.

<sup>2</sup> J. yeva.

<sup>3</sup> B., Si, naṃ jhāyamāno eva; J. na-jjhāpayamāno va.

<sup>4</sup> J. saccakate. <sup>5</sup> J. -pajjali; CT. -pajjaliko. <sup>6</sup> Also Vaṭṭaka-Jāt.

<sup>7</sup> B., Si, vissaram anāpajjitvā.

<sup>8</sup> B., Si, saocādiguṇe.

<sup>9</sup> CT. Vaṭṭapotaka-.

pokkharapiṭṭhāne valligahanaparikkhitte ekasmiṃ mahāsare macchānaṃ catuhi saṅgahavatthūhi rañjanato yadā ahaṃ rājā homi, macchagānaparivuto tattha paṭivasāmi, tadā. *Unhe* ti unhakāle gimhasamaye. *Suriyasantāpe* ti ādicca-santāpena. *Sare udakaṃ khīyathā* ti tasmim sare udakaṃ khīyattha chijjittha.

Tasmim hi raṭṭhe tadā devo na vassi, sassāni milāyimsu, vā-pi ādisu udakaṃ parikkhayam pariyādānam agamāsi, macchakacchapā kalalagahanam pavisimsu. Tasmim pi sare macchā kaddamagahanam pavisitvā tasmim tasmim ṭhāne niliyimsu.

*Tato* ti tato udakaparikkhayato aparabhāge. *Kulala-senakā* ti kulalā c' eva senā ca. *Bhakkhayanti divārattim macche upanisiḍḍiyā* ti tattha tattha kalalapiṭṭhe upanisiḍḍitvā kalalagahanam pavisitvā nipanne macche kākā vā<sup>1</sup> itare vā divā c' eva rattiṃ ca kaṇḍagga<sup>2</sup>-sadisehi tuṇḍehi koṭṭetvā koṭṭetvā nīharitvā vipphandamāne bhakkhayanti.

Atha Mahāsatto macchānaṃ taṃ vyasanam disvā mahākarupāya samussāhitahadayo “ṭhapetvā mam ime mama<sup>3</sup> ñātaka<sup>4</sup> imasmā dukkhā mocetum samattho nāma añño n' atthi, kena nu kho aham upāyena te ito dukkhato mocceyyan” ti cintento “yan nūnāhaṃ pubbakehi mahesīhi āciṇṇasamāciṇṇaṃ<sup>5</sup> mayi ca saṃvijjamānaṃ saccadhammaṃ nissāya saccakiriyaṃ katvā devaṃ vassāpetvā mama ñātisaṃghassa jīvitadānaṃ dadeyyaṃ, tena ca sakalassāpi āhārūpajīvino sattalokassa mahā-upakāro sampādito mayā” ti nicchayaṃ katvā devaṃ vassāpetum saccakiriyaṃ akāsi. Tena vuttaṃ: “evaṃ cintes' ahan” ti ādi.

Tattha *saha ñātihi pīlito* ti mayhaṃ ñātihi saddhim tena udakaparikkhayena pīlito. *Sahā* ti vā nipātamattaṃ. Mahākārunikatāya tena vyasanena dukkhitehi ñātihi kāraṇabhūtehi pīlito. *Ñātisaṃghadukkhadukkhito* ti attho. *Dhammatthan* ti dhammabhūtam atthaṃ. *Dhammato* vā anapetam atthaṃ. *Kin taṃ?* Saccam. *Addasa 'passayan'*<sup>6</sup> ti mayhaṃ ñātinam apassayaṃ addasaṃ. *Atikkhayan* ti mahāvināsaṃ. *Saddhamman* ti sataṃ sādhuṇaṃ

<sup>1</sup> Si, kākādi vā.

<sup>2</sup> Si, me.

<sup>3</sup> B. āciṇṇaṃ samāciṇṇaṃ.

<sup>4</sup> Si, kaṇḍayagga-.

<sup>5</sup> Si, ñātakā.

<sup>6</sup> CT. Addasa passayaṃ.

Buddhādīnam ekassāpi pāpino ahimsanasāṅkhātāṃ dhammam. *Anussarītvā paramattham vicintayan* ti taṃ kho pana paramattham saccam aviparītasabhāvaṃ katvā cintayanto. *Yaṃ loke dhuvasassatan* ti yad etaṃ Buddha-pacce-kabuddha-sāvakanāṃ ekassāpi pāpino ahimsanaṃ, taṃ sabbakālaṃ tathābhāvena<sup>1</sup> dhuvaṃ sassataṃ vicintayaṃ sac-cakiriyaṃ akāsin ti sambandho.

Idāni taṃ dhammaṃ Mahāsatto attani vijjamānaṃ gahetvā saccavacanāṃ payojetukāmo kālavaṇṇaṃ kaddamaṃ dvidhā vyūhitvā<sup>2</sup> añjanarukkhasārāghaṭikavaṇṇamahāsari-ro<sup>3</sup> sudhotalohitaṅkamaṇisadisāni akkhīni ummīletvā<sup>4</sup> ākāsam olovento<sup>5</sup> “yato sarāmi attānaṃ” ti gātham āha.

Tattha *yato sarāmi attānaṃ* ti yato paṭṭhāya aham attabhāvasaṅkhātāṃ attānaṃ sarāmi anussarāmi. *Yato patto 'smi viññutaṃ* ti yato paṭṭhāya tāsu tāsu iti-kattabbatāsu viññutaṃ vijānanabhāvaṃ patto 'smi, uddham ārohanavāsena ito yāva mayhaṃ kāyavacīkammānaṃ anussaraṇasamatthatā viññutappatti eva, etthantare samānajātikānaṃ khādanatṭhāne nibbatto pi taṇḍulakaṇappamānaṃ pi macchaṃ mayā na khāditapubbaṃ, aññaṃ pi kañci pāpaṃ sañcicca hīṃsitabbam pi bādhitāṃ nābhijānāmi, pageva jīvītā voropitaṃ. *Etena saccavajjēnā* ti yad etaṃ mayā kassaci pāpassa ahimsanaṃ vuttaṃ, sace etaṃ saccam tatham<sup>6</sup> aviparītaṃ, etena saccavacanena pajjunno meggho abhivassatu, nātisaṃghaṃ me dukkhā pamocetū ti vatvā puna attano paricārikacēṭakam āpāpento viya pajjunnaṃ devarājānaṃ ālapanto “abhitthanayā” ti gātham āha.

Tattha *abhitthanaya pajjunnaṃ* ti pajjunno vuccati meggho. Ayam pana megghavasena laddhanāmaṃ vassavalāhaka deva-rājānaṃ ālapati. Ayam hi 'ssa adhippāyo: devo nāma anabhitthanayanto<sup>7</sup> vijjullatā<sup>8</sup> anicchārento pavassento pi na sobhati, tasmā tvam abhitthanayanto vijjullatā nicchārento vassāpehi ti. *Nidhiṃ kākassa nāsaya* ti kākā kalālaṃ pavasitvā ṭhite macche tuṇḍena koṭṭetvā niharitvā

<sup>1</sup> Si, taṃnubhāvena.

<sup>2</sup> B. byūhetvā; J. viyūhitvā.

<sup>3</sup> J. -mahāmaccho.

<sup>4</sup> B. ummīlitvā.

<sup>5</sup> B. ullekento.

<sup>6</sup> B. drops it.

<sup>7</sup> B. -bhitthayanto; J. -bhitthananto and below.

<sup>8</sup> J. vijjutā and below.

khādanti, tasmā tesam anto kalale macchā nidhī vuccanti, tam kākasamghassa nidhim devam vassāpento udakena paṭicchādetvā nāsehi. *Kākam sokāya rundhehi* ti kākasamgho imasmim mahāsare udakena punne macche alabhamāno socissati, tam kākaganam tvam imam kaddamam pūrento sokāya rundhehi, sokass' atthāya pana vassāpayatha. Yathā anto nijjhānalakkhaṇam sokam pāpuṇāti evam karohi ti attho. *Macche sokā pamocayā* ti mama ñātake sabbe va macche imamhā<sup>1</sup> maraṇasokā pamocehi, mañ ca sokā pamocayā ti Jātake paṭhanti. Tattha ca-kāro sampiṇḍanattho. Mañ ca mama ñātake cā ti sabbe va sokā pamocehi, macchānam hi anodakabhāvena paccatthikānam ghāsa-bhāvam gacchāmā ti <sup>2</sup>maraṇasoko, Mahāsattassa pana tesam anayavyasanam paṭicca karuṇāya nato karuṇāya paṭirūpamukhena sokasambhavo veditabbo.

Evam Bodhisatto attano paricārikaceṭakam ānāpento viya pajjunnam ālapitvā sakala-Kosalaratṭhe mahāvassam vassāpesi. Mahāsattassa hi silatejena saccakiriyaṃ samakālam eva Sakkassa paṇḍukambalasilāsanam uphākāram dassesi. So “kin nu kho” ti āvajjento tam kāraṇam ñatvā vassavalāhakadevarājānam pakkosāpetvā “tāta, Mahāpuriso maccharājā ñātinaṃ maraṇasokena vassāpanam icchatī, sakalam Kosalaratṭham ekamegham<sup>3</sup> katvā vassāpehi” ti āha. So “sādhū” ti sampatiṇḍitvā ekam valāhakam nivāsetvā ekam pārupitvā meghagītam gāyanto pācīnalokadhātu-abhimukho<sup>4</sup> pāyāsi<sup>5</sup> pakkhandi. Pācīnadisābhāge khalamaṇḍalamattam ekam meghamaṇḍalam<sup>6</sup> utthāya sata-pāṭalasahassapaṭalam hutvā abhitthanayantam<sup>7</sup> vijjullatā<sup>8</sup> nicchārentam adhomukha<sup>9</sup>-ṭhapita-udakakumbhākārena vis-sandamānam<sup>10</sup> sakalam Kosalaratṭham mahāmeghena<sup>11</sup> ajjhotthari.<sup>12</sup> Devo acchinnadhāram vassanto muhuttan' eva tam mahāsaram pūresi. Macchā maraṇabhayato muccimsu.

<sup>1</sup> B. tamhā.

<sup>2</sup> J. ekam ogham.

<sup>3</sup> B., J., Si, drop it.

<sup>4</sup> J. abhitthanantam.

<sup>5</sup> J. -mukham.

<sup>6</sup> J. mahoghena.

<sup>7</sup> Si, adde mahā.

<sup>8</sup> J. -dhātumukho.

<sup>9</sup> J. meghapaṭalam.

<sup>10</sup> J. vijjutā.

<sup>11</sup> J. vassamānam.

<sup>12</sup> J. ajjhottari.

Kākādayo apatitṭhā<sup>1</sup> ahesum. Na kevalam macchā eva, manussā pi vividhasassāni sampādentā catuppadādayo pi ti sabbe pi vassūpajivino kāyikacetasikadukkhato mucchimsu. Tena vuttam:

1. “Sahakate saccavare pajjunno c’ abhigajjiya<sup>2</sup>

thalam ninnā ca pūrento khaṇena abhivassathā” ti.

Tattha *khaṇena abhivassathā* ti adandhāyitvā saccakiriyaṃ khaṇen’ eva abhivassi. *Katvā viriyaṃ uttaman* ti deve avasante kim kātabban ti kosajjam anāpajjitvā ñātattacariyā-sampādanamukhena mahato sattanikāyassa<sup>3</sup> hitasukhanipphādanam uttamaṃ viriyaṃ katvā. *Saccatejabalassito* mama saccānubhāvabalaṃ nissito<sup>4</sup> hutvā tadā mahāmegham vassāpesim. Yasmā c’ etad evaṃ<sup>5</sup> tasmā “saccena me samo n’ atthi, esā me saccapāramī” ti mahāmaccharājakāle attano saccapāramiyā anaññasādhāraṇabhāvaṃ dassesi dhammarājā. Evaṃ Mahāsatto mahākaruṇāya samussāhitahadayo sakalaratṭhe mahāvassaṃ vassāpanavasena mahājanaṃ maraṇadukkhato mocetvā jīvitapariyosāne yathākammaṃ gato.

Tadā pajjunno Ānandatthero ahosi, macchagaṇā Buddhaparisā, maccharājā Lokanātho.

Tassa hetṭhā vuttanayen’ eva sesapāramiyo niddhāretabbā. Tathā attano samānajātikanam khādanatṭhāne macchayoniyam nibbattitvā taṇḍulakaṇamattam pi maccham ādim katvā kassaci pi paṇino akhādanam, tiṭṭhatu khādanam,<sup>6</sup> ekasattassa pi aviheṭhanam, tathā saccakaraṇena devassa vassāpanam, udaye parikkhīne kalalagahane nimujanavasena attanā anubhavamānadukkham vīrabhāvena agaṇetvā ñātisaṃghass’ eva taṃ dukkham attano hadaye katvā asahantassa sabbabhāvena karuṇāyanā, tathā ca paṭipattī ti evam ādayo guṇānubhāvā vibhāvetabbā ti.

Maccharājacariyaṃ Dasamaṃ.

<sup>1</sup> B., Si, atutṭhā.

<sup>2</sup> B. satta-kāyassa.

<sup>3</sup> Si, c’ etam devaṃ.

<sup>4</sup> Si, abhigacchiya.

<sup>5</sup> B., Si, -balannissito.

<sup>6</sup> Si, drops these two words.

## 11. KAṆHADĪPĀYANACARIYAM

Ekādasame. *Kaṇhadīpāyano* iśi ti evannāmakō tāpasō. Bodhisatto hi tadā Dīpāyano nāma attano sahāyaṃ Maṇḍavyatāpasam sūle uttāsitaṃ upasaṅkamitvā tassa sīlaguṇena taṃ avijahanto tiyāmarattim sūlaṃ nissāya t̥hito tassa sarirato paggharitvā patitapatitehi lohitabindūhi sukkhehi kāḷavaṇṇasarīratāya Kaṇhadīpāyano ti pākaṭo ahosi. *Paropaññāsavassāni* ti sādhikāni paññāsavassāni. Accantasam-yoge upayogavacanam. *Anabhirato carim ahaṃ* ti panta-senāsanesu c' eva adhikusalahammesu ca anabhirati<sup>1</sup>-vāsam vasanto ahaṃ brahmacariyaṃ acarim.<sup>2</sup> Pabbajitvā sattāhaṃ eva hi<sup>3</sup> tadā Mahāsatto abhirato brahmacariyaṃ cari, tato param anabhirativāsam vasi. Kasmā pana Mahāpuriso anekasatasahassesu attabhāvesu abhinekkhamma<sup>4</sup>-jjhāsaya brahmacariyavāsam abhiraṃsitvā idha taṃ nābhira-mi? Puthujjanabhāvassa cañcalabhāvato. Kasmā ca puna na agāraṃ ajjhāvasi ti. Paṭhamam nekkhamm' ajjhāsayaena kāmesu<sup>5</sup> dosam disvā pabbaji. Ath' assa ayoniso manasi-kārena anabhirati uppajji. So taṃ vinodetum asakkonto pi<sup>6</sup> kammaṃ ca phalaṃ ca saddahitvā tāva mahantaṃ vibhavaṃ pahāya agārasmā nikkhamanto<sup>7</sup> yaṃ pajahi, yadi<sup>8</sup> puna tad attham eva nivatto "eḷamūgo capalo vatāyaṃ Kaṇhadīpāyano" ti imam apavādaṃ jigucchanto attano<sup>9</sup> hirottappabhedabhayaena. Apica pabbajjā-puññaṃ nāma etam viññūhi Buddhādīhi pasattham, tehi ca anuṭṭhitam, tasmāpi sahāpi dukkhena sahāpi domanassena assumukho rodamaṇo pi brahmacariyavāsam vasi, na taṃ vissajjesi. Vuttaṃ c' etam:

1. "Saddhāya nikkhamma puna<sup>8</sup> nivatto  
so eḷamūgo capalo<sup>9</sup> vatāyaṃ,  
etassa vādassa jigucchamaṇo  
akāmakō carāmi brahmacariyaṃ.

<sup>1</sup> Si, anabhirato.<sup>2</sup> Si, ācarim.<sup>3</sup> B. *drops it*.<sup>4</sup> Si, -nikkhamma; B. nekkhamma-.<sup>5</sup> B. *adds ca*.<sup>6</sup> Si, asakkontehi.<sup>7</sup> Si, nikkhatto.<sup>8</sup> J. punam.<sup>9</sup> J. va bālo.



2. Viññuppasatthañ<sup>1</sup> ca satañ ca<sup>2</sup> ṭhānaṃ  
evam ahaṃ<sup>3</sup> puññakaro bhavāmi<sup>4</sup> ” ti.<sup>4</sup>

Na koci etaṃ jānāti ti etaṃ mama anabhiratimanaṃ  
brahmacariyavāse abhirati-virahita<sup>5</sup>-cittaṃ koci manussa-  
bhūto na jānāti. Kasmā? Ahaṃ hi<sup>6</sup> kassaci nāciṅkhiṇ ti  
“mama mānase citte arati carati pavattatī” ti kassaci na  
kathesiṃ, tasmā na koci manussabhūto etaṃ jānāti ti.  
Sabrahmacārī ti tāpasapabbajjāya samānasikkhatāya sabrah-  
macārī. Maṇḍavyo<sup>7</sup> ti evaṃ nāma. Sahāyo ti gihikāle  
pabbajitakāle ca dāḥamittatāya piyasahāyo. Mahā isi ti  
mahānubhāvo isi. Pubbakammasamāyutto sūlam āropanaṃ  
labhiṃ, sūlam uttāsito. Tatrāyaṃ ānupubbikathā:

\*Atīte Vamsaratṭhe Kosambiyaṃ Kosambiko nāma rājā  
rajjaṃ kāresi. Tadā Bodhisatto aññatarasmiṃ nigame  
asitikoṭivibhavassa brāhmaṇamahāsālassa putto hutvā nib-  
batti, nāmena Dīpāyano nāma.<sup>8</sup> Tādisass’ eva brāhmaṇa-  
mahāsālassa putto brāhmaṇakumāro tassa piyasahāyo ahosi,  
nāmena Maṇḍavyo nāma. Te ubho pi aparabhāge mātā-  
pitūnaṃ accayena kāmesu dosaṃ disvā mahādānaṃ pavattet-  
vā<sup>9</sup> kāme pahāya ñātimittaparijanassa rodantassa paride-  
vantassa nikkhamitvā Himavantappadese assamaṃ katvā  
pabbajitvā uñchācariyāya vanamūlaphalāhārena yāpento  
paropannaṃ vassāni vasiṃsu, kāmacchandaṃ vikkham-  
bhetuṃ nāsakkhiṃsu. Te na jhānamattaṃ pi nibbattesuṃ.  
Te loṇambilasevanatthāya janapadacārikaṃ carantā Kāsi<sup>10</sup>-  
ratṭhaṃ sampāpuṇiṃsu. Tatr’ ekasmiṃ nigame Dīpāya-  
nassa gihisahāyo Maṇḍavyo nāma paṭivasati. Te ubho pi  
tassa santikaṃ upasaṅkamhiṃsu. So te disvā attamano  
pannasālaṃ karetvā<sup>11</sup> catūhi paccayehi<sup>12</sup> upaṭṭhahi. Te tat-  
tha tñi cattāri vassāni vasiṃsu tam āpucchitvā cārikaṃ

\* Cp. Kaṇhadīpāyana-Jāt. (F. No. 444).

<sup>1</sup> J. viññupatthañ.

<sup>2</sup> B. va.

<sup>3</sup> J. p’ ahaṃ.

<sup>4</sup> Kaṇhadīpāyana-Jāt.

<sup>5</sup> B. -rahitaṃ.

<sup>6</sup> CT. pi. <sup>7</sup> Si, Si, Maṇḍabbo.

<sup>8</sup> Si, adds jāto.

<sup>9</sup> B. pavattitvā.

<sup>10</sup> B., Si, Kāsi.

<sup>11</sup> Si, karitvā.

<sup>12</sup> Si, adds te.

carantā Bārāṇasīsamīpe atimuttakasusāṇe vasiṃsu. Tattha Dīpāyano yathābhirantaṃ viharitvā puna tasmim̐ nigame Maṇḍavyassa attano sahāyassa santikaṃ gato. Maṇḍavya-tāpaso tatth' eva vasi.

Ath' ekadivasam̐ eko coro antonagare corikaṃ katvā dhanasāram<sup>1</sup> ādāya nikkhanto<sup>2</sup> pabuddhehi gehasāmikehi nagarārakkhaka<sup>3</sup>-manussehi ca anubaddho niddhamanena nikkhamitvā vegena susānaṃ pavisitvā tāpasassa paṇṇa-sāladvāre bhaṇḍikaṃ chaḍḍetvā palāyi. Manussā bhaṇḍikaṃ disvā “are! duṭṭhajaṭila, rattim̐ corikaṃ katvā divā tāpasavesena<sup>4</sup> carasī” ti tajjetvā pothetvā tam ānetvā<sup>5</sup> rañño dassayim̐su. Rājā anupaparikkhitvā va “sūle uttāsethā” ti āha. Tam̐ susānaṃ netvā khadirasūle<sup>7</sup> āropayim̐su. Tāpasassa sarīre sūlaṃ na pavisati. Tato nimbasūlam̐ āharim̐su. Tam̐ pi na pavisati. Tato ayasūlam̐ āharim̐su. Tam̐ pi na pavisati. Tāpaso “kin nu kho me pubbakamman” ti cintesi.<sup>6</sup> Tassa<sup>9</sup> jātissaraññaṃ uppajji, tena pubbakammam<sup>10</sup> addasa. So kira purimattabhāve<sup>11</sup> vaḍḍhaki-putto hutvā pitu rukkhatacchanatṭhānaṃ gantvā ekaṃ makkhikaṃ gahetvā kovīlārasakalikāya sūlena<sup>12</sup> viya vijjhi. Tassa tam̐<sup>13</sup> pāpam<sup>14</sup> imasmim̐ ṭhāne okāsaṃ labhi.<sup>15</sup> So “na sakkā ito pāpato mucцитum” ti ñatvā rājapurise āha: “sace maṃ sūle uttāsetukāmattha, kovīlārasūlam̐ āharathā” ti. Te tathā katvā tam̐ sūle uttāsetvā ārakkhaṃ datvā pakkamim̐su.

Tadā Kaṇhadīpāyano “cira<sup>16</sup>-diṭṭho me sahāyo” ti Maṇḍavyassa santikaṃ āgacchanto tam̐ pavattim̐ sutvā tam̐ ṭhānaṃ gantvā ekamantaṃ ṭhito “kim̐, samma, kārako 'sī” ti pucchitvā “na kārako 'mhi” ti vutte “attano manopado-saṃ rakkhitum̐ sakkhi, na sakkhi” ti pucchi. “Samma, yehi ahaṃ gahito n' eva tesam̐ na rañño upari mayhaṃ

1 J. dhanarāsīm.

2 Si, nagarārakkhana.

3 B., J. ādāya netvā.

7 J. -sūlam̐.

9 J. Ath' assa.

11 J. purimabhāve.

13 J. tam̐ enaṃ.

15 J. imaṃ ṭhānaṃ patvā gāhi.

2 J. nikkhamanto.

4 J. tāpasarūpena.

6 J. adds gacchatha, naṃ.

8 J. olokesi.

10 J. adds olokento.

12 J., Si, sūle.

14 B. pāpakammam̐.

16 B. ciraṃ.

manopadoso atthi ti. Evaṃ sante tādisassa sīlavato chāyā mayhaṃ sukhā” ti vatvā Kaṇhadīpāyano sūlaṃ nissāya nisīdi. Ārakkhakapurisā taṃ pavattiṃ rañño ārocesuṃ. Rājā “anisāmetvā<sup>1</sup> me katan” ti vegena tattha gantvā “kasmā, bhante, tvaṃ<sup>2</sup> sūlaṃ nissāya nisinno ‘sī” ti Dīpāyanaṃ pucchi. “Mahārāja, imaṃ tāpasam rakkhanto nisinno ‘smī” ti. “Kiṃ pana tvaṃ na imassa kāraka-bhāvaṃ ñatvā evaṃ karosī?” ti. So kammassa avisodhita<sup>3</sup>-bhāvaṃ ācikkhi. Ath’ assa Dīpāyano “raññā nāma nissam-makārinā bhavitabban” ti

3. “Alaso gihī kāmabhogī<sup>4</sup> na sādhu

asaññato pabbajito na sādhu,

rājā na sādhu anisammakārī

yo paṇḍito kodhano so na sādhu<sup>5</sup>” ti<sup>6</sup>

ādhni vatvā dhammaṃ desesi. Rājā Maṇḍavyatāpasassa niddosabhāvaṃ ñatvā “sūlaṃ harathā” ti ānāpesi. Sūlaṃ harantā harituṃ nāsakkhimsu. Maṇḍavyo āha: “mahārāja, ahaṃ pubbe katakammadosena evarūpaṃ āyasaṃ<sup>7</sup> patto, mama sarirato sūlaṃ harituṃ na sakkā, sace pi mayhaṃ jīvitam dātukāmo kakacena<sup>8</sup> imaṃ sūlaṃ cammasamaṃ katvā<sup>9</sup> chindāpehi” ti. Rājā tathā kāresi. Sūlaṃ<sup>10</sup> anto yeva ahosi. Na kiñci piḷaṃ janesi. Tadā kira sukhumaṃ sakalika<sup>11</sup>-hiraṃ gahetvā makkhikāya vaccamaggaṃ pavesehi. Taṃ tass’ eva anto<sup>12</sup> ahosi. So<sup>13</sup> tena kāraṇena amaritvā attano āyukkhayen’ eva mari. Tasmā ayam pi na mato ti.<sup>14</sup> Rājā tāpase vanditvā khamāpetvā ubho pi uyyāne va<sup>9</sup> vasāpento paṭijaggi. Tato paṭṭhāya so<sup>15</sup> Āṇi-maṇḍavyo nāma jāto. So rājānam upanissāya tatth’ eva vasi. Dīpāyano pana tassa vanaṃ phāsusakaṃ karitvā<sup>16</sup> attano gihisahāya-Maṇḍavyena kāritaṃ pappasālam eva gato. Tena vuttaṃ:

<sup>1</sup> J. *adds* va.

<sup>2</sup> B., Si, tvaṃ bhante.

<sup>3</sup> J. *asodhita*.

<sup>4</sup> J. *bhogakāmo*.

<sup>5</sup> Si, sādhu.

<sup>6</sup> *Kaṇhadīpāyana-Jāt.*

<sup>7</sup> J. *ayasaṃ*.

<sup>8</sup> J. *kakacaṃ āharāpetvā*.

<sup>9</sup> J. *drops it*.

<sup>10</sup> J. *sūlo*.

<sup>11</sup> B., Si, Si, -kaṃ hiraṃ.

<sup>12</sup> J. *tassā antosarīre yeva*; B. *tassa anto yeva*.

<sup>13</sup> J. *Sā*.

<sup>14</sup> B. *drops it*.

<sup>15</sup> J. *adds* Maṇḍavyo.

<sup>16</sup> J. *katvā*.

4. "Sabrahmacāri Maṇḍavyo sahāyo me mahā-isi<sup>1</sup>  
pubbakammasamāyutto sūlam āropanaṃ<sup>2</sup> labhi.

5. Tam aham upaṭṭhahitvāna ārogyam anupāpayiṃ<sup>3</sup>  
āpucchitvāna āgañchiṃ<sup>4</sup> yaṃ mayhaṃ sakam assa-  
man " ti.

Tattha āpucchitvānā ti mayhaṃ sahāyaṃ Maṇḍavyatā-  
pasam āpucchitvā. Yaṃ mayhaṃ sakam assaman ti yaṃ taṃ  
mayhaṃ<sup>5</sup> gihisahāyena Maṇḍavyabrāhmaṇena kāritaṃ sakam  
mama santakam assamapadaṃ paṇṇasālā tam upāgañchiṃ.

Taṃ pana<sup>6</sup> paṇṇasālaṃ pavisantaṃ disvā sahāyassa āro-  
cesuṃ. So sutvā va<sup>6</sup> tuṭṭhacitto saputtadāro bahugandha-  
mālatelaphāṇitādini<sup>7</sup> ādāya taṃ<sup>8</sup> paṇṇasālaṃ gantva Dīpā-  
yanam vanditvā pāde dhovitvā<sup>9</sup> pānakam pāyetvā Āpimaṇ-  
ḍavyassa pavattiṃ suṇanto nisīdi. Ath' assa putto Yañña-  
dattakumāro nāma caṅkamaṇakoṭiyaṃ geṇḍukena<sup>10</sup> kīli.  
Tattha c' ekasmiṃ vammīke āsīviso vasati. Kumārena<sup>11</sup>  
bhūmiyaṃ pahaṭageṇḍuko gantvā vammīkabile āsīvisassa  
matthake pati. Kumāro<sup>12</sup> ajānanto bile hatthaṃ pavesesi.  
Atha naṃ kuddho āsīviso hatthaṃ ḍasi, so visavegamucchito<sup>13</sup>  
tatth' eva pati. Ath' assa mātāpitaro sappena datṭhabhā-  
vaṃ ṇatvā kumāram ukkhipitvā tāpasassa<sup>14</sup> pādamaṭṭe ni-  
pajjāpetvā "bhante,<sup>15</sup> osadhena vā mantena vā<sup>16</sup> puttam<sup>17</sup>  
no<sup>15</sup> nirogaṃ karoṭhā" ti āhaṃsu. So "aham osadhaṃ  
na jānāmi, nāhaṃ vejjakammaṃ karissāmi, pabbajito 'mhī"  
ti.<sup>16</sup> "Tena hi, bhante, imasmiṃ kumārake mettaṃ katvā  
saccakiriyaṃ karoṭhā" ti. Tāpaso "sādhu,<sup>15</sup> saccakiriyaṃ  
karissāmi" ti vatvā Yaññadattassa sīse hatthaṃ ṭhapetvā

<sup>1</sup> Si, isi.

<sup>2</sup> CT. -pāpayi.

<sup>3</sup> Si, drops it.

<sup>4</sup> B. gandhamālatelaphāṇitā-; J. bahuṃ gandhamālatelaphāṇitādiṃ;  
Si, Si, bahugandhamālatelaphāṇitā-.

<sup>5</sup> B., Si, Si, drop it.

<sup>6</sup> J., Si, bheṇḍukena and below.

<sup>7</sup> J. So.

<sup>8</sup> J. adds santikam ānetvā.

<sup>9</sup> J. bhante, pabbajitā nāma osadhaṃ vā parittam vā jānanti.

<sup>10</sup> B., J. puttakaṃ.

<sup>11</sup> CT. āropanaṃ.

<sup>12</sup> CT. āgañhi.

<sup>13</sup> J. drops it.

<sup>14</sup> J. adds makkhetvā.

<sup>15</sup> J. kumārassa.

<sup>16</sup> B., Si, Si, -vegana mucchito.

<sup>17</sup> B. drops it.

<sup>18</sup> J. pabbajito ti.

saccakiriyam akāsi. Tena vuttam: “sahāyo brāhmaṇo mayhan” ti ādi.

Tattha āgacchum<sup>1</sup> pāhunāgatan ti atithi-abhigamanam abhigamimsu. Vaṭṭam anukkkhipan ti khipana<sup>2</sup>-vaṭṭasaṇṭhānatāya vaṭṭan ti laddhanāmam geṇḍukam anukkkhipanto. Geṇḍukakilaṃ kilanto ti attho. Āsīvisam akopayī ti bhūmiyam patihato hutvā vammikabilagatena geṇḍukena tattha ṭhitam kaṇhasappam sise paharitvā rosesi. Vaṭṭagataṃ maggam anvesanto ti tena vaṭṭena gataṃ maggaṃ gavesanto. Āsīvisassa hatthena uttamaṅgaṃ parāmasī ti vammikabilaṃ pavesitena attano hatthena āsīvisassa sīsam phusi. Visabalassito ti visabalanissito attano visavegaṃ nissāya uppajjanakasappo. Aḍamsi dāraḥ kaṇḥe ti tasmim parāmasitakkhaṇe yeva taṃ brāhmaṇakumāraṃ ḍasi.<sup>3</sup> Saha dattho ti ḍamsena sah' eva; datṭhasamakālam eva. Āsīvisenā ti ghoravisena. Tenā ti tena dārakassa visavegena mucchitassa bhūmiyam patanena ahaṃ dukkhito ahosiṃ. Mama vāhasi taṃ<sup>4</sup> dukkhaṃ ti taṃ dārakassa mātāpitūnañ ca dukkhaṃ mama vāhasi<sup>5</sup>; mayhaṃ sarīre viya mama karuṇāya vāhesi. Tyāhan ti te tassa dārakassa mātāpitaro ahaṃ “mā socatha,<sup>6</sup> mā paridevathā” ti ādinā nayena samassāsetvā. Soka-sallīne<sup>7</sup> ti sokasallavante. Aggan ti seṭṭhaṃ. Tato eva varam uttamaṃ saccakiriyam akāsi. Idāni taṃ saccakiriyam sarūpena dassetuṃ “sattāham evā” ti gātham āha.

Tattha sattāham evā ti pabbajitadivasato paṭṭhāya sattāhāni eva. Pasannacitto ti kammaphalasaddhāya pasannamānaso. Puññatthiko ti puññena atthiko, dhammachandayutto. Athāparam yañ caritan ti atha tasmā sattāhā uttariyam mama brahmacariyacaraṇaṃ. Akāmakō vāhī ti pabbajjam anicchanto eva. Etena saccena suvatthi hotū ti sace atirekapaññāsavassāni anabhīrativāsaṃ vasantena mayā kassaci ajānāpitabhāvo sacco, etena saccena Yaññadattakumārassa sotthi hotu, jīvitam paṭilabhatū ti.

<sup>1</sup> CT. āgañchum.

<sup>2</sup> B. drops it.

<sup>3</sup> B. ḍamsi.

<sup>4</sup> CT. mama vā hasitaṃ.

<sup>5</sup> B. vāhasi.

<sup>6</sup> B. socittha.

<sup>7</sup> CT. -sallite.

Evam pana Mahāsattena saccakiriyaṃ katāya Yañña-dattassa sarīrato viṣaṃ bhassitvā paṭhavim pāvisi. Kumāro akkhini ummiletvā mātāpitāro oloketvā “ amma tātā<sup>1</sup> ” ti vatvā vuṭṭhāsi.<sup>2</sup> Tena vuttam:

6. “ Saha sacce kate mayham visavegena vedhito abujjhivāna vuṭṭhāsi arogo<sup>3</sup> cāsi māṇavo ” ti.

Tass’ attho: mama saccakaraṇena saha samānakālam eva tato pubbe visavegena vedhito kampito viṣaṇṇibhāvena abujjhivāna ṭhito vigatavisattā paṭiladdhasañño sahasā vuṭṭhāsi, so māṇavo kumāro visavegena arogo ca ahoṣi ti. Idāni Satthā tassā<sup>4</sup> attano saccakiriyaṃ paramatthapāramībhāvaṃ dassento “ saccena me samo n’ atthi, esā me sacca-pāramī ” ti āha. Tam uttānattham eva.

[Jātakatṭhakathāyaṃ pana Mahāsattassa saccakiriyaṃ kumārassa thanappadesato uddham viṣaṃ bhassitvā vigataṃ, dārakassa pitu saccakiriyaṃ kaṭito uddham, mātu sacca-kiriyaṃ avasiṭṭhasarīrato viṣaṃ bhassitvā vigatan ti āgataṃ. Tathā hi vuttam:

7. “ Yasmā dānaṃ nābhinandim<sup>5</sup> kadāci disvānāham atithim vāsakāle,  
na cāpi me appiyatam avedum<sup>6</sup>  
bahussutā samaṇabrāhmaṇā ca,  
akāmako vā hi aham dadāmi;  
etena saccena suvatthi hotu  
hatam viṣaṃ, jīvatu Yaññadatto.

8. Āsiviso, tāta, pahūtatejo  
yo tam aḍamsi<sup>7</sup> patarā<sup>8</sup> udicca,  
tasmiṃ ca me appiyatāya ajja  
pitari ca te n’ atthi koci viseso;  
etena saccena suvatthi hotu  
hatam viṣaṃ, jīvatu Yaññadatto ” ti.<sup>9</sup>

Tattha vāsakāle ti vasanatthāya geham āgatakāle. Na

<sup>1</sup> J. drops it.

<sup>2</sup> CT., Si, ārogo and below.

<sup>3</sup> J. n’ abhinandim.

<sup>4</sup> J. aḍatthi.

<sup>5</sup> Kaṇhadīpāyana-Jāt.

<sup>6</sup> J. parivattitvā nipajji.

<sup>7</sup> Si, drops it.

<sup>8</sup> B., Si, avindum and below.

<sup>9</sup> Si, pitarā.

*cāpi me appiyatam avedun* ti bahussutā pi<sup>1</sup> samaṇabrāhmaṇā ayaṃ n' eva dānam abhinandati na amhe ti imaṃ mama appiyabhāvaṃ n' eva jānimsu. Ahaṃ hi te piya-cakkhūhi yeva olokemī ti dīpeti. *Etena saccenā* ti sace ahaṃ dadamāno pi vipākam asaddahitvā attano anicchāya demi, anicchabhāvaṃ ca me pare na jānanti, etena saccena suvatthi hotū ti attho. Itaragāthāya *tāṭā* ti puttam ālapati. *Pahūta-tejo* ti balavaviso. *Patarā* ti padarā, "ayaṃ eva" vā pāṭho. *Udiccā* ti uddhaṃ gantvā, vammikabilato utṭha<sup>2</sup>hitvā ti attho. Idaṃ vuttam hoti: "tāta Yaññadatta, tasmiṃ ca āsivise tava<sup>3</sup> pitari appiyabhāvena mayhaṃ koci viseso n' atthi, taṃ ca pana appiyabhāvaṃ ṭhapetvā ajja mayā na koci jānāpita-pubbo. Sace etaṃ saccam, etena saccena suvatthi hotū" ti.]

Evam Bodhisatto kumāre aroge jāte tassa pitaraṃ "dānam dadantena nāma kammaṃ ca phalaṃ ca saddahitvā dātabban" ti kammaphalasaddhāya nivesetvā sayam anabhiratiṃ vinodetvā jhānābhinnāyo uppādetvā āyupariyosāne Brahma-lokaparāyaṇo ahosi.

Tadā Maṇḍavyo Ānandatthero ahosi, tassa bhariyā Visākhā, putto Rāhulatthero, Ānimaṇḍavyo Sāriputtatthero, Kaṇhadīpāyano Lokanātho.

Tassa idha pāliya ārūḷhā saccapāramī. Sesā ca pāramiyo heṭṭhā vuttanayen' eva niddhāretabbā, tathā anavasesama-hābhogapariścāgādayo guṇānubhāvā<sup>4</sup> ti.

Kaṇhadīpāyanacariyaṃ Ekādasamaṃ.

## 12. MAHĀSUTASOMACARIYAM

Dvādasame. *Sutasomo mahīpatī* ti evaṃ nāmo khattiyo.

\*Mahāsatto hi tadā Kururaṭṭhe Indapattanagare Koravyassa rañño aggamaheśiyā kucchimhi nibbatti. Taṃ sutavittatāya<sup>4</sup> candasamānasommavadanatāya<sup>5</sup> ca Sutasomo ti sañ-jānimsu. Taṃ vayappattaṃ sabbasippa<sup>6</sup>-nipphattippattaṃ

\* Cp. Mahāsutasoma-Jāt. (F. No. 537).

<sup>1</sup> Si, *drops* pi.

<sup>2</sup> B. taṃ ca.

<sup>3</sup> B., Si, *add* vibhāvetabbā.

<sup>4</sup> J. -vittakatāya; Si, *sutacitatāya*.

<sup>5</sup> Si, *-somavaṇṇatāya*.

<sup>6</sup> Si, *sabbasippāni*.

mātāpitaro rajje abhisiñciṃsu. *Gahito porisūdenā* ti puri-sānaṃ manussānaṃ adanato khādanato porisādo ti laddha-nāmena Bārāṇasīraññā devatābalikammatthaṃ gahito.

Bārāṇasīrājā hi tadā maṃsena vinā abhuñjanto aññaṃ maṃsam alabhantena bhattakārakena manussamaṃsam khā-dāpito rasatāṇhāya baddho hutvā manusse ghātetvā manu-samaṃsam khādanto amaccapārisajjapamukhehi nāgarehi negamajānapadehi<sup>1</sup> ca ussāhiteṇa Kālahatthinā nāma attano senāpatinā “deva, yadi rajjena atthiko manussamaṃsakhā-danato viramāhī” ti vutte “rajjaṃ pajahanto pi manussa-maṃsakhādanato na oramissāmi” ti vatvā tehi raṭṭhā pab-bājito araññaṃ pavisitvā ekasmiṃ nigrodhamūle<sup>2</sup> vasanto khāṇupphārena pāde jātassa vaṇassa phāsubhāvāya “sa-kala-Jambudīpe ekasatakhattiyānaṃ galalohiteṇa balikam-maṃ karissāmi” ti devatāya āyācanaṃ katvā sattāham anāhāratāya vaṇe phāsuke jāte “devatānubhāvena sotthi me<sup>3</sup> ahoṣī” ti saññāya “<sup>4</sup>balikammatthaṃ rājāno ānessāmi” ti gacchanto atitabhāve sahāyabhūteṇa yakkheṇa samā-gantvā tena dinnamantabalena adhikata<sup>5</sup>-thāmajavaparaka-masampanno hutvā sattāhabbhantare yeva satam rājāno ānetvā attano vasananigrodharukkhe olambetvā balikamma-karaṇasajjo ahoṣi. Atha tasmīṃ rukke adhivatthā devatā tam balikammam anicchantī “upāyena naṃ nisedhessāmi” ti pabbajitarūpena tassa attānaṃ dassetvā tena anubaddho tiyojanaṃ gantvā puna attano dibbarūpam eva dassetvā “tvam musāvādī, tayā “sakala-Jambudīpe rājāno ānetvā balikammaṃ karissāmi” ti paṭissutaṃ, idāni ye<sup>6</sup> vā te<sup>7</sup> vā dubbalarājāno ānesi, Jambudīpe jeṭṭhakaṃ Sutasomarājānaṃ sace nānessasi, na me te balikammāna attho” ti āha. So “diṭṭhā me attano devatā” ti tussitvā “sāmi, mā cintayi, aham ajj’ eva Sutasomam ānessāmi” ti vatvā vegena Migā-jinaṃ<sup>8</sup> uyyānaṃ gantvā asaṃvihitāya ārakkhāya pokkhara-nim otaritvā paduminipattena sīsaṃ paṭicchādetvā atṭhāsi.

<sup>1</sup> B. -janapadehi; Si, nigamajanapadehi.

<sup>2</sup> B., Si, nigrodharukkhamūle.

<sup>3</sup> B. mama.

<sup>4</sup> Si, *adda* devatāya.

<sup>5</sup> Si, adhikataṃ.

<sup>6</sup> Si, yena.

<sup>7</sup> Si, tena.

<sup>8</sup> B., Si, Migācina-; J. Migācir-.



Tasmim anto-uyyānagate yeva balavapaccūse samantā tiyojanam ārakkham gaṇhimsu. Mahāsatto pāto va alaṅkata-hatthikkhandhavaragato caturaṅginiyā senāya nagarato nikkhami.

Tadā Takkasilato Nando nāma brāhmaṇo catasso satārahā gāthāyo gahetvā viṣaṃ yojanasataṃ maggaṃ atikkamma taṃ nagaraṃ patto rājānaṃ pācīnadvārena nikkhamantaṃ disvā hattham ukkhipitvā “jayatu bhavaṃ, mahārājā” ti vatvā<sup>1</sup> jayāpesi. Rājā hatthināgam upasaṅkamitvā “kuto nu tvaṃ, brāhmaṇa, āgacchasi? kim icchasi? kin te dajjan?” ti āha. Brāhmaṇo “tumhe sutavittakā ti sutvā catasso satāraha gāthāyo ādāya tumbhākaṃ desetum āgato ’mhī” ti āha. Mahāsatto tuṭṭhamānaso hutvā “aham uyyānaṃ gantvā nahāyitvā āgantvā sossāmi, tvaṃ mā ukkaṇṭhī” ti vatvā “gacchatha, brāhmaṇassa asukagehe nivāsaṃ ghāsacchādanaṃ ca saṃvidahathā” ti āṇāpetvā uyyānaṃ pavisitvā mahantaṃ ārakkham saṃvidhāya olāri-kāni ābharaṇāni muñcitvā<sup>2</sup> massukammaṃ kāretvā ubbaṭṭi-tasarīro<sup>3</sup> pokkharāṇiyā rājavibhavana nahāyitvā paccuttaritvā udakaggahaṇasātake nivāsetvā aṭṭhāsi. Ath’ assa gandhamālālaṅkāre upahariṃsu. Porisādo “alaṅkata<sup>4</sup>-rājā bhāriko bhavissati, sallahukakāle yeva naṃ gaṇhissāmi” ti nadanto khaggaṃ parivattento “aham asmi porisādo” ti nāmaṃ sāvetvā udakā nikkhami. Tassa saddaṃ sṭvā hatthārohādayo hatthi-ādito bhassimsu. Balakāyo dūre ṭhito<sup>5</sup> va palāyi. Itaro attano āvudhāni<sup>6</sup> chaḍḍetvā urena nipajji. Porisādo rājānaṃ ukkhipitvā khandhe nisīdāpetvā sammukhaṭṭhāne yeva aṭṭhārasaṭṭhaṃ pākāraṃ laṅghitvā purato galita<sup>7</sup>-madamattavaravāraṇa<sup>8</sup> kumbhe akkamitvā pabbatakūṭāni viya pātento vātajavāni pi assaratanāni piṭṭhiyam akkamitvā pātento rathasīse akkamitvā pātento bhamarikaṃ bhamanto viya nilakāni nigrodhapattāni madanto viya ekavegeṇ’ eva tiyojanamaggaṃ gantvā kiñci anu-

<sup>1</sup> B., Si, *drop from jayatu up to vatvā.*

<sup>2</sup> B., Si, *omuñcitvā.*

<sup>3</sup> B., Si, *uppattita-*.

<sup>4</sup> B., Si, *add kāle.*

<sup>5</sup> Si, *adds tato.*

<sup>6</sup> Si, Si, *āyudhāni.*

<sup>7</sup> B., Si, *pagalitamatta-*.

<sup>8</sup> Si, *-vāraṇa-*.

bandhantam adisvā saṅikaṃ gacchanto Sutasomassa kesehi udakabindūni attano upari patantāni assubindūnī ti saññāya “ kim idaṃ Sutasomo pi maraṇam anusocanto rodatī ? ” ti āha. Mahāsatto “ nāhaṃ maraṇam<sup>1</sup> anusocāmi, kuto rodanā<sup>2</sup> ? Apica kho saṅgaram katvā saccāpanaṃ nāma paṇḍitānaṃ āciṇṇaṃ, taṃ na nipphajjatī ti anusocāmi. Kassapadasabalena desitā catasso satārahā gāthāyo ādāya Takkasilato āgatassa brāhmaṇassa āgantukavattaṃ kāretvā “ nahāyitvā āgantvā supissāmi, yāva mamāgamanā āgamehī ” ti saṅgaram katvā uyyānaṃ āgato, tvañ ca tā gāthāyo sotum adatvā maṃ gaṇhī ” ti. Tena vuttaṃ: “ Gahito porisādena brāhmaṇe saṅgaram<sup>3</sup> sarin ” ti.

Tattha brāhmaṇe saṅgaran ti Nandabrāhmaṇe attanā kataṃ paṭiññaṃ anussariṃ. *Āvunitvā<sup>4</sup> karatale* ti tattha tattha uyyānādisu gantvā attano balena anitānaṃ ekasatakhattiyānaṃ hatthatale chiddaṃ katvā rukkhe lambanattamaṃ rajjumaṃ paṭimuñcitvā. *Ete sampamilāpetvā* ti ete ekasatakhattiyē jivagāhaṃ gahetvā uddhapāde adhosire katvā paṇhiyā sīsaṃ paharanto bhamaṇavasena hatthatale āvunitvā rukkhe ālambanavasena sabbaso āhārūpacchedena sabbaṭhā pamilāpetvā visosetvā khedāpetvā ti attho. *Yaññatthe* ti balikammaṭṭhe sādhetabbe. *Upanayi<sup>5</sup> mama* ti mama upanesi.

Tathā upanīyamāno pana Mahāsatto porisādena “ kiṃ tvaṃ maraṇato bhāyasī ? ” ti vutte “ nāhaṃ maraṇato bhāyāmi, tassa pana brāhmaṇassa mayā kato saṅgaro na parimocito ti anusocāmi, sace maṃ vissajjessasi, taṃ dhammaṃ sutvā tassa ca sakkārasammānaṃ katvā puna āgamissāmi ” ti “ Nāhaṃ<sup>6</sup> saddahāmi yaṃ tvaṃ mayā vissajjito gantvā puna mama hattham āgamissāsī ” ti. “ Samma porisāda, mayā saddhim ekācariyakule sikkhito sahāyo hutvā “ ahaṃ<sup>7</sup> jīvitahetūpi na musā kathemi<sup>8</sup> ” ti, kiṃ na saddahasī ti. Kiñcāpi me etena vācāmattakena:

<sup>1</sup> Si, maraṇato.

<sup>2</sup> CT. saṅkaram and below.

<sup>3</sup> Si, upanayī.

<sup>4</sup> J. ayaṃ.

<sup>5</sup> B., Si, sossāmi.

<sup>6</sup> CT. āvunitvā.

<sup>7</sup> B., Si, add idaṃ.

<sup>8</sup> B., Si, kathesim; J. katheti.

1. Asiñ ca sattiñ ca parāmasāmi  
sapatham pi te, samma, ahaṃ karomi,  
tayā pamutto anaṇo bhavitvā  
saccānurakkhī puna-r-āvajissan " ti.<sup>1</sup>

Mahāsattena imāya gāthāya vuttāya porisādo " ayaṃ Sutasomo khattiyehi akattabbaṃ " sapathaṃ karomī " ti vadati, gantvā anāgacchanto pi mama hatthato na muccissatī " ti cintetvā

2. " Yo te kato saṅgaro brāhmaṇena  
raṭṭhe sake issariye ṭhiteṇa,  
taṃ saṅgaram brāhmaṇassa-ppadāya<sup>2</sup>  
saccānurakkhī puna-r-āvajassū " ti<sup>1</sup>

vissajjesi.

Mahāsatto Rāhumukhā mutto<sup>3</sup> cando viya nāgabalo thāmasampanno khippam eva taṃ<sup>4</sup> nagaram sampāpuṇi.<sup>5</sup> Senā pi 'ssa " Sutasomarājā paṇḍito, porisādaṃ dametvā sihamukhā pamutta<sup>6</sup>-mattavara-vāraṇo viya āgamissatī " ti ca " rājānaṃ porisādassa datvā āgatā " ti garahabhayena ca bahinagare yeva nivittḥā taṃ dūrato va āgacchantam disvā paccuggantvā vanditvā " kacci 'ttha, mahārāja, porisādena kilamito " ti paṭisanthāram katvā " porisādena mayhaṃ mātāpitūhi pi dukkarataram kataṃ, tathārūpo nāma caṇḍo sāhasiko mama<sup>7</sup> saddahitvā<sup>8</sup> maṃ vissajjesi " ti vutte rājānaṃ alaṅkaritvā hatthikkhandham āropetvā, parivāretvā nagaram pavisiṃsu.<sup>9</sup> Taṃ disvā sabbe nāgarā tussiṃsu. So pi dhammasaṇḍatāya mātāpitāro pi anupasaṅkamitvā nivesanaṃ gantvā brāhmaṇaṃ pakkosāpetvā tassa mahantaṃ sakkārasammānaṃ katvā dhammagarutāya<sup>10</sup> sayam nicāsane nisiditvā " tumhehi mayhaṃ abhatā satārahā gāthāyo suṇomi,<sup>11</sup> ācariyā " ti āha. Brāhmaṇo Mahāsattena<sup>12</sup> yācitakāle gandhehi hatthe ubbaṭṭetvā pasibbakato<sup>13</sup> manoramaṃ potthakam niharitvā ubhohi hatthehi gahetvā " tena

<sup>1</sup> Mahāsutasoma-Jāt.

<sup>2</sup> B., Si, -sampadāya.

<sup>3</sup> J. pamutta-.

<sup>4</sup> J. drops it.

<sup>5</sup> J. pāpuṇi.

<sup>6</sup> B. pamatta-.

<sup>7</sup> B., J. mama.

<sup>8</sup> J. dhammakathaṃ sutvā.

<sup>9</sup> B., Si, Si, pāvīsi.

<sup>10</sup> Si, dhammagarutāya.

<sup>11</sup> B. suṇoma.

<sup>12</sup> J. Bodhisattena.

<sup>13</sup> J. pasibbakā.

hi, mahārāja, suṇāhi<sup>1</sup> ” ti potthakaṃ vācento gāthā abhāsi<sup>2</sup>:

3. “ Sakid eva, Sutasoma, sabbhi hoti<sup>3</sup> samāgamo,  
sā naṃ saṅgati pāleti nāsabbhi bahusaṅgamo.<sup>4</sup>
4. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,  
sataṃ saddhammam aññāya seyyo hoti na pāpiyo.
5. Jiranti ve rājarathā sucittā,  
atho sarīraṃ pi jaraṃ upeti,  
satañ ca dhammo na jaraṃ upeti,  
santo have sabbhi pavedayanti.
6. Nabhañ<sup>5</sup> ca dūre paṭhavi ca dūre,  
pāraṃ samuddassa tadāhu dūre,  
tato have dūrataṃ vadanti  
satañ ca dhammam<sup>6</sup> asatañ ca rājā ” ti.<sup>7</sup>

Tā<sup>8</sup> sutvā Mahāsatto “ saphalaṃ me āgamanam ” ti tuṭṭhacitto “ imā gāthā n’ eva sāvakabhāsītā, na isibhāsītā, na kavibhāsītā, na devabhāsītā, sabbaññunā<sup>9</sup> va bhāsītā; kin nu kho agghanti ” cintento<sup>10</sup> imaṃ<sup>11</sup> sakala<sup>12</sup>-cakkavāḷaṃ yāva Brahmaloḷkā sattaratanaṇṇaṃ katvā dinne pi<sup>13</sup> n’ eva anucchavikaṃ kataṃ nāma hoti,<sup>14</sup> ahaṃ kho paṇ’ assa tiyojanasatike<sup>15</sup> Kururaṭṭhe sattayojanike Indapattanaṅgare rajjaṃ dātum pahomi, rajjaṃ kātum paṇ’ assa bhāgyaṃ n’ atthi, tathā hi ’ssa aṅgalakkhaṇānusārena appānubhāvataṃ dissati, tasmā dinnam pi rajjaṃ na imasmiṃ tiṭṭhati ” ti cintetvā “ ācariya, tumhe aññesaṃ khattiyānaṃ imā gāthāyo desetvā kiṃ labhathā ” ti pucchi. “ Ekekāya sataṃ sataṃ, mahārāja, ten’ eva “ satārahāgāthā<sup>16</sup> ” nāma jatā ” ti. Ath’ assa Mahāsatto “ tvam, ācariya,<sup>17</sup> attanā gahetvā vicaraṇa-bhaṇḍassa agghaṃ<sup>18</sup> na jānāsi ” ti,

<sup>1</sup> B. suṇohi.

<sup>2</sup> J. hotu and below.

<sup>3</sup> J. Nabhañ and below.

<sup>7</sup> Mahāśutasoma-Jāt.

<sup>9</sup> Si, na isibhāsītā, sabbaññunā.

<sup>11</sup> J. imāsaṃ.

<sup>13</sup> J. dadamāno.

<sup>15</sup> J. tiyojanasate.

<sup>17</sup> B. drops it.

<sup>2</sup> J. potthakaṃ olokento āha.

<sup>4</sup> Si, samāgamo and below.

<sup>6</sup> B. dhammo and below.

<sup>8</sup> Si, Taṃ.

<sup>10</sup> J., Si, cintetvā.

<sup>13</sup> J., Si, sakalam pi.

<sup>14</sup> J. kātum sakkoti.

<sup>16</sup> J. drops it.

<sup>18</sup> J. anagghaṃ.

7. “ Sahassiyō imā gathā, na imā gathā satārahā  
cattāri tvam sahasāni khippam gaṇhāhi,<sup>1</sup> brāhmaṇa ”  
ti,<sup>2</sup>

cattāri sahasāni dāpetvā ekaṃ sukhayānakaṃ datvā mahatā  
sakkārasammānen’ eva tam uyyojetvā mātāpitaro vanditvā  
“ ahaṃ brāhmaṇena ābhatam saddhammaratanam pūjetvā  
tassa ca sakkārasammānam katvā āgamiṣāmi ti porisādassa  
paṭiññam datvā āgato, tattha yaṃ brāhmaṇassa kātabbam  
paṭipajjitabbam tam katam, idāni porisādassa santikaṃ  
gamiṣāmi ” ti vutte<sup>3</sup> “ tena hi, tāta Sutasoma, kiṃ nām’  
etaṃ kathesi, caturāṅginiyā senāya coram gaṇhissāma, mā  
gaccha corassa santikan ” ti yācimsu. Soḷasasahasā nā-  
takitthiyo sesaparijanā pi “ amhe anāthe<sup>4</sup> katvā kuhiṃ  
gacchasi, devā ” ti paridevimsu. “ Puna pi kira rājā corassa  
santikaṃ gamiṣatī ” ti ekakolāhalam ahosi. Mahāsatto  
“ paṭiññāya saccāpanam<sup>5</sup> nāma sādhuṇam sappurisaṇam  
āciṇṇam, so pi mamaṃ<sup>6</sup> saddahitvā vissajjesi, tasmā gamiṣā-  
mi yevā ” ti mātāpitaro vanditvā sesajanam<sup>7</sup> anusāsetvā  
assumukhena nānappakāram paridevantena itthāgārādina  
janena anugato nagarā nikkhamma tam janam nivattetuṃ  
magge daṇḍakena tiriyaṃ lekham katvā “ imaṃ mama<sup>8</sup>  
lekham<sup>9</sup> mā atikkamiṃsū ” ti vatvā agamāsi. Mahājano  
tejavato Mahāsattassa<sup>10</sup> ānam atikkamituṃ asakkonto mahā-  
saddena kanditvā roditvā nivatti. Bodhisatto āgatamaggen’  
eva tassa santikaṃ agamāsi. Tena vuttam: “ Apucchi maṃ  
porisādo ” ti ādi.

Tattha kiṃ tvam icchasi nissajjan<sup>11</sup> ti tvam attano nagaram  
gantum mama hatthato nissajanam kim icchasi, tvam mayā  
Takkasilādisu ciraparicito saccavādi<sup>12</sup> ti vadasi, tasmā yathā  
matī te kāhāmi yathārucin<sup>13</sup> te karissāmi. Yadi me tvam pun’  
ehiṣi ti sace puna tvam ekaṃsen’ eva mama santikaṃ āgami-  
sasi. Paṇhe āgamanam mamā ti pageva mama āgamanam

<sup>1</sup> Si, gaṇha.

<sup>2</sup> Mahāsutasoma-Jāt.

<sup>3</sup> Si, Si, vatvā.

<sup>4</sup> Si, anātham.

<sup>5</sup> Si, saccāgamanam.

<sup>6</sup> B. mama.

<sup>7</sup> Si, sesaparijanam.

<sup>8</sup> B. mayi.

<sup>9</sup> B. senhā.

<sup>10</sup> J. Bodhisattassa.

<sup>11</sup> Si, nissajan.

<sup>12</sup> Si, saccavādi cā.

<sup>13</sup> Si, yathārucci.

tassa porisādassa paṭisunītvā pāto va āgamissāmi ti paṭissavaṃ katvā. *Rajjaṃ niyyādayiṃ*<sup>1</sup> *tadā* ti tadā porisādassa santikaṃ gantukāmo idaṃ vo<sup>2</sup> rajjaṃ paṭipajjathā<sup>3</sup> ti mātāpitūnaṃ tiyojanasatikāṃ rajjaṃ niyyādesiṃ. Kasmā pana rajjaṃ niyyādayin ti? *Anussarivā saddhamma*<sup>4</sup> ti yasmā pana paṭiññāya saccāpanaṃ nāma satāṃ sādhuṇaṃ mahābodhisattānaṃ paveṇi kulavaṃso, tasmā taṃ saccapāramitādhamaṃ pubbaṃ porāṇaṃ jinehi Buddhādīhi sevitānaṃ anussarivā saccānaṃ anurakkhanto tassa brāhmaṇassa dhaṇaṃ datvā attānaṃ jīvitāṃ paricajjitvā porisādaṃ upāgamiṃ. *N' atthi me samsayo tathā* ti tasmā porisādassa santikaṃ gamane “ayaṃ maṃ kin nu kho ghāteṣṣati, udāhu no” ti mayhaṃ samsayo n' atthi, caṇḍo sāhasiko mayā saddhim ekasatakhattiye devatāya balikammakaraṇasajjo ekantaṇ' eva ghāteṣṣati ti jānanto eva kevalaṃ saccavācam anurakkhanto attānaṃ jīvitāṃ paricajjitvā taṃ upāgamiṃ, yasmā c' etad eva tasmā saccena me samaṃ n' atthi, esā me paramatthabhāvaṃ pappatā saccapārami ti.

Upāgate pana Mahāsatte vikaṣitapūṇḍarikapadumaśassirikaṃ assa<sup>5</sup> mukhaṃ disvā “ayaṃ vigatamaṇaṃ abhayaṃ hutvā āgato, kissa nu kho esa ānubhāvo” ti cintento “tassa maññe dhammassa sutattā ayaṃ evaṃ tejavā nibbhaya ca jāto, ahaṃ pi taṃ sutvā tejavā nibbhaya ca bhaviṣṣāmi” ti sannitthānaṃ katvā porisādo Mahāsattā āha: “suṇomi<sup>6</sup> satāraha<sup>7</sup> gāthāyo yāsaṃ savaṇatthaṃ tvāṃ attānaṃ nagaraṃ gato” ti. Taṃ sutvā Bodhisatto “ayaṃ porisādo pāpaḍhammo, imaṃ<sup>8</sup> thokaṃ niggaheṭvā lajjāpetvā kathesāmi” ti

8. “Adhammikassa luddassa niccaṃ lohitaṇḍaṇḍo

n' atthi saccāṇi, kuto dhammo,<sup>9</sup> kiṃ sutena karissasi” ti<sup>10</sup>

vatvā puna tena suṭṭhutaṃ sañjātasavaṇāḍareṇa

9. “Sutvā dhammaṃ vijānanti narā kalyāṇapāpakāṃ,

api gāthā suṇitvāna dhamme me ramate<sup>11</sup> mano” ti<sup>10</sup>

<sup>1</sup> Si, Si, niyyādayiṃ.

<sup>2</sup> B. te.

<sup>3</sup> B. paṭipajjā.

<sup>4</sup> CT. satāṃ dhammaṃ.

<sup>5</sup> J. vikaṣitapadumaṇḍaśassirikaṃ ev' assa.

<sup>6</sup> B., Si, Si, suṇoma.

<sup>7</sup> B. tāva.

<sup>8</sup> Si, ayaṃ.

<sup>9</sup> J. dhammaṃ.

<sup>11</sup> Mahāśūlasoma-Jāt.

<sup>10</sup> B. nirame; J. ramati.

vutte “ayam ativiya sañjātādaro sotukāmo, hand’ assa kathessāmī” ti cintetvā “tena hi, samma, sādhuṇaṃ supohi,<sup>1</sup> manasikarohi” ti vatvā Nandabrāhmaṇena kathitanīyāmen’ eva gāthānaṃ sakkaccaṃ thutim katvā cha kāmāvacara-devaloke ekakolāhalaṃ katvā devatāsu sādhuṇaṃ dada-mānāsu Mahāsatto porisādassa

10. “Sakid eva, mahārāja, sabbhi hoti samāgamo  
sā naṃ saṅgati pāleti nāsabbhi bahusaṅgamo.
11. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,  
sataṃ saddhammaṃ aññāya seyyo hoti na pāpiyo.
12. Jīranti ve rājarathā sucittā,  
atho sarīraṃ pi jaraṃ upeti,  
sataṃ ca dhammo na jaraṃ upeti,  
santo have sabbhi pavedayanti.
13. Nabhañ ca dūre paṭhavi ca dūre,  
pāraṃ samuddassa tad āhu dūre,  
tato have dūrataṃ vadanti  
sataṃ ca dhammaṃ asataṃ ca rājā ” ti<sup>2</sup>

dhammaṃ kathesi.

Tassa tena sukathitattā c’ eva attano ca puññānubhāvena<sup>3</sup> gāthā supantass’ eva sakalasarīraṃ pañcavaṇṇāya pītiyā paripūri.<sup>4</sup> So Bodhisatte muducitto hutvā “samma Sutasoma, dātabbayuttakaṃ hiraññādiṃ na passāmi, ekekāya gāthāya ekekaṃ varaṃ dassāmi” ti āha. Atha naṃ Mahāsatto “tvam attano pi hitāni ajānanto parassa kiṃ nāma varaṃ dassasī” ti apasādetvā puna tena “varaṃ gaṇhathā” ti yācito sabbapaṭhamam “ahaṃ cirakālaṃ tam arogaṃ<sup>5</sup> passeyyan” ti varaṃ yāci. So “ayam idāni me vadhitvā mamsaṃ khāditukāmassa mahānatthakarassa mayham eva jīvitam icchatī” ti tuṭṭhamānaso va cintetvā varassa gahita-bhāvaṃ ajānanto adāsi. Mahāsatto hi upāyakusalatāya tassa ciraṃ jīvitukāmatāpadesena attano jīvitam yāci. Atha<sup>6</sup> “paro sataṃ khattiyānaṃ jīvitam dehi” ti dutiyaṃ varaṃ, tesam sake raṭṭhe paṭipādanam tatiyaṃ varaṃ, manussa-mamsa-khādanato viramaṇaṃ catuttham varaṃ yāci.

<sup>1</sup> J. suṇāhi.

<sup>2</sup> Mahāsulasoma-Jāt.

<sup>3</sup> J. paṇḍitabhāvena.

<sup>4</sup> J. phari.

<sup>5</sup> Si, ārogyam.

<sup>6</sup> Si, Ath’ assa.

So tñi varāni datvā catuttham varam<sup>1</sup> adātukāmo “aññaṃ varam<sup>2</sup> gaṇhāhi” ti vatvā pi Mahāsattena nippīyamāno tam pi adāsi yeva. Atha Bodhisatto porisādam nibbiseva-  
nam katvā ten’ eva rājāno mocāpetvā bhūmiyaṃ nipajjāpet-  
vā dārakānaṃ kaṇṇato suttavatti<sup>3</sup> viya sanikaṃ rajjuyo  
niharitvā<sup>4</sup> porisādena ekaṃ tacam āharāpetvā pāsāṇena  
ghamsitvā saccakiriyaṃ katvā tesam hatthatalāni makkhesi.  
Tam khaṇaññeva phāsukam ahosi. Dvihatīhaṃ tatth’ eva  
vasitvā te aroge kāretvā so tehi saddhiṃ abhiñjanakasabhā-  
vaṃ mittasanthavaṃ kāretvā tehi saddhiṃ taṃ Bārāṇasīṃ  
netvā rajje patitthāpetvā “appamattā hothā” ti te rājāno  
attano attano nagaraṃ pesetvā<sup>5</sup> Indapattanagarato āgatāya  
attano caturaṅginiyā senāya parivuto<sup>6</sup> nagaraṃ gato tuṭṭha-  
pamuditena nāgara<sup>7</sup>-janena samparivāriyamāno antopuraṃ  
pavisitvā mātāpitara vanditvā mahātalam abhirūhi. Atha  
Mahāsatto cha dānasālāyo kāretvā devasikaṃ mahādānāni  
pavattento silāni paripūrento uposatham upavasanto pāra-  
miyo anubrūhesi. Te pi rājāno Mahāsattassa ovāde ṭhatvā  
dānādini puññāni katvā āyupariyosāne saggapuraṃ<sup>8</sup> pūra-  
yimsu.

Tadā porisādo Aṅgulimālatthero ahozi, Kālahatthi amacco  
Sāriputtatthero, Nandabrāhmaṇo Ānandatthero, rukkha-  
devatā Mahākassapatthero, rājāno Buddhaparisā, mātāpitara  
mahārājakulāni, Sutasomarājā<sup>9</sup> Lokanātho.

Tassa heṭṭhā vuttanayen’ eva sesapāramiyo pi niddhāre-  
tabbā. Tathā Alīnasattucariyāvannaṇāya viya Mahāsattassa  
guṇānubhāvā vibhāvetabbā ti.

Mahā<sup>10</sup>-sutasomacariyaṃ Dvādasamaṃ.

[Saccapāramitā Niṭṭhitā.]

<sup>1</sup> Si, *drops it.*

<sup>2</sup> J. *suttam.*

<sup>3</sup> Si, *pavesetvā.*

<sup>4</sup> Si, *nagara-.*

<sup>5</sup> Si, *Sutasomamahārājā.*

<sup>6</sup> B. *drops it.*

<sup>7</sup> J. *nikkaḍḍhitvā.*

<sup>8</sup> Si, *adds attano.*

<sup>9</sup> B. *saggapadam.*

<sup>10</sup> CT. *drops it.*



## METTĀPĀRAMITĀ

## 13. SĀMAPAṆḌITACARIYAM

Terasame. *Sāmo yadā vane āsin* ti Himavantasmim Miga-sammatāya nāma nadiyā tīre mahati araṇṇe <sup>1</sup>Sāmo nāma tāpasakumāro yadā ahosi. *Sakkena abhinimmito* ti Sakkassa Devānamindassa upadesasampattiya jātattā Sakkena nibbat-tito janito. Tatrāyam ānupubbikathā:

\*Atīte Bārāṇasito avidūre nadiyā tīre<sup>2</sup> eko nesādagāmo ahosi. Tattha jeṭṭhanesādassa putto jāto. Tassa Dukūlo ti<sup>3</sup> nāmam akaṃsu.<sup>4</sup> Tassā eva nadiyā paratīre pi eko nesādagāmo ahosi. Tattha jeṭṭhanesādassa dhītā jātā. Tassā Pārikā ti nāmam akaṃsu. Te ubho pi Brahmalo-kato āgatā suddhasattā. Tesam vayappattānam anicchamānānam yeva āvāha-vivāham karim-su. Te ubho pi kilesasamuddam anotaritvā Brahmāno viya ekato vasiṃsu, na ca kiñci nesāda-kammaṃ karonti. Atha Dukūlam mātāpitāro “tāta, tvaṃ nesādakammaṃ na karosi, n’ eva gharāvāsam icchasi, kiṃ nāma karissasī” ti āhaṃsu. So “tumhesu anujānantesu pabbajissāmī” ti āha. “Tena hi pabbajāhī” ti. Dve pi janā Himavantam pavisitvā yasmiṃ ṭhāne Migasammatā nāma nadī Himavantato otaritvā Gaṅgam patvā<sup>5</sup> tam ṭhānam gantvā. Gaṅgam pahāya<sup>6</sup> Migasammatābhimukhā abhirūhiṃsu. Tadā Sakkabhavanam<sup>7</sup> uphākāram dāssesi. Sakko tam kāraṇam ñatvā Vissakammunā tasmim ṭhāne assamaṃ māpesi. Te tattha gantvā pabbajitvā Sakkadatiye assame kāmāvacaramettaṃ bhāventā<sup>8</sup> paṭivasim-su. Sakko pi tesam upaṭṭhānam āgacchati. So ekadivasam tesam “cakkhū parihāyissantī” ti ñatvā upasaṅkamitvā “bhante, vo<sup>9</sup> cakkhūnam<sup>10</sup> antarāyo paññāyati, paṭijaggana-kam puttam laddhum vaṭṭati, jānāmi tumhākam suddha-cittatam,<sup>11</sup> tasmā Pārikāya utunikāle nābhim hatthena parā-

\* Cp. Sāma-Jāt. (F. No. 540); Suvaṇṇa-Sīma-Jāt. (Sm. ed.).

<sup>1</sup> Si, adds Suvaṇṇa-.

<sup>2</sup> J. orimatīre.

<sup>3</sup> J. t’ eva.

<sup>4</sup> B. karim-su.

<sup>5</sup> J. pattā.

<sup>6</sup> Si, tam ṭhānam pahāya.

<sup>7</sup> B., Si, Si, Sakkassa bhavanam.

<sup>8</sup> B., Si, bhāvetvā.

<sup>9</sup> J. tumhākam.

<sup>10</sup> B., Si, cakkhum; J. drops it.

<sup>11</sup> B., Si, -cittam.



sum. Yathâp'assa sattâ<sup>1</sup> evaṃ sattānaṃ so Bodhisatto appatikkūlo. Evaṃ so divase divase phalāphalatthāya araṇṇaṃ gacchanto pi āgacchanto pi migaganaparivuto eva ahoṣi. Sihavyagghādivipakkhasattā<sup>2</sup> pi tena saddhim ativiya vissatthā. Mettānubhāvena paṇ' assa vasaṇatṭhāne aññaṃaññaṃ tiracchānagatā<sup>3</sup> muducittataṃ paṭilabhimṣu. Iti so sabbattha mettānubhāvena abhīru anutrāsī Brahmā viya avero vihāsi. Tena vuttaṃ: "pavane sihavyagghe ca mettāyaṃ upanāmayin" ti ādi.

Tattha mettāya-m-upanāmayin ti ma-kāro padasandhikaro, mettābhāvanāya kurūrakammante sihavyagghe pi phari, pageva sesasatte ti adhippāyo. Athavā mettā ayati pavatati etenā ti mettāyo mettābhāvanā, taṃ mettāyaṃ upanāmayiṃ, sattesu anodhiso upanesiṃ. "Sihavyagghehi" ti pi pāṭho. Tass' attho: na kevalam aham eva, atha kho pavane sihavyagghehi, yasmiṃ mahāvane tadā ahaṃ viharāmi tattha sihavyagghehi saddhim ahaṃ sattesu mettāyaṃ upanāmesim,<sup>4</sup> sihavyagghā pi hi tadā mamānubhāvena sattesu mettācittataṃ paṭilabhimṣu, pageva itare sattā ti dasseti. *Pasadamigavarāhehi* ti pasadamigehi c' eva varāhehi<sup>5</sup> ca. *Parivāretvā* ti etehi attānaṃ parivāritaṃ katvā tasmim avasiṃ.

Idāni tadā attano mettābhāvanāya laddham ānisaṃsaṃ matthakappattiṃ ca dassetuṃ "na maṃ koci uttasati<sup>6</sup>" ti osānagātham āha. Tass' attho: sasabbiṭṭhāradiko bhīṛukajātiko pi koci satto maṃ na uttasati, na ubbijjeti<sup>7</sup>; aham pi *kassaci* sihavyagghāditiracchānato yakkhādi amanussato luddalohitapāṇimanussato ti kuto ci pi na bhāyāmi. *Kasmā?* Yasmā mettābalen' upatthaddho cirakālaṃ<sup>8</sup> bhāvitāya mettāpāramitāyānubhāvena upatthambhito tasmim pavane mahā-araṇṇe tadā ramāmi abhiraṃamāmi ti. Sesāṃ suviññeyyaṃ eva.

Evaṃ pana Mahāsatto sabbasatte mettāyanto mātāpitāro ca sādhuṃ paṭijagganto ekadivasam araṇṇato madhura-phalāphalam āharitvā assame ṭhapetvā mātāpitāro vanditvā

<sup>1</sup> B., Si, Yathā v' assa sattānaṃ.

<sup>2</sup> B. tiracchānā.

<sup>3</sup> Si, vanaśūkarahi.

<sup>4</sup> Si, tajjeti.

<sup>5</sup> Si, -vyagghadipi pakkhasattā.

<sup>6</sup> B. upanesiṃ.

<sup>7</sup> CT. uttasati and below.

<sup>8</sup> B., Si, cirakāla.

“pāṇiyam ādāya āgamiṣṣāmi” ti migagaṇaparivuto dve mige ekato katvā tesam piṭṭhiyaṃ pāṇiya<sup>1</sup>-ghaṭaṃ ṭhapetvā hatthena gahetvā nadītittham agamāsi. Tasmim samaye Bārāṇasiyaṃ Piliyakkho<sup>2</sup> nāma rājā rajjaṃ kāresi. So migamaṃsalobhena mātaraṃ rajjaṃ paṭicchāpetvā sannad-dhapañcāvudho Himavantam pavisitvā mige vadhitvā maṃsam khāditvā caranto Migasammataṃ nadiṃ patvā anupubbena Sāmassa pāṇiyagahaṇatittham patto migapada-valaṇṇaṃ<sup>3</sup> disvā gacchanto<sup>4</sup> taṃ tathā gacchantam disvā “mayā ettakaṃ kālam evaṃ vicaranto manusso na diṭṭha-pubbo, devo nu kho esa nāgo nu<sup>5</sup> kho<sup>6</sup>; sacāham<sup>6</sup> upasaṅkamitvā pucchissāmi, sahasā pakkameyyā ti, yaṃ nunāham etaṃ vijjhivā dubbalaṃ katvā puccheyyaṃ” ti cintetvā Mahāsattam<sup>7</sup> nahātvā vākaciraṃ nivāsetvā ajinacammam ekamaṃsaṃ karitvā pāṇiyaghaṭaṃ pūretvā ukkhipitvā vāmaṃsakūṭe ṭhapanakāle “idāni taṃ<sup>8</sup> vijjhituṃ samayo” ti visalittena sarena dakkhiṇapasse vijjhi. Saro vāmapassena nikkhami. Tassa viddhabhāvaṃ ñatvā migagaṇo bhīto palāyi. Sāmapaṇḍito pana viddho pi pāṇiyaghaṭaṃ yathā vā tathā vā amuñcitvā<sup>9</sup> satim paccupaṭṭhapetvā saṅkamaṃ otāretvā vālukaṃ viyūhitvā ṭhapetvā disaṃ vavathapetvā mātāpitūnaṃ vasanaṭṭhānadisābhāge<sup>10</sup> sīsaṃ katvā nipajjitvā mukhena lohitaṃ chaḍḍetvā “mama koci verī<sup>11</sup> nāma n’ atthi, mama pi katthaci veraṃ nāma n’ atthi” ti vatvā imaṃ gātham āha:

1. “Ko nu maṃ usunā vijjhi pamattam udakahāraṃ,<sup>12</sup>  
khattiyo brāhmaṇo vesso ko maṃ viddho<sup>13</sup> niliyatī<sup>14</sup>”  
ti.<sup>15</sup>

<sup>1</sup> B. *drops it.*

<sup>2</sup> B. Piliyakkho; Si, Piliyakkho.

<sup>3</sup> J. migavalāṇṇaṃ.

<sup>4</sup> B., Si, āgacchanto.

<sup>5</sup> Si, *drops it.*

<sup>6</sup> J. sace kho paṇāhaṃ etaṃ.

<sup>7</sup> B. Mahāsattassa.

<sup>8</sup> J. *drops it.*

<sup>9</sup> B. anusumbhitvā; J. anusumbhitvā; Si, anamuñcitvā

<sup>10</sup> B., Si, Si, vasanaṭṭhānabhāge.

<sup>11</sup> B. vero.

<sup>12</sup> J. udahāraṃ; Si, udakahāriyaṃ.

<sup>13</sup> J. viddhā.

<sup>14</sup> J. niliyasī.

<sup>15</sup> Sāma-Jāt.

Taṃ sutvā rājā “ayaṃ mayā vijjhitvā <sup>1</sup>pātito pi n’ eva mam akkosati, na paribhāsati, hadayamaṃsaṃ<sup>2</sup> sambāhanto viya piyavacanena samudācarati, gamissāṃ’ assa santikan” ti cintetvā upasaṅkamitvā attānam attanā ca viddhabhāvam āvikatvā “ko vā tvaṃ kassa vā putto” ti Mahāsattaṃ pucchi. So “Sāmo nāmāhaṃ, Dukūlapaṇḍitassa nāma nesāda-isino putto, kissa pana maṃ vijjhī” ti āha. So paṭhamam “migasaññāyā” ti musāvadam<sup>3</sup> vatvā “aham imaṃ niraparādhānam akāraṇena vijjhin” ti anusocitvā yathābhūtam āvikatvā tassa mātāpitūnaṃ vasaṇaṭṭhānaṃ pucchitvā tattha gantvā tesam attānam āvikatvā tehi katapaṭiṣanṭhāro “Sāmo mayā viddho” ti vatvā te paridevante sokamāpanne “yaṃ Sāmena kattabbaṃ paricārikakammaṃ taṃ katvā ahaṃ vo upaṭṭhahissāmi” ti samassāsetvā Sāmassa santikam ānesi. Te tattha gantvā nānappakāraṃ paridevitvā tassa ure hatthaṃ<sup>4</sup> ṭhapetvā “puttassa me sarīre usumā vattat’ eva, visavegena visaññitam āpanno bhavissatī ti, nibbisabhāvatthāya saccakiriyaṃ karissāmā” ti cintetvā

2. “Yaṃ kiñc’ atthi kataṃ puññaṃ mayhaṃ c’ eva pitu ca te

sabbena tena kusalena viṣaṃ Sāmassa haññatū” ti<sup>5</sup> mātārā,

3. “Yaṃ kiñc’ atthi kataṃ puññaṃ mayhaṃ c’ eva mātū<sup>6</sup> ca te

sabbena tena kusalena viṣaṃ Sāmassa haññatū” ti<sup>5</sup> pitarā,

4. “Pabbatyāhaṃ Gandhamādane ciraratta<sup>7</sup>-nivāsini na me piyataro koci añño Sāmā<sup>8</sup> na vijjati etena saccavajjena<sup>9</sup> viṣaṃ Sāmassa haññatū” ti<sup>5</sup>

devatāya ca saccakiriyaṃ katāya Mahāsatto khippaṃ vuṭṭhāsi, padumapattapālāse udakabindu viya vinivaṭṭetvā ābādho vigato. Viddhaṭṭhānaṃ arogaṃ pākatikam eva ahosi. Mātāpitūnaṃ cakkhūni uppajjimsu.

<sup>1</sup> Si, *adda* paṭhaviyaṃ.

<sup>2</sup> J. hadayaṃ.

<sup>3</sup> B. *musā*.

<sup>4</sup> B. *hatthc*.

<sup>5</sup> *Sāma-Jāt*.

<sup>6</sup> Si, *mātuyā*; J. *mayhañ ca mātuyā*. <sup>7</sup> B. *cirarattā*; Si, *ciraratyā*.

<sup>8</sup> Si, *Sāmo*.

<sup>9</sup> B. *saccavacanena*; Si, *saccena*.

Iti Mahāsattassa arogatā,<sup>1</sup> mātāpitūnañ ca cakkhupaṭilābho, aruṇ' uggamanam, tesam catunnam<sup>2</sup> assame yeva avatthānan<sup>3</sup> ti sabbam ekakkhaṇe yeva ahosi. Atha Mahāsatto raññā saddhiṃ paṭisanthāram katvā " dhammam cara, mahārājā " ti ādinā dhammam desetvā uttarim pi ovaditvā pañca silāni adāsi. So tassa ovādam sirasā paṭiggahetvā<sup>4</sup> vanditvā Bārāṇasim gantvā dānādini puññāni katvā<sup>5</sup> sagga-parāyaṇo ahosi. Bodhisatto pi saddhiṃ mātāpitūhi abhiññāsamāpattiyo<sup>6</sup> nibbattetvā āyupariyosāne<sup>7</sup> Brahmaloḷkūpago ahosi.

Tadā rājā Ānandatthero ahosi, devadhītā Uppalavaṇṇā, Sakko<sup>8</sup> Anuruddho,<sup>9</sup> pitā Mahākassapattthero, mātā Bhaddākāpilānī,<sup>9</sup> Sāmapaṇḍito Lokanātho.

Tassa heṭṭhā vuttanayen' eva sesapāramiyo niddhāretabbā. Tathā visapitena sallena dakkhiṇapassena pavisitvā vāmapasato vinivijjhanavasena viddho pi kiñci kāyavikāram akatvā udakaghaṭṭassa bhūmiyaṃ nikkhipanam, vadhake aññāte pi ñāte viya cittavikārābhāvo, piyavacanena samudācāro, mātāpitu upaṭṭhānapuññato mayham parihānī<sup>10</sup> ti anusocanamattam, aroge jāte rañño kāruññam mettacittaṇ<sup>11</sup> ca upaṭṭhapetvā dhammadesanā ovādadānan ti evamādayo Mahāsattassa<sup>12</sup> guṇānubhāvā vibhāvetabbā ti.

Sāmapaṇḍita<sup>13</sup>-cariyaṃ Terasamaṃ.

#### 14. EKARĀJACARIYAM

Cuddasame. *Ekarājā ti vissuto* ti Ekarājā ti iminā anvatthanāmena Jambudīpatale pākato. Mahāsatto hi tadā<sup>14</sup> Bārāṇasirañño putto hutvā nibbatti, vayappatto sabbasippanipphattim patto<sup>15</sup> hutvā pitu accayena rajjam kārento kusalasilācārasaddhāsutādi anaññasādhāraṇagunaṇvisesayoge-

<sup>1</sup> B. nivattitvā.

<sup>2</sup> J. adds pi.

<sup>3</sup> B., Si, avatṭhānan.

<sup>4</sup> J. sampatiocchitvā.

<sup>5</sup> J. adds saporiso.

<sup>6</sup> J. abhiññā sa samāpattiyo ca.

<sup>7</sup> Si, drops it.

<sup>8</sup> Si, drops it.

<sup>9</sup> J. Bhaddakāpilānī.

<sup>10</sup> B., Si, parihāyanan.

<sup>11</sup> B., Si, mettañ.

<sup>12</sup> B., Si, Si, drop it.

<sup>13</sup> CT. Suvaṇṇasāma.

<sup>14</sup> Cp. *Ekarāja-Jāt.*, 303.

<sup>15</sup> B. -nipphattipatto va.

na pāramīparipācanena<sup>1</sup> ca Jambudīpatale adutiyattā padhā-nabhāvena ca Ekarājā ti pakāsanāmo ahosi. *Paramasīlam*<sup>2</sup> *adhittihāyā* ti suparisuddha-kāyikavācasika<sup>3</sup>-saṃvarasaṅkhā-taṇ c' eva suparisuddhamanosamācārasaṅkhātaṇ ca paramam uttamam dasakusalakammamapathasīlam samādānavasena ca avītikkamanavasena ca adhittihahitvā anuttahahitvā. *Pa-sāsāmi mahāmahin* ti tiyojanasatike Kāsiraṭṭhe<sup>4</sup> mahatiṃ mahim anusāsāmi, rajjam kāremi. *Dasakusalakammamapathe* ti pāṇātipatā veramaṇi yāva sammāditthi ti etasmim dasa-vidhe kusalakammamapathe, ete vā anavasesato samādāya vattāmi. *Catūhi saṅgahavatthūhi* ti dānam piyavacanam atthacariyā samānattatā ti imehi catūhi saṅgahavatthūhi saṅgaṇhanakāraṇehi yadā Ekarājā ti vissuto homi, tadā yathārahaṃ mahājanam saṅgaṇhāmi ti sambandho. *Eva* ti dasakusalakammamapathasīlaparipūraṇam catūhi saṅgaha-vatthūhi mahājanam saṅgaṇhanan ti yathā vuttena iminā ākārena appamattassa. *Idha loke parattha cā* ti imasmim loke yam appamajjanam tattha ditthadhammike atthe, paraloke yam appamajjanam tattha samparāyike atthe appamattassa me sato ti attho. *Dabbaseno* ti evaṃ nāmako Kosalarājā. *Upāgantvā* ti caturaṅginim senam sannayhitvā abbhuyyānavasena mama rajjam upagantvā. *Acchindanto puram mamā*<sup>5</sup> ti mama Bārāṇasīnagaram balakkārena gaṇhanto. Tatrāyam ānupubbikathā:

\*Mahāsatto hi tadā nagarassa catusu dvāresu catasso, majjhe ekaṃ, nivesanadvāre ekan ti cha dānasālāyo kāretvā kapaṇaddhikādīnam dānam deti, sīlam rakkhati, uposathakammam karoti, khantimettānuddayasampanno aṅke nisinnaṃ puttam paritosayamāno viya sabbasatte paritosayamāno dhammena rajjam kāreti. Tass' eko amacco antepuram padussitvā aparabhāge pākato jāto. Amaccā rañño ārocesum. Rājā parigaṇhanto tam attanā paccakkhato ñatvā tam amaccam<sup>6</sup> pakkosāpetvā "andhabāla, ayuttam te katam, na tvaṃ mama vijite vasitum arahasi, attano

\* Cp. Ekarāja-Jātaka (F. No. 303).

<sup>1</sup> Si<sub>2</sub> -paribhāvena.

<sup>2</sup> CT. paramam sīlam.

<sup>3</sup> B., Si<sub>2</sub> -kāyavācā-

<sup>4</sup> B. Kāsikarāṭṭhe.

<sup>5</sup> CT. mamaṃ.

<sup>6</sup> B. drops it.

dhanāñ ca puttadārañ ca gahetvā aññattha yāhi” ti raṭṭhā pabbājesi. So Kosalajanapadam gantvā Dabbasenam nāma Kosalarājānam upaṭṭhahanto anukkamena tassa vissāsiko hutvā ekadivasam tam rājānam āha: “deva, Bārāṇasīrajjam nimmakkhikamadhupaṭalasadisam, atimuduko rājā, sukhen’ eva tam rajjam gaṇhitum sakkā<sup>1</sup>” ti. Dabbaseno Bārāṇasīrañño mahānubhāvatāya tassa vacanam asaddahanto manusse pesetvā Kāsiraṭṭhe gāmaghātādīni<sup>2</sup> kāretvā tesam corānam Bodhisattena dhanam datvā vissajjitabhāvaṃ sutvā “ativiya dhammiko rājā” ti ñatvā “Bārāṇasīrajjam gaṇhissāmi” ti balavāhanam ādāya niyyāsi.

Atha Bārāṇasīrañño mahāyodhā “Kosalarājā āgacchatī” ti sutvā “amhākaṃ rajjasīmam anukkamantam<sup>3</sup> eva naṃ pothetvā gaṇhāmā” ti attano rañño vadimsu. Bodhisatto “tātā, maṃ nissāya aññesaṃ kilamanakiccaṃ n’ atthi, rajjatthikā rajjam gaṇhantu, mā gamitthā” ti nivāresi. Kosalarājā janapadamajjham pāvīsi. Mahāyodhā puna pi rañño tath’ eva vadimsu. Rājā purīmanayen’ eva nivāresi. Dabbaseno bahinagare ṭhatvā “rajjam vā detu yuddham vā” ti Ekarājassa sāsanaṃ pesesi. Ekarājā “n’ atthi mayā yuddham, rajjam gaṇhātū” ti paṭisāsanaṃ pesesi. Puna pi mahāyodhā “deva, na mayam Kosalarañño nagaram pavisitum dema, bahinagare yeva naṃ pothetvā gaṇhāmā” ti āhamsu. Rājā purīmanayen’ eva nivāretvā nagaradvārāni avāpurāpetvā mahātale pallaṅkamajjhe nisīdi. Dabbaseno mahantena balavāhanena nagaram pavisitvā ekam pi paṭisattum apassanto sabbarajjam hatthagataṃ katvā rājanivesanaṃ gantvā mahātalam āruya niraparādham Bodhisattam gaṇhāpetvā āvāṇe nikhanāpesi. Tena vuttam:

1. “Dabbaseno upāgantvā acchindanto puram mama<sup>4</sup>

rājūpajīve nigame sabalaṭṭhe saraṭṭhake;

sabbaṃ hatthagataṃ katvā kāsuyā nikhani<sup>5</sup> maman” ti.

Tattha *rājūpajīve* ti amacca-pārisajja-brāhmaṇa-gahapati-ādike rājānam upanissāya jivante. *Nigame* ti negame. *Sabalaṭṭhe* ti senāpariyāpannatāya bale tiṭṭhanti ti balaṭṭhā, hatth’ ārohādayo; balaṭṭhehi sahā ti sabalaṭṭhe. *Saraṭṭhake*

<sup>1</sup> B. sakkosī.

<sup>2</sup> Si, gāmajanapadaghātādīni.

<sup>3</sup> B. anokkam.

<sup>4</sup> CT. mamaṃ.

<sup>5</sup> Si, nikhani and below.



ti sajanapade, rājūpajīve<sup>1</sup> nigame ca aññañ ca sabbam hatthagatam katvā. *Kāsuyā nikhani maman* ti sabalavāhanam sakalam mama rajjam gahetvā mam pi galappamañe āvāṭe nikhanaṇesi. [Jātake pi

2 “ Anuttare kāmaguṇe samiddhe

bhutvāna pubbe vasi Ekarājā.

So 'dāni dugge narakamhi<sup>2</sup> khitto

nappajahe<sup>3</sup> vaṇṇabalam purāṇan ” ti<sup>4</sup>

avāṭe khittabhāvo āgato.

Jātakatthakathāyam pana “ sikkāya<sup>5</sup> pakkipāpetvā uttarummāre heṭṭhāsisakam olambesi ” ti vuttam.]

Mahāsatto corarājānam ārabba mettam bhāvetvā kasiṇaparikkammaṃ katvā jhānābhīññāyo nibbattetvā kāsuto uggantvā ākāse pallaṅkena nisīdi. Tena vuttam:

3. “ Amaccamaṇḍalam rajjam phītam antepuram mama acchinditvāna gahitam piyaputtam<sup>6</sup> va pass' ahan ” ti.

Tattha *amaccamaṇḍalan* ti tasmim tasmim rājakicce rañño amā saha vattanti ti amaccā, saddhim vā tesam maṇḍalam samūham. *Phītan* ti balavāhanena nagarajanapadādihi samiddham rajjam, itthāgāra-dāsi-dāsa-parijanehi c' eva vatthābharaṇādi<sup>7</sup> upabhogūpakaraṇehi ca samiddham mama antepurañ ca acchinditvā gahitakam<sup>8</sup> gaṇhanakam<sup>9</sup> amittarājānam nissāya attano piyaputtam va passim aham, tāya evam bhūtāya mettāya me samo sakalaloke n' atthi, tasmā evam<sup>10</sup> bhūtā esā me mettāpārami paramatthapāramibhāvam<sup>11</sup> pattā ti adhippāyo.

Evam pana Mahāsatte tam corarājānam ārabba mettam pharitvā ākāse pallaṅkena nisinne tassa sarire dāho uppajji. So “ ḍayhāmi, ḍayhāmi ” ti bhūmiyam aparāparam parivat-tati. “ Kim etan ” ti vutte “ mahārāja, tumhe niraparā-dham dhammikaṛājānam āvāṭe nikhanaṇapayitthā ” ti. “ Te-na hi vegena gantvā tam uddharathā<sup>12</sup> ” ti āha. Purisā gantvā tam rājānam ākāse pallaṅkena nisinnam disvā āgan-

<sup>1</sup> Si, rājupajīve.

<sup>2</sup> Si, nagaramhi.

<sup>3</sup> B., Si, na pajjahe.

<sup>4</sup> *Ekarāja-Jāt.*

<sup>5</sup> J. sikkhāya.

<sup>6</sup> CT. piyam puttam.

<sup>7</sup> B., Si, vatthālaṅkāraḍi.

<sup>8</sup> B., Si, gahitam.

<sup>9</sup> B. gahitākāram gaṇhanti; Si, gahitākāram gaṇhanam.

<sup>10</sup> Si, evamevam.

<sup>11</sup> Si, paramatthabhāvam.

<sup>12</sup> J. mocetha nan.

tvā Dabbasenassa ārocesuṃ. So vegena gantvā vanditvā khamāpetvā “tumahākaṃ rajjaṃ tumhe va kāretha, ahaṃ vo core paṭibāhessāmi” ti vatvā tassa duṭṭhāmaccasa rājānaṃ<sup>1</sup> kāretvā pakkāmi. Bodhisatto pi rajjaṃ amaccānaṃ niyyādetvā isipabbajjaṃ pabbajitvā mahājanaṃ silādiguṇesu paṭiṭṭhapetvā āyupariyosāne Brahmaloḥkaparāyaṇo ahoṣi.

Tadā Dabbaseno Ānandatthero ahoṣi, Ekarājā Lokanātho.

Tassa divase chasu dānasālāsu cha divase satasahassavis-sajjanena paccatthikarañño sakalarajjapariccāgena ca dāna-pāramī, niccasīla-uposathakammavasena pabbajitassa anava-sesasīlasaṃvaravasena ca sīlapāramī, pabbajjāvasena jhānā-dhigamavasena ca nekkhammapāramī, sattānaṃ hitāhitavi-cāraṇavasena dānādi<sup>2</sup>-saṃvidahanavasena ca paññāpāramī, dānādipuññasambhārassa abbhussahanavasena kāmavitak-kādivinodanavasena ca viriyapāramī, duṭṭhāmaccasa Dab-basenarañño ca aparādhasahanavasena khantipāramī, yathā-paṭiññaṃ dānādi<sup>3</sup>-avisamvādanavasena saccapāramī, dānā-dīnaṃ acalasamādānādhiṭṭhānavasena adhiṭṭhānapāramī, paccatthike pi ekantena hitapharaṇa<sup>4</sup>-vasena mettājhāna-nibbattanena ca mettāpāramī, duṭṭhāmaccena Dabbasenena ca katāparādhe hitesīhi attano amaccādihi nibbattite upa-kāre ca ajjupekkhaṇena rajjasukhappattakāle paccatthika-raññā narake khittakāle samānacittatāya ca upekkhāpāramī veditabbā. Vuttaṃ h' etaṃ:

4. “Panujja<sup>5</sup> dukkhena sukhaṃ, janinda,  
sukhena vā dukkham asayhasāhi;  
ubhayattha santo<sup>6</sup> abhinibbutattā  
sukhe ca dukkhe ca bhavanti tulyā” ti.<sup>7</sup>

Yasmā paṇ' ettha mettāpāramī atisayavatī tasmā tad-atthadīpanatthaṃ sā eva pāḷi ārūḷhā. Tathā idha Mahāsat-tassa sabbasattesu orasaputte viya samānukampatādayo guṇavisesā niddhāretabbā<sup>8</sup> ti.

Ekarājacariyaṃ Cuddasamaṃ.

[Mettāpāramitā Niṭṭhitā.]

<sup>1</sup> Si, rājānaṃ.

<sup>2</sup> B., Si, dānasīlādi.

<sup>3</sup> B., Si, dānādīna.

<sup>4</sup> B., Si, hitūpasamhāra.

<sup>5</sup> Si, Paṇujja. <sup>6</sup> J. sattā.

<sup>7</sup> Ekarāja-Jāt.

<sup>8</sup> B. vibhāvetabbā.

## UPEKKHĀPĀRAMITĀ

### 15. MAHĀLOMAHAMSACARIYAM

Paṇṇarasame. “Susāne seyyaṃ kappemī” ti etthāyaṃ ānupubbikathā:

Mahāsatto hi tadā mahati ulārabhoge kule nibbattitvā vuddhim anvāya disāpāmokkhassa ācariyassa santike garuvāsaṃ vasanto sabbasippe<sup>1</sup> nipphattiṃ patvā kulagharam āgantvā mātāpitūnam accayena ñātakehi “kuṭumbaṃ saṇṭhapehī” ti yāciyamāno pi aniccatāmanasikāramukhena sabbabhavesu abhivaḍḍhamānasamvego kāye ca asubhasaññaṃ paṭilabhitvā gharāvāsapaḷibodhādhihūtaṃ kilesagahanam anogāhetvā va cirakālasamparicitaṃ nekkhammī’ ajjhāsayam upabrūhayamāno mahantaṃ bhogakkhandhaṃ pahāya pabbajitukāmo hutvā puna cintesi: “sacāhaṃ pabbajissāmi, guṇasambhāvanā-sakkato<sup>2</sup> bhavissāmi” ti. So lābhasakkāraṃ jigucchanto pabbajam anupagantvā “pahomi cāhaṃ lābhālābhādīsu nibbikāro hotun” ti attānaṃ takkento “visesato paraparibhavasahanādipaṭipadam pūrento upekkhāpāraṃ matthakaṃ pāpessāmi” ti nivatthavattthen’ eva gehato nikkhamitvā paramasallekhavuttiko pi abalabalo amandamando viya paresam acittakarūpena hīlita-paribhūto hutvā gāmanigamarājadhānīsu ekarattivāsen’ eva carati. Yattha pana mahantaṃ paribhavaṃ paṭilabhati tattha ciram pi vasati. So nivatthavattthe jiṇṇe pilotika-khaṇḍena, tasmiṃ ca jiṇṇe kenaci dinnam agaṇhanto hirikopīnapaṭicchādanamatten’ eva carati.

Evam gacchante kāle ekaṃ nigamagāmam agamāsi. Tattha gāmadārakā dhuttajātikā vedhaveyyā; ye keci rājavalabhānaṃ putta-nattu-dāsādayo ca uddhatā unnaḷā capalā mukharā vikiṇṇavācā kālena<sup>3</sup> kālaṃ kiḷābahulā vicaranti. Duggate mahallake purise ca itthiyo ca gacchante disvā bhasmaṃ puṭena piṭṭhiyam ākiranti,<sup>3</sup> ketakīpaṇṇaṃ kacchantare olambenti. Tena vippakārena parivattitvā olo-

<sup>1</sup> B. sippānaṃ.

<sup>2</sup> B., Si., -bhāvanāpākato.

<sup>3</sup> B. abhihanti.

kente yathāvajjakīlitaṃ dassetvā upahasanti.<sup>1</sup> Mahāpuriso tasmim̐ nigame te evaṃ vicarante dhuttadārake disvā “ laddho vata ’dāni me upekkhāpāramiyā paripūraṇūpāyo ” ti cintetvā tattha vihāsi. Taṃ te dhuttadārakā passitvā vippakāraṃ kātum ārabhanti. Mahāsatto tam asahanto viya ca tehi bhāyanto viya ca utṭhahitvā gacchati. Te tam anubandhanti. So tehi anubandhiyamāno “ ettha n’ atthi koci paṭivattā ” ti susānaṃ gantvā aṭṭhikaṃ sīsūpadhānaṃ katvā sayati. Dhuttadārakā pi tattha gantvā oṭṭhubhanādikāṃ nānappakāraṃ vippakāraṃ katvā pakka-manti. Evaṃ te divase divase karonti eva. Ye pana viññū purisā te etaṃ karonte passanti te te paṭibāhitvā “ ayam mahānubhāvo tapassī mahāyogi ” ti ca ñatvā ulāraṃ sakkārasammānaṃ karonti. Mahāsatto pana sabbattha ekasadiṣo va hoti, majjhatabhūto. Tena vuttaṃ: “ Susāne seyyaṃ kappemi ” ti ādi.

Tattha *susāne seyyaṃ kappemi chavaṭṭhim*<sup>2</sup> *upadhāyā*<sup>3</sup> ti āmakasusāne chavaṭṭhikakalebarato sonasigālādīhi tahiṃ tahiṃ vikkhittesu aṭṭhikesu ekam aṭṭhikaṃ sīsūpadhānaṃ katvā sucimhi ca asucimhi ca samānacittatāya tasmim̐ susāne seyyaṃ kappemi, sayāmi ti attho. *Gomaṇḍalā*<sup>4</sup> ti gāmadārakā. *Rūpaṃ dassenti’ anappakaṃ*<sup>5</sup> ti yathāvajjakīlitāya oṭṭhubhana-upahasana-ummiḥanādīhi kaṇṇasote salā-kappavesanādīhi ca atikakkhalam anappakaṃ nānappakāraṃ<sup>6</sup> vippakāraṃ karonti. *Apare* ti tesu eva gāmadārakesu ekacce. *Upāyanāni upanenti*<sup>7</sup> ti ayam imesu paribhavavasaena evarūpaṃ vippakāraṃ karontesu na kiñci vikāraṃ dasseti, sammānane nu kho kīdiso ti paṇigāhantā vividhaṃ bahuṃ gandhamālaṃ<sup>8</sup> bhojanam aññāni ca upāyanāni paṇṇākārāni upaharanti. Aparehi vā tehi anācāragāmadārakehi aññe viññū manussā “ ayam imesam evaṃ vividham pi vippakāraṃ karontānaṃ na kuppatti, aññadatthu khanti-mettānuddayaṃ yeva tesu upaṭṭhapeti, aho ! acchariyapuri-so<sup>9</sup> ” ti haṭṭhā “ bahuṃ vat’ imehi etasmim̐ vippaṭipajjan-

<sup>1</sup> B. ubhasanti; Si<sub>2</sub> obhassanti.

<sup>2</sup> CT. chavaṭṭhikaṃ.

<sup>3</sup> CT. nidhāy’ ahaṃ.

<sup>4</sup> CT. gāmaṇḍalā.

<sup>5</sup> CT. dassenti ’nappakaṃ.

<sup>6</sup> B., Si<sub>2</sub> add rūpaṃ.

<sup>7</sup> CT. upāyanāny’ upanenti. <sup>8</sup> Si<sub>2</sub> taṇḍulam. <sup>9</sup> B. acchariyamanusso.

tehi apuññaṃ pasutan ” ti saṃviggamānasā va hutvā bahum gandhamālaṃ vividhaṃ bhojanam aññāni ca upāyanāni upanenti upaharanti. *Ye me dukkham upaharanti*<sup>1</sup> ti ye gāmadārakā mayhaṃ sarīradukkhā upaharanti upanenti. “Upadahanti” ti pi pāṭho; uppādentī ti attho. *Ye ca denti sukhaṃ mama* ti ye ca viññū manussā mama mayhaṃ sukhaṃ denti, mālāgandhabhojanādi-sukhūpakaraṇehi mama sukhaṃ upaharanti. *Sabbesaṃ samako homī* ti katthaci pi vikārā-nuppattiyā samānacittatāya vividhānam pi tesam janānam samako ekasadiṣo homi bhavāmi. *Dayā kopo*<sup>2</sup> *na vijjati* ti yasmā mayhaṃ upakārake mettacittatāsaṅkhātā dayā, apakārake manopadosasaṅkhāto kopo pi na vijjati. Tasmā “sabbesaṃ samako homī” ti dasseti. Idāni Bhagavā tadā upakārisu apakārisu ca sattesu samupacitaññānasambhārasa attano samānacittatā vikārābhāvo yā ca lokadhammesu anupalittatā ahoṣi, taṃ dassetuṃ “sukhadukkhe tulābhūto” ti osānagātham āha.

Tattha *sukhadukkhe* ti sukhe ca dukkhe ca. *Tulābhūto* ti samakaṃ gahitatulā viya onati-unnaṭi-apanatiṃ vajjetvā majjhatabhūto. Sukhadukkhagahaṇen’ eva c’ ettha tan-nimittabhāvato lābhālābhāpi gahitā ti veditabbaṃ. *Yasesū* ti kittisu. *Ayasesū* ti nindāsu. *Sabbatthā* ti sabbesu sukhādisu lokadhammesu. Iti Bhagavā tadā sabbasattesu sabbalokadhammesu ca anaññasādhāraṇam attano majjhatabhāvaṃ kittetvā tena tasmim attabhāve attano upekkhā-pāramiyā sikhāppattabhāvaṃ vibhāvento “*esā me upekkhā-pāramī*” ti desanaṃ niṭṭhapesī.

Idhāpi Mahāsattassa paṭhamam dānapāramī nāma visesato sabbavibhavapariccāgo. Ye keci imaṃ sarīraṃ gahetvā yaṃ kiñci attano icchitaṃ karontū ti anapekkhabhāvena attano attabhāvapariccāgo va dānapāramī, hinādikassa sabbassa akattabbassa akaraṇam silapāramī, kām’ assādavimukhassa gehato nikkhantassa sato kāye asubhasaññānubruhanā nekkhammapāramī, sambodhisambhārānam upakāradhammapariggahaṇe tappatipakkhapahāṇe ca kosallam aviparītato dhammasabhāvacintanā ca paññāpā-

<sup>1</sup> CT. upadahanti.<sup>2</sup> CT. dayakopo.

ramī, kāmavitakkādi vinodanaṃ dukkhādhivāsanaṃ ca viri-yapāramī, sabbāpi adhivāsanakkhanti khantipāramī, vacī-saccaṃ samādānāvisaṃvādanena virati saccañ ca saccapā-ramī, anavajjadhamme acalasamādanādhiṭṭhānam adhiṭ-ṭhānapāramī, anodhiso sabbasattesu mettānuddayabhāvo mettāpāramī, upekkhāpāramī pan' assa yathāvuttavasen' eva veditabbā ti dasapāramiyo labbhanti. Upekkhāpāramī c' ettha atisayavatī ti katvā sā yeva desanam ārūḷhā. Tathā idha Mahāsattassa mahantaṃ bhogakkhandhaṃ mahantañ ca nātīparivaṭṭaṃ pahāya mahābhinikkhamaṇasadisam ge-hato nikkhamaṇaṃ, tathā nikkhamitvā lābhasakkāraṃ ji-gucchato paresaṃ sambhāvanaṃ pariharitukāmassa pab-bajjālīṅgam agahetvā citten' eva anavasesaṃ pabbajjāguṇe adhiṭṭhahitvā paramasukhavihāro, paramappicchatā pavī-vekābhīrati, upekkhaṇādhippāyena attano kāyajīvitānira-pekkhā, parehi attano uparikatavippakārādhivāsaṇaṃ, uk-kāmsagatasallekhavutti, bodhisambhārapaṭipakkhānaṃ ki-lesānaṃ patanubhāvena<sup>1</sup> khīṇāsavānaṃ viya paresaṃ upa-kārāpakāresu nibbikārabhāvahetubhūtena sabbattha maj-jhattabhāvena samuṭṭhāpito lokadhammehi anupalepo, sab-bapāramīnaṃ muddhabhūtāya<sup>2</sup> upekkhāpāramiyā sikhāp-pattī ti evamādayo guṇānubhāvā vibhāvetabbā ti.

Mahālomahaṃsacariyaṃ Paṇṇasamaṃ.

[Upekkhāpāramitā Niṭṭhitā.]

### UDDĀNAGĀTHĀVAṆṆANĀ

*Yudhañjaya* ti ādikā uddānagāthā. Tattha *bhisenā* ti bhisāpadesena Mahākañcanacariyaṃ dasseti. *Sonanando* ti iminā Sonapaṇḍitacariyaṃ dasseti. Tathā *Mūgapakkho* ti mūgapakkhāpadesena Temiyapaṇḍitacariyaṃ dasseti. *Upek-khāpāramī-sīsena* Mahālomahaṃsacariyaṃ dasseti. *Āsi iti vuttaṃ mahesinā* ti yathā, Sāriputta, tuyham etarahi desitaṃ, iti evam iminā vidhānena mahantānaṃ dānapāramī-ādīnaṃ bodhisambhārānaṃ esanato mahesinā tadā bodhisattabhū-

<sup>1</sup> B. pahanubhāvena; Si. pahānubhāvena. <sup>2</sup> Si. samuddabhūtāya.

tena mayā vuttam cinnam caritam paṭipannam āsi, ahoṣi ti attho. Idāni pāramīparipūraṇavasena cirakālappavattitam idha vuttam avuttañ ca attano dukkarakiriyam ekajjham katvā yadattham sā pavattitā, tañ ca saṅkhepen' eva dassetum "evam bahuvidhan" ti gātham āha. Tattha *evan'* ti iminā vuttanayena. *Bahuvidham dukkhan* ti Akittipaṇḍitādi kāle kārappaṇṇādi āharatāya tañ ca<sup>1</sup> yācakassa datvā āhārūpacchedādīnā ca bahuvidham nānappakāraṃ dukkham, tathā Kururājādi kāle Sakkassa sampattisadisā *sampatti ca bahuvidhā*. *Bhavābhava* ti khuddake c' eva mahante ca bhava, bhavābhava vā vuddhihāniyo *anubhavitvā* bahuvidhehi dukkhehi avihaññamāno bahuvidhāhi ca sampattihi anākaḍḍhiyamāno pāramīparipūraṇapasuto eva hutvā tadanurūpaṃ paṭipattiṃ paṭipanno *uttamam* anuttaraṃ sammāsambodhim sabbaññutaṃ *patto* adhigato 'smi ti attho. Idāni yāsaṃ pāramīnaṃ paripūraṇattham esā dukkaracariyā ciraṃ pavattitā, tāsam anavasesato paripunṇabhāvan tena ca pattabbaphalassa attanā adhigatabhāvaṃ dassetum "datvā dātabbakaṃ dānaṃ sīlaṃ pūretvāsesato"<sup>2</sup> ti ādi vuttam.

Tattha *datvā dātabbakaṃ dānaṃ* ti tadā anuttaraṃ sammāsambodhim abhisambujjhitaṃ aggayānapaṭipadaṃ paṭipannena mahābodhisattena dātabbaṃ deyyadhammaṃ bāhiraṃ rajjādīṃ, abbhantaram aṅganayanādīṃ datvā paricajitvā. Tato eva varadhanapariccāgo puttapariccāgo dārapariccāgo aṅgapariccāgo rajjapariccāgo<sup>3</sup> ti pañca mahāpariccāgapariyosānaṃ dānapāramī-dāna-upapāramī-dānaparamatthapāramippabhedam<sup>4</sup> dānaṃ anavasesato sampādetvā ti attho. Tattha Akittibrāhmaṇakāle Saṅkhabrāhmaṇakāle ti evamādisu idhāgatesu, anāgatesu pana Visayhasetṭhikāle Velāmakāle ti evamādisu pi dānapāramiyā Mahāpurisassa pūritattabhāvānaṃ parimāṇaṃ nāma n' atthi. Ekantena pan' assa Sasapaṇḍitakāle:

<sup>1</sup> B. tam va.

<sup>2</sup> For this and the following 7 verses of CT., cf. Ap. Buddhāpadānaṃ, vv. 69-75.

<sup>3</sup> B. rajjapariccāgo aṅgapariccāgo nayanapariccāgo puttadārapariccāgo jivitapariccāgo; Si, aṅgapariccāgo nayanapariccāgo bhariyāpariccāgo attapariccāgo.

<sup>4</sup> Si, dānaparamatthapāramī.

Bhikkhāya upagataṃ disvā sakattānaṃ pariccajīm,  
dānena me samo n' atthi, esā me dānapāramī ti.

Evam attapariccāgaṃ karontassa dānapāramī paramattha-  
pāramī nāma jātā, itaresu pana yathārahaṃ pāramī-upa-  
pāramiyo veditabbā.

*Sīlaṃ pūretvāsesato* ti tathā anavasesato kāyiko saṃvaro  
vācasiko saṃvaro kāyikavācasiko saṃvaro indriyo saṃvaro  
bhojane mattaññutā suvisuddhājīvata<sup>1</sup> ti evam ādikaṃ  
bodhisattasīlaṃ sampādentena silapāramī silaupapāramī sila-  
paramatthapāramippabhedam pūretabbaṃ sabbaṃ sīlaṃ pūre-  
tvā, sammadeva sampādetvā. Idhā pi Sīlavanāgarājakāle  
Campeyyanāgarājakāle ti evam ādisu idhāgatesu, anāgatesu  
ca mahākapikāle Chaddantakāle ti evam ādisu mahāsattassa  
silapāramiyā pūritattabhāvanāṃ parimāṇaṃ nāma n' atthi.  
Ekantena pan' assa Saṅkhapālakāle:

Sūlehi vijjhayante pi<sup>2</sup> koṭṭayante pi sattihi

Bhojaputte na kuppāmi esā me silapāramī ti.<sup>3</sup>

Evam attapariccāgaṃ karontassa silapāramī paramattha-  
pāramī nāma jātā. Itaresu pana yathārahaṃ pāramī-  
upapāramiyo veditabbā.

*Nekhamme pāramiṃ gantvā* ti tathā tividhe pi mahā-  
bhinikkhamaṇe pāramiparamukkaṃsaṃ gantvā. Tattha Yu-  
dhañjayakāle Somanassakumārakāle ti evam ādisu idhāga-  
tesu, anāgatesu ca Hatthipālakumārakāle Makhādevakāle  
ti evam ādisu mahārajjaṃ pahāya nekkhammapāramiyā  
pūritattabhāvanāṃ parimāṇaṃ nāma n' atthi. Ekantena  
panassa Cūlasutasomakāle:

Mahārajjaṃ hatthagataṃ khelaṇḍam va chaḍḍayīm,  
cajato na hoti laganam esā me nekkhammapāramī ti.<sup>3</sup>

Evam nissāṅgatāya rajjaṃ chaḍḍetvā nikkhamantassa nek-  
khammapāramī paramatthapāramī nāma jātā. Itaresu pana  
yathārahaṃ pāramī upapāramiyo veditabbā.

*Paṇḍite paripucchitvā* ti ' kiṃ kusalaṃ, kim akusalaṃ,  
kiṃ sāvajjaṃ, kiṃ anavajjan ti ādinā<sup>4</sup> kusalādi dhamma-  
kammaphalavibhāgaṃ<sup>5</sup> sattānaṃ upakārāvaham anavajja-

<sup>1</sup> Si, visuddhā.

<sup>2</sup> J. Sūlehi pi vijjhayanto.

<sup>3</sup> Cf. CT. and Jāt. (Nidānakathā), I, 45, 46.

<sup>4</sup> Si, ādikaṃ.

<sup>5</sup> B., S. kusalahammavibhāgaṃ kamma-kammaphalavibhāgaṃ.



kammāyatana-sippāyatana-vijjāṭṭhānādiṃ paṇḍite sappaññe paṭipucchitvā. Etena paññāpāramiṃ dasseti. Tattha Vi-dhūrapaṇḍita-kāle Mahāgovindapaṇḍita-kāle Kuddālapaṇḍita-kāle Arakapaṇḍita-kāle Bodhiparibbājakakāle Mahosadha-paṇḍita-kāle ti evaṃ ādisu paññāpāramiyā pūritattabhāvā-naṃ parimāṇaṃ nāma n' atthi. Ekantena panassa Senaka-paṇḍita-kāle:

Paññāya vicinanto 'haṃ<sup>1</sup> brāhmaṇaṃ mocayiṃ dukkhā,  
paññāya me samo n' atthi esā me paññāpāramī ti.<sup>2</sup>

Antobhastagataṃ sappam dassentassa paññāpāramī para-matthapāramī nāma jātā.

*Viriyaṃ katvāna uttaman* ti sammāsambodhiṃ pāpetuṃ samatthatāya uttamaṃ padhānaṃ<sup>3</sup> viriyapāramiṃ katvā uppādetvā. Tattha Mahāsīlavarājakāle Pañcāvudhakumā-rakāle Mahāvānarindakāle<sup>4</sup> ti evamādisu viriyapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma n' atthi. Ekantena panassa Mahājanakakāle:

Atiradassī jalamajjhe hatā sabbeva mānusa,  
cittassa aññathā n' atthi esā me viriyapāramī ti.

Evaṃ mahāsamuddaṃ tarantassa viriyapāramī paramattha-pāramī nāma jātā.

*Khantiyā pāramiṃ gantvā* ti adhivāsanakkhanti-ādi khar-tiparamukkamsabhāvaṃ pāpento khantiyā pāramiṃ para-makoṭiṃ gantvā, khantipāramiṃ sampādetvā ti attho. Tattha Mahākapi-kāle Mahisarājakāle Rūrūmigarājakāle Dhammadevaputtakāle ti evaṃ ādisu khantipāramiyā pūri-tattabhāvānaṃ parimāṇaṃ nāma n' atthi. Ekantena pan' assa Khantivādikāle:

Acetanaṃ va koṭṭante tiṇhena pharasunā mamaṃ,<sup>5</sup>  
Kāsirāje na kuppāmi esā me khantipāramī ti.<sup>2</sup>

Evaṃ acetanabhāvena viya mahādukkhaṃ anubhavantassa khantipāramī paramatthapāramī nāma jātā.

*Katvā dalham adhiṭṭhānaṃ* ti kusala<sup>6</sup>-samādānādhiṭṭhānaṃ tassa tassa pāramīsamādānassa tādupakāra-kassa samādānassa ca adhiṭṭhānaṃ dalhataraṃ asithiḷaṃ katvā. Taṃ taṃ

<sup>1</sup> J. pavicinanto 'haṃ.    <sup>2</sup> Cf. CT. and Jāt. (Nidānakathā), I, 46.

<sup>3</sup> Si, adds viriyan ti vividham pi.    <sup>4</sup> Si, -vānarakāle.

<sup>5</sup> J. mama

<sup>6</sup> Si, kusalahamma.

vatasamādānaṃ anivattibhāvena adhiṭṭhahitvā ti attho. Tattha Jotipālakāle Sarabhaṅgakāle Nemikāle ti evaṃ ādisu adhiṭṭhānapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma n' atthi. Ekantena panassa Temiyakumārakāle:

Mātāpitā na me dessā n' api dessāṃ mahāyasaṃ,  
sabbaññutaṃ piyaṃ mayhaṃ tasmā vatam adhiṭṭha-  
hin ti.<sup>1</sup>

Evaṃ jīvitam pariccajivā vatam adhiṭṭhahantassa adhiṭṭhānapārami paramatthapārami nāma jātā.

*Saccavācānurakkhiyā* ti saccavācaṃ anurakkhitvā jīvi-  
tantarāyepi anariyavohāraṃ gūthaṃ viya jigucchanto paṇi-  
haritvā sabbaso avisaṃvādibhāvaṃ rakkhitvā. Tattha Ka-  
pirājakāle Saccatāpasakāle Maccharājakāle ti evaṃ ādisu  
saccapāramiyā pūritattabhāvānaṃ parimāṇaṃ nāma n'  
atthi. Ekantena panassa Mahāsutasomakāle:

Saccavācaṃ anurakkhanto cajitvā mama jīvitam,  
mocesim<sup>2</sup> ekasatam khattiye esā me saccapārami ti.<sup>1</sup>

Evaṃ jīvitam cajitvā saccam anurakkhantassa saccapārami  
paramatthapārami nāma jātā.

*Mettāya pāramiṃ gantvā* ti sabbasattesu anodhiso hitupa<sup>3</sup>-  
saṃhāralakkhaṇāya mettāya pāramiṃ paramukkamaṣataṃ  
patvā. Tattha Cūladhammapālakāle Mahāsīlavarājakāle  
Sāmapaṇḍitakāle ti evaṃ ādisu mettāpāramiyā pūritatta-  
bhāvānaṃ parimāṇaṃ nāma n' atthi. Ekantena pan' assa  
Suvaṇṇasāmakāle<sup>4</sup>:

Na maṃ koci uttasati na pi 'haṃ bhāyāmi kassaci,  
mettābalenupatthaddho raṃāmi pavane tadā ti.<sup>1</sup>

Evaṃ jīvitam pi anoloketvā<sup>5</sup> mettāyantassa mettāpārami  
paramatthapārami nāma jātā.

*Sammānanāvamānane*<sup>6</sup> ti sakkaccapūjāsakkārādinaṃ sam-  
mānane niṭṭhubhanādinā avamānane ca sabbattha loka-  
dhamme ca samako samacitto nibbikāro hutvā uttamam  
anuttaraṃ sabbaññutaṃ adhigato 'smi ti attho. Tattha  
Vānarindakāle Kāsirājakāle Khemabrāhmaṇakāle Aṭṭhisena-  
paribbājakakāle ti evaṃ ādisu upekkhāpāramiyā pūritatta-

<sup>1</sup> Cf. CT. and Jāt. (Nidānakathā), I, 46, 47.

<sup>2</sup> J. mocayim.

<sup>3</sup> Si, bhumi-. <sup>4</sup> Si, Ekarāja-. <sup>5</sup> J. anavaloketvā. <sup>6</sup> CT. sammānanā.

bhāvānaṃ parimāṇaṃ nāma n' atthi. Ekantena paṇ' assa Mahālomahaṃsakāle:

Susāne seyyaṃ kappemi chavaṭṭhikam upadhāy<sup>1</sup> ahaṃ,  
gomaṇḍalā upāgantvā<sup>2</sup> rūpaṃ dassent' anappakan ti.<sup>3</sup>  
Evaṃ gāmadārakesu niṭṭhubhanādihi c' eva mālāgandhu-  
pahārādihi ca sukhadukkhā upādentesu pi upekkham  
anativattantassa<sup>4</sup> upekkhāpārami paramatthapārami nāma  
jātā. Iti Bhagavā:

Evaṃ bahuvidhaṃ dukkhaṃ sampatti ca bahuvidhā,  
bhavābhavā anubhavitvā patto sambodhim uttamaṃ ti.  
Sammāsambodhim adhigantum imasmiṃ Bhaddakappe at-  
tanā katam dukkaracariyaṃ saṃkhepen' eva vatvā puna  
Datvā dātabbakaṃ dānaṃ sīlaṃ pūretvā asesato,  
nekkhamme pāramiṃ<sup>5</sup> gantvā patto sambodhim utta-  
maṃ ti.

Paṇḍite paripucchitvā viriyaṃ katvāna uttamaṃ,  
khantiyā pāramiṃ<sup>6</sup> gantvā patto sambodhim uttamaṃ.  
Kativā dāḥam adhiṭṭhānaṃ saccavācānurakkhiya,  
mettāya pāramiṃ gantvā patto sambodhim uttamaṃ.  
Lābhālābhe yasāyase sammānanāvamānane,<sup>7</sup>

sabbattha samako<sup>8</sup> hutvā patto sambodhim uttamaṃ  
attanā sammadeva paripūritvā dasa pāramiyo dasseti. Imas-  
miṃ pana ṭhāne ṭhatvā mahābodhiyānapaṭipattiyam ussā-  
hajātānaṃ kulaputtānaṃ bodhisambhāresu nānappakāra-  
kosallatthaṃ sabbapāramiṃsu *Pakiṇṇakakathā* kathetabbā.

Tatridaṃ pañhakammaṃ: Kā paṇ' etā pāramiyo? Ken'  
atṭhena pāramiyo? Katividhā c' etā? Ko tāsāṃ kamo?  
Kāni lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānā ti? Ko pac-  
cayo? Ko saṅkilesa? Kiṃ vodānaṃ? Ko paṭipakkho?  
Kā paṭipatti? Ko vibhāgo? Ko saṅgaho? Ko sampā-  
danūpāyo? Kittakena kālena sampādanaṃ? Ko ānisaṃ-  
so? Kiṃ c' etāsāṃ phalaṃ ti?

Tatridaṃ vissajjanaṃ: Kā paṇ' etā pāramiyo ti? Taṇhā-

<sup>1</sup> Si, upanidhāya.

<sup>2</sup> J. upagantvā.

<sup>3</sup> Cf. CT. and Jāt. (Nidānakathā), I, 47.

<sup>4</sup> Si, anavattitassa.

<sup>5</sup> Si, nekkhammapāramiṃ; CT. nikkhamme pāramiṃ.

<sup>6</sup> Si, khantipāramiṃ. <sup>7</sup> CT. Samānanāvamānane. <sup>8</sup> CT. samāno.

māna-ditṭhihi anūpahatā karuṇupāyakosallapariggahitā dānādayo guṇā pāramiyo. *Ken' atṭhena pāramiyo ti?* Tena dāna-silādi guṇavisesayogena sattuttamatāyo paramā mahāsattā bodhisattā. Tesam bhāvo kammaṃ vā pāramī; dānādikiriya. Athavā pūretī ti paramo. Dānādīnaṃ guṇānaṃ purako pālako cāti Bodhisatto paramo. Paramassa ayaṃ, paramassa vā bhāvo kammaṃ vā pāramī; dānādikiriya va. Athavā paramaṃ satthaṃ attani mavati bandhati guṇavisesayogena, paramaṃ vā adhikataṃ majjati sujjhati<sup>1</sup> saṅkilesamā-lato, paramaṃ vā seṭṭhaṃ nibbānaṃ visesena mayati gacchati, paramaṃ vā lokaṃ pamāṇabhūtena nāṇavisesena idha lokaṃ viya munāti paricchindati, paramaṃ vā ativiya silādiguṇa-gaṇaṃ attano santāne minoti pakkhipati, paramaṃ vā attabhūtato dhammakāyato aññaṃ paṭipakkaṃ vā anattakaraṃ<sup>2</sup> kilesacoragahaṇaṃ mināti himsaṭi ti paramo; mahāsatto. Paramassa ayaṃ ti ādi vuttanayena yojetabbam. Pāre vā nibbāne majjati sujjhati satte ca sodheti, tattha vā satte mavati bandhati yojeti, taṃ vā mayati gacchati gameti ca, munāti vā taṃ yathāvato, tattha vā satte minoti pakkhipati, kilesādayo vā sattānaṃ tattha mināti himsaṭi ti pāramī; mahāpuriso. Tassa bhāvo kammaṃ vā pāramitā; dānādikiriya va. Iminā nayena pāramisadd' attho veditabbo.

*Kativedhā* ti? Saṅkhepato dasavidhā. Tā pana pāliyaṃ sarūpato āgatā ye va. Yathā cā<sup>3</sup> ha:

“ Vicinanto tadā dakkhiṃ paṭhamam dānapāramiṃ, pubbakehi mahesihi āsevanisevitan ” ti<sup>4</sup>

ādi. Tathā hi<sup>5</sup> “ kati nu kho bhante! Buddhakārakā dhammā? Dasa kho Sāriputta! Buddhakārakā dhammā. Katame dasa? Dānaṃ kho Sāriputta! Buddhakārako dhammo, silaṃ, nekkhammaṃ, paññā, viriyaṃ, khanti, saccam, adhiṭṭhānaṃ, mettā, upekkhā Buddhakārakā dhammā. Ime kho Sāriputta! dasa Buddhakārakā dhammā ti. Idam avoca Bhagavā. Idam vatvā sugato athāparaṃ etad avoca satthā<sup>6</sup>:

<sup>1</sup> B. puñjati.

<sup>2</sup> Si, tadanatthakaraṃ.

<sup>3</sup> Si, omits it.

<sup>4</sup> Cf. *Buddhavaṃsa*, II, v. 117.

<sup>5</sup> Si, adds aparam pi vuttaṃ before it.

<sup>6</sup> B. Satthā aparam pi vuttaṃ.

Dānaṃ silāñ ca nekkhamamaṃ paññā viriyena<sup>1</sup> pañcamam,

khantisaccamadhiṭṭhānaṃ mettupekkhâtima<sup>2</sup> dasâ ti.

Keci pana chabbidhâ ti vadanti. Taṃ etāsaṃ saṅghavasena vuttaṃ. So pana saṅgho parato āvibhavissati.

*Ko tāsam kamo ti?* Ettha 'kamo<sup>3</sup>' ti desanākkamo. So ca paṭhamasamādānahetuko. Samādānaṃ paricayahetukam ti yathā ādimhi pavicitā samādinna ca,<sup>4</sup> tathā desitā. Tattha dānaṃ silassa bahūpakāraṃ sukarañcāti taṃ ādimhi vuttaṃ. Dānaṃ<sup>5</sup> silapariggahitaṃ mahapphalaṃ hoti mahānisamsaṃ ti dānantaraṃ silaṃ vuttaṃ. Silaṃ nekkhammapariggahitaṃ, nekkhammaṃ paññāpariggahitaṃ, paññā viriyapariggahitā, viriyaṃ khantipariggahitaṃ, khanti saccapariggahitā, saccam adhiṭṭhānapariggahitaṃ, adhiṭṭhānaṃ mettāpariggahitaṃ, mettā upekkhāpariggahitā mahapphalā hoti mahānisamsā ti mettānantaraṃ upekkhā vuttā. Upekkhā pana karuṇāpariggahitā, karuṇā ca upekkhāpariggahitā ti<sup>6</sup> veditabbā. Katham pana mahākāruṇikā Bodhisattā sattesu upekkhakā hontī ti? Upekkhitabbayuttesu kañci kālaṃ upekkhakā hontī, na pana sabbattha sabbadā cāti keci. Apare pana: na sattesu upekkhakā, sattakatesu pana vippekāresu upekkhakā hontī ti.

Aparo nayo: pacurajanesu pi pavattiyā sabbasattasādhāraṇattā appaphalattā sukarattā ca ādimhi dānaṃ vuttaṃ. Silena dāyakaṭṭiggāhakaṃsuddhito, parānuggahaṃ vatvā parapīlānivattivacanato, kiriyādhammaṃ vatvā akiriyādhammavacanato, bhogasampattihetum vatvā bhavasampattihetuvacanato ca dānassa anantaraṃ silaṃ vuttaṃ. Nekkhammena silasampattisiddhito, kāya-vacisucaritaṃ vatvā manosucaritavacanato, visuddhasīlassa sukhen' eva<sup>7</sup> jhāna-samijjhanato, kammāparādhappahānena payogasuddhiṃ<sup>8</sup> vatvā kilesāparādhappahānena āsayasuddhivacanato, vitikkamappahāne tṭhitassa<sup>9</sup> pariyuṭṭhānappahānavacanato ca sī-

<sup>1</sup> B. viriya.      <sup>2</sup> B. mett' upekkhā ca te; Si, mett' upekkhā ti te.

<sup>3</sup> Si, kamonāma.

<sup>4</sup> Si, adds pana.

<sup>5</sup> Si, B. add api ca before it.

<sup>6</sup> Si, omits ti.

<sup>7</sup> Si, visuddhi sumukheneva.

<sup>8</sup> Si, payogasuddhi.

<sup>9</sup> Si, -hānena cittassa.

lassa anantaram nekkhammam vuttam. Paññāya nekkhammassa siddhiparisuddhito, jhānābhāvena paññābhāva-vacanato, (samādhipadaṭṭhānā hi paññā, paññāpaccupaṭṭhāno ca samādhi) samathanimittam<sup>1</sup> vatvā upekkhānimittavacanato, parahitajjhānena<sup>2</sup> parahitakarun' upāyakosallavacanato ca nekkhammassa anantaram paññā vuttā. Viriyārambhena paññānikkasiddhito sattasuññatā dhammanijjhānakkhantim vatvā sattahitāya ārambhassa amacchariyatā vacanato,<sup>3</sup> upekkhānimittam vatvā paggahanimittavacanato,<sup>4</sup> nisammakāritam vatvā utṭhānavacanato<sup>5</sup> ca (nisammakārino hi utṭhānam<sup>6</sup> phalavisesam āvahati) paññāya anantaram viriyam vuttam. Viriyena titikkhā siddhito, (viriyavā hi āradhavi viriyattā sattasaṅkhārehi upanītam dukkham abhibhuyya viharati) viriyassa titikkhālaṅkārabhāvato,<sup>7</sup> (viriyavato hi<sup>8</sup> titikkhā sobhati) paggahanimittam vatvā samathanimittavacanato, acchārambhena uddhaccadosappahānavacanato, (dhammanijjhānakkhantiyā hi uddhaccadoso pahīyati) viriyavato sātaccakaraṇavacanato, (khantibahulo hi anuddhato sātaccakārī hoti) appamādavato<sup>9</sup> parahitakiriyārambhe paccupakārataphābhāva-vacanato, (yāthāvato<sup>10</sup> dhammanijjhāne hi sati taṇhā na hoti) parahitārambho parame pi parakata-dukkaṣaṇatāvacanato ca viriyassa anantaram khanti vuttā. Saccena khantiyā cirādhittānato,<sup>11</sup> apakārino apakāra-khantim vatvā tadupakāra-karaṇe avisamvādavacanato, khantiyā apavādavācāvikampanena<sup>12</sup> bhūtavāditāya avijāhanavacanato, sattasuññatādhammanijjhāna kkhantim vatvā tadupabrūhita<sup>13</sup>-ñāpasaccavacanato ca khantiyā anantaram saccam vuttam. Adhiṭṭhānena saccasiddhito, (acalādhittānassa hi virati sijjhati) avisamvāditam vatvā tattha acalabhāvavacanato (saccasandho<sup>14</sup> hi dānādisu paṭiññānurūpam

<sup>1</sup> Si, B. samādhinimittam.

<sup>2</sup> Si, B. parahit' utṭhānena.

<sup>3</sup> Si, saccakiriyabhāva; B. acchariyatā.

<sup>4</sup> Si, -nimittābhāvavacanato.

<sup>5</sup> Si, upaṭṭhāna.

<sup>6</sup> Si, upaṭṭhāna.

<sup>7</sup> Si, titikkhāsaṅkhāra.

<sup>8</sup> Si, -bhāvato ti.

<sup>9</sup> Si, appamādato.

<sup>10</sup> Si, yathāvacanato.

<sup>11</sup> Si, cirāvattānato.

<sup>12</sup> Si, -vādatāvikampanena.

<sup>13</sup> Si, tadanubrūhita.

<sup>14</sup> Si, saccasiddho.

niccalo va pavattati) ñāṇasaccam vatvā sambhāresu pavat-tiniṭṭhāpana<sup>1</sup>-vacanato, (yathābhūtañāṇavā hi bodhisambhāre adhiṭṭhāti,<sup>2</sup> te ca niṭṭhapeti) paṭipakkhehi akampiyabhā-vato ti saccassa anantaram adhiṭṭhānam vuttam. Mettāya parahitakarāṇa samādānādhiṭṭhānasiddhito, adhiṭṭhānam va-tvā hitupasaṃhāravacanato, (bodhisambhāre hi adhiṭṭhā-māno mettāvihāri hoti) acalādhiṭṭhānassa samādānāviko-panena<sup>3</sup> samādānasabbhāvato<sup>4</sup> ca adhiṭṭhānassa anantaram mettā vuttā. Upekkhāya mettāvisuddhito, sattesu hitu-pasaṃhāram vatvā tadaparādhesu udāsīnatā<sup>5</sup>-vacanato, mettābhāvanam vatvā tannissandabhāvanāvacanato, hita-kāmasatte<sup>6</sup> pi upekkhako ti acchariyaguṇatāvacanato ca mettāya anantaram upekkhā vuttā ti. Evam etāsam kamo veditabbo.

*Kāni lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni* ti? Ettha avisesena tāva sabbā pi pāramiyo paranuggahalakkhaṇā, paresam upakārakaraṇarasā, avikampanarasā vā, hitesitā-paccupaṭṭhānā, buddhatta-paccupaṭṭhānā vā, mahākaruṇā-padaṭṭhānā, karuṇūpāyakosallapadaṭṭhānā vā.

Visesena pana yasmā karuṇūpāyakosallapariggahitā attū-pakaraṇapariccāgacetanā *dānapāramitā*. Karuṇūpāyakosal-lapariggahitam kāyavacisucaritam atthato akattabbavirati kattabbakaraṇacetanādayo ca *śīlapāramitā*. Karuṇūpāya-kosallapariggahito ādinavadassanapubbaṅgamo kāmabhāve-hi nikkhamaṇacittuppādo *nekkhammapāramitā*. Karuṇū-pāyakosallapariggahito dhammānam sāmāññavisesalakkha-ṇāvabodho *paññāpāramitā*. Karuṇūpāyakosallapariggahito kāyacittehi parahitārambho *viriyapāramitā*. Karuṇūpā-yakosallapariggahitam sattasaṅkhārāparādhasahanam ado-sappadhāno tadākārappavatto cittuppādo *khantipāramitā*. Karuṇūpāyakosallapariggahitam viraticetanādibhedam avi-saṃvādanam *saccapāramitā*. Karuṇūpāyakosallapariggahi-tam acalasaṃādānādhiṭṭhānam tad ākārappavatto cittuppādo *adhiṭṭhānapāramitā*. Karuṇūpāyakosallapariggahito lokassa<sup>7</sup>

<sup>1</sup> Si, -niṭṭhāna.

<sup>2</sup> Si, adhiṭṭhāti.

<sup>3</sup> Si, -kopena.

<sup>4</sup> Si, B. -sambhavato.

<sup>5</sup> Si, udāsīnabhāva.

<sup>6</sup> Si, hitakāmapatte.

<sup>7</sup> Si, B. dhammānam sāmāññavisesalakkhaṇāvalokassa.

hitasukūpasamhāro atthato avyāpādo *mettāpāramitā*. Karuṇūpāyakosallapariggahitā anunayapaṭighaviddhamsanti iṭṭhānīṭṭhesu sattasaṅkhāresu samappavatti *upekkhāpāramitā*.

Tasmā pariccāgalakkhaṇā<sup>1</sup> *dānapāramī*,<sup>2</sup> deyyadhamme lobha-viddhamśanarasā, anāsatti-paccupaṭṭhānā, bhavasampatti<sup>3</sup>-paccupaṭṭhānā vā, pariccajitabba-vatthupadaṭṭhānā. Silanalakkhaṇā *sīlapāramī*, samādānalakkhaṇā patitṭhānalakkhaṇā vā ti vuttaṃ hoti. Dussīlyaviddhamśanarasā, anavajjarasā vā; soceyya-paccupaṭṭhānā, hirottappapadaṭṭhānā. Kāmato va bhavato va nikkhamaṇalakkhaṇā *nekkhammapāramī*, tadādinavabhāvanarasā, tato eva vimukhabhāvapaccupaṭṭhānā, samvegapadaṭṭhānā. Yathāsabhāva-*paṭivedhalakkhaṇā paññāpāramī*, akkhalitapaṭivedhalakkhaṇā vā; kusaliśāsakhitta-usupaṭivedho viya. Visayobhāsānarasā, padīpo viya. Asammohapaccupaṭṭhānā, araññagatasudesiko viya. Samādhipadaṭṭhānā catusaccapadaṭṭhānā vā. Ussāhalakkhaṇā *viriyapāramī*, upatthambhanarasā, asaṃsīdanapaccupaṭṭhānā, viriyārambhavatthupadaṭṭhānā, samvegapadaṭṭhānā vā. Khamanalakkhaṇā *khantipāramī*, iṭṭhānīṭṭhasahanarasā, adhivāsanapaccupaṭṭhānā, avirodhapaccupaṭṭhānā vā. Yathābhūta<sup>4</sup> dassanapadaṭṭhānā avisamvādanalakkhaṇā *saccapāramī*. Yathāsabhāvavibhāvanarasā,<sup>4</sup> sādhutāpaccupaṭṭhānā, soraccapadaṭṭhānā, bodhisambhāresu adhiṭṭhānalakkhaṇā<sup>5</sup> *adhiṭṭhānapāramī*. Tesam paṭipakkhābhībhavanarasā, tattha acalatāpaccupaṭṭhānā, bodhisambhārapadaṭṭhānā. Hitākārappavattīlakkhaṇā<sup>6</sup> *mettāpāramī*, hitūpasamhārarasā, āghātavinayanarasā vā, sammabhāvapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Majjhataṭākārappavattīlakkhaṇā *upekkhāpāramī*, samabhāvadassanarasā, paṭighānunanayavūpasamapaccupaṭṭhānā, kammassakatāpaccavekkhaṇapadaṭṭhānā.

Ettha ca karuṇūpāyakosallapariggahitatā dānādinam pariccāgādīlakkhaṇassa viśesanabhāvena<sup>7</sup> vattaḥbā. Karuṇūpāyakosallapariggahitānī ti hi dānādinī ti bodhisattasantāne pavattānī dānādi pāramiyo nāma honti.

<sup>1</sup> Si, -lakkhaṇam. <sup>2</sup> Si, dānam. <sup>3</sup> Si, B. bhāvavibhava sampatti.

<sup>4</sup> Si, yathāvato vibhāvanarasam. <sup>5</sup> Si, avatṭṭhānalakkhaṇam.

<sup>6</sup> Si, hitakāraṇapavattīlakkhaṇā. <sup>7</sup> Si, viśesābhāvena.



*Ko paccayo ti?* Abhinihāro tāva pāramīnaṃ paccayo hoti. Yo ayaṃ:

“Manussattaṃ līngasampatti hetu Satthāradassanaṃ, pabbajjā guṇasampatti adhikāro ca chandatā;

aṭṭhadhammasamodhānā abhinihāro samijjhati ti.<sup>1</sup>

Evam vutto aṭṭhadhammasamodhānasampādito “tiṇṇo ’ham<sup>2</sup> tāreyyaṃ, mutto moceyyaṃ, danto dameyyaṃ, santo sameyyaṃ, assatto assāseyyaṃ, parinibbuto parinibbāteyyaṃ,<sup>3</sup> suddho sodheyyaṃ, buddho bodheyyaṃ” ti ādinaya<sup>4</sup>-ppavatto abhinihāro; so avisesena sabbapāramīnaṃ paccayo. Tap-pavattiyā hi uddhaṃ pāramīnaṃ pavicayūpaṭṭhāna-samā-dānādhiṭṭhānanipphattiyo mahāpurisānaṃ sambhavanti. Tattha *manussattaṃ* ti manussattabhāvo. Manussattabhāve yeve hi ṭhatvā buddhattaṃ patthentassa patthanā samijjhati, na nāgasupaṇṇādi jātisu ṭhitassa. Kasmā ti ce? Buddha-bhāvassa ananucchavikabhāvato. *Līngasampatti* ti manus-sattabhāve ṭhitassāpi purisass’ eva patthanā samijjhati, na itthiyā, na paṇḍaka-napumsaka-ubhatobyañjanakānaṃ vā samijjhati. Kasmā ti ce? Yathāvuttakāraṇato lak-khaṇapāripūriyā abhāvato ca. Vuttaṇ c’ etaṃ: “aṭṭhā-nam etaṃ bhikkhave anavakāso, yaṃ itthi araham assa sam-māsambuddho” ti vitthāro. Tasmā manussajātikassāpi itthilīṅge ṭhitassa paṇḍakādīnaṃ vā patthanā na samijjhati. *Hetu* ti upanissayasampatti. Manussapurisassā pi hi upanis-sayasampannass’ eva hetusampattiyā patthanā samijjhati, na itarassa. *Satthāradassanaṃ* ti satthu sammukhībhāvo; dharamānakabuddhass’ eva hi santike patthentassa patthanā samijjhati. Parinibbute pana bhagavati cetiyassa santike<sup>5</sup> vā bodhimūle vā paṭimāya vā paccekabuddhabuddhasāva-kānaṃ<sup>6</sup> vā santike patthanā na samijjhati. Kasmā? Adhi-kārassa balavabhāvābhāvato. Buddhānaṃ eva pana santike patthanā samijjhati, ajjhāsayaṃ uḷārabhāvena tadādhikā-rassa balavabhāvāpattito. *Pabbajjā* ti Buddhassa bhaga-vato santike patthentassāpi kamma-kiriyavādisu tāpasesu

<sup>1</sup> Cf. *Buddhavaṃsa*, II, v. 59; *Jāt.* (Nidānakathā), I, 14, v. 69.

<sup>2</sup> Si, tiṇṇeham. <sup>3</sup> Si, B. parinibbāpayeyyaṃ. <sup>4</sup> Si, B. drop it.

<sup>5</sup> Si, cetiyasantike.

<sup>6</sup> Si, B. paccekabuddhasāvākānaṃ.

vā bhikkhūsu vā pabbajitass' eva patthanā samijjhati, no gihīlīṅge t̥hitassa. Kasmā? Buddhabhāvassa ananucchavikabhāvato. Pabbajitā eva hi mahābodhisattā sammā-sambodhim adhigacchanti, na gahaṭṭhabhūtā. Tasmā paṇi-dhānakāle ca pabbajjāliṅgam eva hi yuttarūpaṃ, kiñciguṇasampatti-adhiṭṭhānabhāvato. *Guṇasampattī* ti abhiññādi-guṇasampadā. Pabbajitassāpi hi aṭṭhasamāpattilābhino pañcābhiññass' eva patthanā samijjhati, na yathāvuttaguṇasampattiyā virahitassa. Kasmā? Pāramīpavicayassa<sup>1</sup> asam-atthabhāvato. Upanissayasampattiyā abhiññāsampattiyā ca samannāgatattā mahāpurisā katābhinihārā sayam eva pāramī pavicetum<sup>2</sup> samatthā honti. *Adhikāro* ti adhiko upakāro. Yathāvuttaguṇasampanno pi hi yo attano jīvitam pi Buddhānaṃ pariccajitvā tasmim kāle adhikaṃ upakāraṃ karoti, tass' eva abhinihāro samijjhati, na itarassa. *Chanda-datā* ti kattukāmatākusalacchando. Yassa hi yathāvutta-dhamma-samannāgatassa Buddhakārakadhammānam atthāya mahanto chando mahatī patthanā mahatī kattukamyatā atthi, tass' eva samijjhati, na itarassa. Tatridaṃ chandamahantatāya opammaṃ: yo sakalacakkavāḷagabbham ekodakībhūtam attano bāhubalen' eva uttaritvā pāraṃ gantum samattho, so Buddhattaṃ pāpuṇāti ti sutvā taṃ dukkarato adahanto ahan taṃ uttaritvā pāraṃ gamissāmī ti chandajāto hoti, na tattha saṅkocaṃ āpajjati. Tathā yo sakalacakkavāḷaṃ vitaccikānaṃ vigatadhumānaṃ aṅgārānaṃ pūraṃ pādehi akkamanto atikkamitvā parabhāgaṃ pāpunitum samattho . . . pe . . . na tattha saṅkocaṃ āpajjati. Tathā yo sakalacakkavāḷaṃ sattisūlehi<sup>3</sup> sunissitaphalehi<sup>4</sup> nirantaraṃ ākiṇṇaṃ pādehi akkamanto atikkamitvā . . . pe . . . na tattha saṅkocaṃ āpajjati. Tathā yo sakalacakkavāḷaṃ nirantaraṃ ghanavepphagumbasañcannaṃ kaṇṭakalatāvanagahanaṃ vinivijjhitvā parabhāgaṃ gantum samattho . . . pe . . . na tattha saṅkocaṃ āpajjati. Tathā yo cattāri asaṅkheyyāni satasahassaṃ ca kappe niraye paccitvā Buddhattaṃ pattabban ti sutvā taṃ dukkarato adahanto ahaṃ tattha paccitvā

<sup>1</sup> Si, -paricayassa.

<sup>3</sup> Si, B. sattīhi sūlehi.

<sup>2</sup> Si, pavivecetum; B. pavecetum.

<sup>4</sup> Si, B. aṭṭhalehi.

Buddhattaṃ pāpuṇissāmi ti chandajāto hoti, na tattha saṅkocaṃ āpajjati ti evamādinā nayena ettha chandassa mahantabhāvo veditabbo.

Evam aṭṭhaṅgasamannāgato paṇāyaṃ abhinihāro. Attha-to tesam aṭṭhannaṃ aṅgānaṃ samodhānena tathā pavatto cittuppādo ti veditabbo. So sammad eva sammāsambodhiyā paṇidhānalakkhaṇo. Aho vatāhaṃ anuttaraṃ sammāsambodhim abhisambujjheyyaṃ, sabbasattānaṃ hitasukhaṃ nipphādeyyaṃ ti evamādi patthanāraso, bodhisambhārahetubhāvapaccupaṭṭhāno, mahākaruṇā padaṭṭhāno, upanissayasampattipadaṭṭhāno vā. Acinteyyaṃ. Buddha-bhūmiṃ aparimāṇaṃ<sup>1</sup> sattalokahitaṃ ca ārabha pavattiyā sabbabuddhakārakadhammāmūlabhūto paramabhaddako paramakalyāṇo aparimeyyappabhāvo puñṇaviseso ti daṭṭhabbo. Yassa ca uppattiyā sah' eva mahāpuriso mahābodhiyā-apaṭipattim otiṇṇo nāma hoti niyatabhāvasamadhigamanato, tato anivattanasabhāvattā Bodhisatto ti samaññaṃ paṭilabhati. Sabbabhāvena sammāsambodhiyaṃ samāsattamānasatā bodhisambhārasikkhāsamatthatā c' assa santiṭṭhati. Yathāvuttābhinihārasamijjanena hi mahāpurisā sabbaññutaññāpādhigamanapubbaliṅgena sayambhūññaṇena sammad eva sabba<sup>2</sup>-pāramiyo pavicinitvā<sup>3</sup> samādāya anukkamena paripūrenti. Tathā katamahābhinihāro hi Sumedhapañdito paṭipajji. Yathāha:

“Handa Buddhakare Dhamme vicināmi ito cito,

uddhaṃ adho dasa disā yāvata dhammadhātuya;

vicinanto tadā dakkhiṃ paṭhamam dānapārami ti<sup>4</sup>”

vitthāro. Tassa ca abhinihārassa cattāro paccayā cattāro hetū cattāri ca balāni<sup>5</sup> veditabbāni.

Tattha katame cattāro paccayā? Idha mahāpuriso passa-ti Tathāgataṃ mahatā Buddhānubhāvena acchariyabbhutaṃ pāṭihāriyaṃ karontaṃ, tassa taṃ nissāya taṃ ārammaṇaṃ katvā mahābodhiyaṃ cittaṃ santiṭṭhati: mahānubhāvā vatāyaṃ dhammadhātu, yassā suppaṭividdhattā bhagavā evam acchariyabbhutadhammo acinteyyānubhāvo

<sup>1</sup> Si, appamāṇaṃ.

<sup>2</sup> Si, drops it.

<sup>3</sup> Si, ca vicinitvā.

<sup>4</sup> Cf. *Buddhavaṃsa*, II, vv. 116-17; *Jāt.* (Nidānakathā), I, 20, vv. 125-26.

<sup>5</sup> B. phalāni.

cā ti. So tam eva mahānubhāvadassanam nissāya taṃ paccayaṃ katvā sambodhiyam adhimuccanto tattha cittaṃ ṭhpeti Ayaṃ paṭhamo paccayo mahābhinihārāya. Na heva kho passati Tathāgatassa yathāvuttaṃ mahānubhāvataṃ, api ca kho suṇāti ediso ca ediso ca Bhagavā ti. So taṃ nissāya taṃ paccayaṃ katvā sambodhiyam adhimuccanto tattha cittaṃ ṭhpeti. Ayaṃ dutiyo paccayo mahābhinihārāya. Na h' eva kho passati Tathāgatassa yathāvuttaṃ mahānubhāvataṃ, na pi taṃ parato suṇāti, api ca kho Tathāgatassa dhammaṃ desentassa “dasabalasamannāgato bhikkhave Tathāgato” ti ādinā Buddhānubhāvapaṭi-samyuttaṃ dhammaṃ suṇāti. So taṃ nissāya taṃ paccayaṃ katvā sambodhiyam<sup>1</sup> adhimuccanto tattha cittaṃ ṭhpeti. Ayaṃ tatiyo paccayo abhinihārāya. Na heva kho passati Tathāgatassa yathāvuttaṃ mahānubhāvataṃ, na pi parato suṇāti, na pi Tathāgatassa dhammaṃ suṇāti, api ca kho ulārajjhāsayo kalyāṇādhimuttiko aham etaṃ Buddhavaṃsaṃ Buddhatantiṃ Buddhapaveṇiṃ Buddhadhammataṃ paripālessāmi<sup>2</sup> ti yāvad eva dhammaṃ eva sakkaronto garukaronto mānento pūjento dhammaṃ apacāyamāno taṃ nissāya taṃ paccayaṃ katvā sambodhiyam<sup>3</sup> adhimuccanto tattha cittaṃ ṭhpeti. Ayaṃ catuttho paccayo mahābhinihārāya.

Tattha katame cattāro hetū mahābhinihārāya? Idha mahāpuriso pakatiyā upanissayasampanno<sup>4</sup> hoti purimakesu Buddhesu katādhikaro. Ayaṃ paṭhamo hetu mahābhinihārāya. Puna ca paraṃ mahāpuriso pakatiyā karuṇājjhāsayo hoti karuṇādhimutto sattānaṃ dukkhaṃ apānetukāmo, api ca attano kāyajīvitāṃ pariccajivā. Ayaṃ dutiyo hetu mahābhinihārāya. Puna ca paraṃ mahāpuriso sakalato pi vaṭṭadukkhato sattahitāya ca dukkaracariyato suciram pi kālaṃ ghaṭento vāyamanto anibbinno hoti anutrāsī yāva icchitatthanipphatti.<sup>5</sup> Ayaṃ tatiyo hetu mahābhinihārāya. Puna ca paraṃ mahāpuriso kalyāṇamittasannissito hoti,

<sup>1</sup> Si, B. sambodhiyā.

<sup>2</sup> Si, B. sambodhiyā.

<sup>3</sup> Si, nipphattito.

<sup>4</sup> Si, paripācessāmi.

<sup>5</sup> Si, adda ca; B. adda va.

yo<sup>1</sup> ahitato nivāreti, hite paṭiṭṭhapeti. Ayaṃ catuttho hetu mahābhinihārāya.

Tatrāyaṃ mahāpurisassa upanissayasampadā<sup>2</sup>: ekanten' ev' assa yathā ajjhāsayo sambodhininno hoti sambodhipoṇo sambodhipabbhāro tathā sattānaṃ hitacariyā. Yato cānena<sup>3</sup> purimabuddhānaṃ santike sambodhāya<sup>4</sup> paṇidhānaṃ kataṃ hoti manasā vācāya ca: aham pi ediso sammāsambuddho hutvā sammad eva sattānaṃ hitasukhaṃ nipphādeyyan ti.

Evam sampannūpanissayassa pan' assa imāni upanissayasampattiyaṃ līṅgāni bhavanti, yehi samannāgatassa sāva-kabodhisattehi ca paccekabodhisattehi ca mahāviseso mahantaṃ nānākaraṇaṃ paññāyati indriyato paṭipattito kosallato ca. Idha upanissayasampanno mahāpuriso yathā visadindriyo hoti visadaññaṃ, na tathā itare. Parahitāya paṭipanno hoti, na attahitāya. Tathā hi so yathā bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ paṭipajji, na tathā itare. Tattha ca kosallaṃ āvahati ṭhānuppattikapaṭibhānena<sup>5</sup> ṭhānāṭhānakusaltāya ca. Tathā<sup>6</sup> mahāpuriso paññāya dānajjhāsayo hoti dānābhirato, sati deyyadhamme deti eva, na dānato saṅko-cam āpajjati, satataṃ samitaṃ samvibhāgasilo hoti, pamudito va deti ādarajāto, na udāsīnacitto; mahantaṃ pi dānaṃ datvā na ca<sup>7</sup> dānena santuṭṭho hoti, pageva appaṃ. Paresaṇ ca ussāhaṃ janento dāne vaṇṇaṃ bhāsati, dānapaṭi-saṃyuttaṃ dhammakathaṃ<sup>8</sup> karoti, aññe ca paresaṃ dente disvā attamano hoti, bhayaṭṭhānesu ca paresaṃ abhayaṃ deti ti evamādīni dānajjhāsayaṃ mahāpurisassa dānapāramiyā līṅgāni.

Tathā pāṇātipātādihi pāpadhammehi hiriyati ottapati sattānaṃ avihethana-jātiko<sup>9</sup> hoti. So tato sukhasilo asaṭho amāyāvī ujujātiko<sup>10</sup> suvaco<sup>11</sup> sovacassakaraṇīyehi dhammehi

<sup>1</sup> Si<sub>2</sub> te.

<sup>2</sup> Si<sub>2</sub> upanissayasampadāya.

<sup>3</sup> Si<sub>2</sub> ārammaṇena.

<sup>4</sup> Si<sub>2</sub> bodhāya; B. sambodhiyā.

<sup>5</sup> Si<sub>2</sub> B. ṭhānuppattipatiṭibhānena.

<sup>6</sup> Si<sub>2</sub> Tattha.

<sup>7</sup> Si<sub>2</sub> hi.

<sup>8</sup> Si<sub>2</sub> dānapaṭisaṃyuttadhammakathā.

<sup>9</sup> Si<sub>2</sub> avihethakabhāgiko.

<sup>10</sup> B. ujujātiyo.

<sup>11</sup> Si<sub>2</sub> B. subbaco.

samannāgato mudujātiko atthaddho anatiṃānī. Parasantakam nādiyati antamaso tiṇasalākam upādāya. Attano hatthe nikkhittam iṇam vā gahetvā param na visamvādeti. Parasmim vā attano santake byāmūlhe vissarite<sup>1</sup> vā tam saññāpetvā paṭipādeti, yathā tam nā parahatthagatam hoti, aloluppo hoti parapariggaheṣu, pāpakam cittam pi na uppādeti, itthibyanādīni dūrato parivajjeti. Saccavādī saccasandho bhinnānam sandhātā sahitānam anuppadātā pi-yavādī mihitapubbaṅgamo pubbabhāsī atthavādī dhammavādī anabhijjhālu abyāpannacitto, aviparītadassano kammāsakatañāṇena saccānulomikañāṇena, kataññū katavedī Buddhāpacāyī suvisuddhājīvo dhammakāmo pare pi dhamme samādapetā sabbenā sabbam akiccatto satte<sup>2</sup> nivāretā kiccesu paṭiṭṭhāpetā, attanā ca tattha kicce yogam āpajjitā, katvā vā pana sayam akattabbam sīghaññeva tato paṭivirato hoti ti evamādīni sīlajjhāsayassa mahāpurisassa sīlapāramiyā līṅgāni.

Tathā mandakilesa hoti mandanīvaraṇo pavivekajjhāsayo avikkhepabahuḷo, na tassa pāpakā vitakkā cittam anvāsavanti,<sup>3</sup> vivekagatassa c' assa appakasireneva cittam samādhīyati, amittapakke pi tuvaṭam mettacittatā<sup>4</sup> santiṭṭhati, pageva itarasmim; satimā ca hoti cirakatam pi cirabhāsitam pi saritā anussaritā, medhāvī ca hoti dhammojapaññāya samannāgato, nipako<sup>5</sup> ca hoti tāsu tāsu itikattabbatāsu, āradhaviṇṇa ca hoti sattānam hitakiriyaṇaṃ, khantibalasaman-nāgato hoti sabbasaho, acalādhīṭṭhāno ca hoti dāhasamādāno, ajjhupekkhako ca hoti upekkhāṭṭhāniyesu dhammesū ti evamādīni mahāpurisassa nekkhammajjhāsayādīnam vassena nekkhammapāramī ādīnam līṅgāni vedītabbāni.

Evam etehi bodhisambhāralīṅgehi samannāgatassa mahāpurisassa yaṃ vuttam “mahābhinihārāya kalyāṇamittasannissayo hetū ti, tatridam saṅkhepato kalyāṇamittalakhaṇam: idha kalyāṇamitto saddhāsampanno hoti sīlasampanno sutasampanno cāgasampanno viriyasampanno sati-

<sup>1</sup> Si, B. visarite.

<sup>2</sup> Si, anavāsavanti.

<sup>3</sup> B. nepako.

<sup>4</sup> B. drops it.

<sup>5</sup> Si, mettam cittam.

sampanno samādhisampanno paññāsampanno, tattha sad-dhāsampattiyaṃ saddahati tathāgatassa bodhiṃ kamma-phalaṃ ca; tena sammāsambodhiyā hetubhūtasattesu hi-tesitaṃ na pariccajati; sīlasampattiyaṃ sattānaṃ piyo hoti manāpo garu<sup>1</sup>-bhāvaṇiyo codako pāpagarahi vattā vacanak-khamo; sutasampattiyaṃ sattānaṃ hitasukhāvahaṃ gambhīraṃ dhammakathaṃ kattā hoti; cāgasampattiyaṃ appiccho hoti santuṭṭho pavivitto asamsaṭṭho; viriyasampattiyaṃ ārad-dhaviriyo hoti sattānaṃ hitapaṭipattiyaṃ; satisampattiyaṃ upaṭṭhitasati hoti anavajjadhammesu; samādhisampattiyaṃ avikkhitto hoti samāhitacitto; paññāsampattiyaṃ aviparitaṃ pajānāti. So satiyaṃ kusalākusalānaṃ dhammānaṃ gatiyo samanvesamāno paññāya sattānaṃ hitāhitaṃ yathābhutaṃ jānitvā samādhinā tattha ekaggacitto<sup>2</sup> hutvā viriyena ahitā satte nisedhetvā hite niyojeti. Tenāha:

Piyo ca garu<sup>1</sup> bhāvaṇiyo vattā ca vacanakkhamo,

gambhīraṃ ca kathaṃ kattā no c' aṭṭhāne niyojako<sup>3</sup> ti.<sup>4</sup>

Evam guṇasamannāgataṃ ca kalyāṇamittaṃ upanissāya mahāpuriso attano upanissayasampattiṃ sammadeva pari-yodapeti. Suvisuddhāsayaṃ payogo ca hutvā catūhi balehi samannāgato na cireneva aṭṭhaṅge samodhānetvā mahā-bhinhāraṃ karonto Bodhisatta bhāve paṭiṭṭhahati anivatti-dhammo niyato sambodhiparāyaṇo.

Tass' imāni cattāri balāni: ajjhāttikabalaṃ: yā sammā-sambodhiyaṃ attasannissayaṃ dhammagāravena abhiruci, ekantaninnajjhāsayatā<sup>5</sup>; yāya<sup>6</sup> mahāpuriso attādhipati lajjāj-jhāsayaṃ abhinhārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. Bāhirabalaṃ: yā sammāsambodhiyaṃ parasannissayaṃ abhiruci, ekantaninnajjhāsayatā; yāya mahāpuriso lokādhipati mānāj-jhāsayaṃ<sup>7</sup> abhinhārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. Upanissaya-balaṃ: yā sammāsambodhiyaṃ upanissaya-sampattiyaṃ abhiruci, ekantaninnajjhāsayatā; yāya mahāpuriso tikkhindriyo visadadhātuko satisannissayaṃ abhin-

<sup>1</sup> B. guru.

<sup>2</sup> Si, ekacitto.

<sup>3</sup> AN. niyojaye.

<sup>4</sup> Cf. AN., IV, 32.

<sup>5</sup> Si, -ninnajjhāsayatāya.

<sup>6</sup> Si, drops it.

<sup>7</sup> B. mānāpassayo.

hārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpunāti. Payogabalam: yā sammāsambodhiṃ tajjā payogasampadā, sakkaccakāritā; yāya mahāpuriso visuddhapayogo nirantarakāri abhinhārasampanno ca hutvā sammāsambodhiṃ pāpunāti. Evam ayaṃ catūhi paccayehi catūhi hetūhi catūhi ca balehi sampannasamudāgamo<sup>1</sup> atṭhaṅgasamodhānasampādito abhinhāro pāramīnaṃ paccayo mūlākāraṇabhāvato, yassa ca pavattiyā mahāpurise cattāro acchariyā abbhutā dhammā patitṭhahanti, sabbasattanikāyaṃ attano orasaputtaṃ viya piyacittena parigaṇhāti, na c' assa cittaṃ puttasaṅkilesavasena<sup>2</sup> saṅkilissati, sattānaṃ hitasukhāvaho c' assa ajjhāsayo payogo ca hoti, attano ca Buddhakārakadhammā uparūpari vadḍhanti, paripaccanti; yato ca mahāpuriso ulāratamena puññābhisandena kusalābhisandena pavattiyā paccayena sukhassāhārena samannāgato sattānaṃ dakkhiṇeyyo uttamagāraṇaṭṭhānaṃ asadisam puññakkhettaṃ ca hoti. Evam anekaguṇo anekānisamsa mahābhinhāro pāramīnaṃ paccayo 'ti veditabbo.

Yathā ca abhinhāro evaṃ mahākaruṇā upāyakosallaṇ ca. Tattha upāyakosallaṃ nāma dānādīnaṃ bodhisambhārabhāvassa nimittabhūtā paññā. Yāhi mahākaruṇūpāyakosallatāhi mahāpurisaṇaṃ attasukhanirapekkhatā, nirantaraṃ parahitakarūṇāpasutatā, sudukkarehi pi mahābodhisattacaritehi visadabhāvo, pasādasambuddhidassana<sup>3</sup> savaṇānussaraṇapakālesu pi sattānaṃ hitasukhapaṭilābhahe-tubhāvo ca sampajjati. Tathā hi 'ssa paññāya Buddha-bhāvasiddhi, karuṇāya Buddhakammasiddhi. Paññāya sayam tarati. karuṇāya pare tāreti; paññāya paraduk-khaṃ parijānāti, karuṇāya paradukkhapatikāraṃ āra-bhati; paññāya ca dukkhe nibbindati, karuṇāya duk-khaṃ sampaṭicchati. Tathā paññāya nibbānābhimukho hoti, karuṇāya vaṭṭaṃ<sup>4</sup> pāpunāti. Tathā karuṇāya saṃ-sārābhimukho hoti; paññāya tatra nābhiramati. Paññāya ca sabbattha virajjati; karuṇānugatattā na ca na sabbe-saṃ anuggahāya pavatto. Karuṇāya sabbepi anukampati.

<sup>1</sup> Si, sampannā samudāgamo.

<sup>2</sup> Si, samadassana.

<sup>3</sup> B. puna.

<sup>4</sup> S. tam na.



Paññānugatattā na ca na sabbattha virattacitto. Paññāya ca ahaṅkāramamaṅkārabhāvo; karuṇāya-ālasiyadīnatābhāvo.<sup>1</sup> Tathā paññākaruṇāhi yathākkamaṃ attaparanāthatā, dhīravīrabhāvo, anattantapa-aparantapatā, attahita parahitanipphatti, nibbhayābhiṃsanakabhāvo,<sup>2</sup> dhammādhipatilokādhipatitā, kataññupubbakāribhāvo, mohataṇhāvigamo, vijācaraṇasiddhi, balavesārajjanipphatti ti sabbassāpi pāramitāphalassa visesena upāyabhāvato paññā-karuṇā pāramīnaṃ paccayo. Idaṇ ca dvayaṃ pāramīnaṃ viya pañdhānassā pi paccayo.

Tathā ussāha-ummagga-avatthāna-hita-cariyā ca pāramīnaṃ paccayā ti veditabbā; yā Buddhabhāvassa uppatitthānatāya bhūmiyo ti vuccanti. Tattha *ussāho* nāma bodhisambhārānaṃ abbhussahanaviriyaṃ. *Ummaggo* nāma bodhisambhāresu upāyakosallabhūtā paññā. *Avatthānaṃ* nāma adhiṭṭhānaṃ, acalādhiṭṭhānatā. *Hitacariyā* nāma mettābhāvanā, karuṇābhāvanā ca. Tathā nekkhammapaviveka-alobhādosāmoha-nissaraṇappabhedā cha ajjhāsaya. Nekkhammajjhāsaya hi Bodhisattā honti kāmesu gharāvāse ca dosadassāvino, tathā pavivekajjhāsaya saṅganikāya dosadassāvino, lobhajjhāsaya lobhe dosadassāvino, adosajjhāsaya dose dosadassāvino, amohajjhāsaya mohe dosadassāvino, nissaraṇajjhāsaya sabbabhavesu dosadassāvino ti. Tasmā ete Bodhisattānaṃ cha ajjhāsaya dānādīnaṃ pāramīnaṃ paccayā ti veditabbā.<sup>3</sup> Na hi lobhādīsu ādīnavadassanena lobhādīnaṃ adhikabhāvena ca vinā dānādīpāramiyo sambhavanti. Lobhādīnaṃ hi adhikabhāvena pariccāgādininnacittatā lobhajjhāsayaḍitā ti veditabbā. Yathā c' ete evaṃ dānajjhāsayaṭādayo pi bodhiyā<sup>4</sup> carantānaṃ Bodhisattānaṃ dānādīpāramīnaṃ paccayo. Dānajjhāsaya hi Bodhisattā tappaṭipakkhe macchere dosadassāvino hutvā sammadeva dānapāramiṃ paripūrenti. Sīlajjhāsayaṭāya dussīlye<sup>5</sup> dosadassāvino hutvā sammadeva sīlapāramiṃ paripūrenti. Nekkhammajjhāsayaṭāya kāmesu gharāvāsesu

<sup>1</sup> Si, B. ālasiyādīnavatā-.

<sup>2</sup> Si, nibbhayābhiṃsanaka-; B. nibbhayābhiṃsanaka-.

<sup>3</sup> Si, apaccayo ti veditabbo.

<sup>4</sup> B. bodhāya.

<sup>5</sup> Si, dussīle.

ca, yathābhutañāṇajjhāsayatāya atthāne vicikicchāya ca, viriyajjhāsayatāya kosajje, khantiyajjhāsayatāya akkhantiyam, saccajjhāsayatāya visamvāde, anadhiṭṭhānajjhāsayatāya adhiṭṭhāne, mettājjhāsayatāya byāpāde, upekkhājjhāsayatāya lokadhammesu ādinavadassāvino hutvā sammadeva nekkhammā dipāramiyo paripūrenti. Dānajjhāsayatādayo dānādīnaṃ pāramīnaṃ<sup>1</sup> nibbattikāraṇattā paccayo.

Tathā apariccāgapariccāgādisu yathākkamaṃ ādinavāni-saṃsapaccavekkhaṇā dānādipāramīnaṃ paccayo. Tathāyam paccavekkhaṇāvidhi<sup>2</sup>: khetta-vatthu-hirañña-suvanna-go-mahisa-dāsi-dāsa-putta - dārādipariggahabyāsattacittānaṃ sattānaṃ khetādīnaṃ vatthukāmabhāvena bahupatthanīyabhāvato, rājacorādisādhāraṇabhāvato, vivādādhiṭṭhānato, sapattakaraṇato,<sup>3</sup> nissārato, paṭilābha-paripālānesu paraviheṭṭhanahetuto, vināsanimittaṃ ca sokādi aneka-vihitabyasanāvahato, tadāsattinidānaṃ<sup>4</sup> ca maccheramalapariyuṭṭhita-cittānaṃ apāyuppatti-hetubhāvato ti evaṃ vividhavipulānatthāvahāni pariggahavatthūni ti nāma. Tesam pariccāgo yeva eko sotthibhāvo ti pariccāge appamādo karaṇīyo. Api ca yācako yācamāṇo attano guyhassa ācikkhanato mayhaṃ vissāsiko ti ca, pahāya gamaniyam attano santakaṃ gahetvā paralokaṃ yāhi ti mayhaṃ upadesako ti ca, āditte viya agāre maraṇagginā āditte loke tato mayhaṃ santakassa apavāhakaśahāyo ti ca, apavāhitassa c' assa nyānikkhepaṭhānabhūto ti ca, dānasaṅkhāte kalyāṇakammasmiṃ saḥāyabhāvato sabbasampattīnaṃ aggabhūtāya paramadullabhāya Buddhabhūmiyā sampattihetubhāvato ca paramo kalyāṇamitto ti ca paccavekkhitabbaṃ.<sup>5</sup> Tathā ulāre kammanāni anenāhaṃ sambhāvito, tasmā sā sambhāvanā avitathā kātabbā ti ca, ekantabheditāya jīvitassa ayācitenā pi mayā dātabbaṃ pageva yācitenā ti ca, ulārājjhāsayehi gavesitvā dātabbato sayam evāgato mama puññenā ti ca, yācakassa dānāpadesena mayhaṃ evāyam anuggaho ti ca, ahaṃ viya ayaṃ sabbo 'pi loko mayā anuggahetabbo ti ca, asati yācake

<sup>1</sup> Si, B. dānādipāramīnaṃ.

<sup>2</sup> Si, -vekkhaṇa-.

<sup>3</sup> Si, kāraṇato.

<sup>4</sup> Si, tadāyattinivāraṇā.

<sup>5</sup> Si, B. paccavekkhitabbā.

katham mayham dānapārami pūreyyā ti ca, yācakānam eva catthāya mayā sabbo pariggahetabbo ti ca, maṃ ayācitvā va mama santakam yācakā kadā sayam eva gaṇheyyun ti ca, katham aham yācakānam piyo c' assaṃ manāpo ti ca, katham vā te mayham piyā c' assu manāpā ti ca, katham vāham dadamāno datvā pi ca attamano assaṃ pamudito pītisomanassajāto ti ca, katham vā me yācakā bhaveyyum uḷāro ca dānājñhāsayo ti ca, katham vāhamayācito<sup>1</sup> eva yācakānam hadayam aññāya dadeyyan ti ca, sati<sup>2</sup> dhane yācake ca apariccāgo mahatī mayham vañcanā ti ca, katham vāham attano aṅgāni jīvitam vā pi yācakānam pariccajeyyan ti ca pariccāganinnatā upatthapetabbā. Api ca attho nāmāyam nirapekkham dāyakam anugacchati, yathā taṃ nirapekkham khepakakiṭako<sup>3</sup> ti ca atthe nirapekkhatāya cittam uppādetabbam. Yācamāno pana yadi piyapuggalo hoti, piyo maṃ yācati ti somanassaṃ uppādetabbam. Atha udāsīnapuggalo hoti, ayaṃ maṃ yācamāno addhā iminā pariccāgena mitto hoti ti somanassaṃ uppādetabbam: dadanto pi hi yācakānam piyo hoti ti. Atha pana verī puggalo yācati, “paccatthiko maṃ yācati, ayaṃ maṃ yācamāno addhā iminā pariccāgena verī piyo mitto hoti” ti visesena somanassaṃ uppādetabbam. Evaṃ piyapuggale viya majjhattaveripuggalesu pi mettāpubbaṅgamam karuṇam upatthapetvā va dātabbam. Sace paṇ' assa cirakāla-paribhāvitattā lobhassa deyyadhammavisayā lobhadhammā uppajjeyyum, tena Bodhisattapaṭiññaena iti paṭisaṇcikkhitabbam: nanu tayā sappurisa! sambodhāya<sup>4</sup> abhinīhāram karontena sabbasattānam upakāratthāya ayaṃ kāyo nissattho, tappariccāgamayaṇca puññaṃ? Tattha nāma te bāhire pi vatthusmiṃ abhisāṅgappavatti hatthisinānasadiṣi hoti, tasmā tayā na katthaci saṅgo uppādetabbo, seyyathā pi nāma mahato bhesajjarukkhassa tiṭṭhato mūlam mūlatthikā haranti, papaṭikam-tacam-khandham-viṭapam-sāram-sākham-palāsam-puppham<sup>5</sup>-phalam phalatthikā haranti, na tassa rukkhassa mayham<sup>6</sup> santakam ete haranti ti vitakka-

<sup>1</sup> Si, cāham maṃ yācito.

<sup>2</sup> Si, kitako.

<sup>3</sup> Si, adds pupphatthikā.

<sup>4</sup> Si, adds ca.

<sup>5</sup> B. bodhāya and below.

<sup>6</sup> B. na mayham.

samudācāro hoti, evameva sabbaloka hitāya ussukkamāpaj-jantena mayā dukkhe akataññuke niccāsucimhi kāye paresaṃ upakārāya viniyujjamāne aṇumatto pi micchāvitakko na uppādetabbo. Ko vā ettha viseso ajjhattika bāhiresu mahābhūtesu ekantabhedana-vikiraṇa-viddhamṣana-dhammesu? Kevalaṃ pana sammohavijamhitam etaṃ? yadidaṃ etaṃ mama, eso 'ham 'smi, eso me kattā ti abhiniveso. Tasmā bāhiresu viya ajjhattikesu pi kara-caraṇa-nayanādisu maṃsādisu ca anapekkhena hutvā taṃ<sup>1</sup> tadatthikā harantū ti nissatṭhacittena bhavitabban ti. Evaṃ paṭisañcikhato c' assa sambodhāya pahitattassa kāyajīvitesu nira-pekkhassa appakasireneva kāya-vacī-manokammā ti suvisuddhāni honti. So visuddhakāya-vaci-mano-kammanto visuddhājīvo ñāya<sup>2</sup>-paṭipattiyaṃ tṭhito apāyupāyakosallasamannāgamena bhiyyosomattāya deyyadhammapariccāgena abhayadāna-saddhammadānehi ca sabbasatte anuggaṇhituṃ samattho hoti ti. Ayaṃ tāva dānapāramiyaṃ paccavekkhaṇā nayo.

Sīlapāramiyaṃ pana evaṃ paccavekkhitabbaṃ: idaṃ hi sīlaṃ nāma Gaṅgodakādīhi visodhetuṃ asakkuṇeyyassa dosamalassa vikkhālanajalaṃ, haricandanādīhi vinetuṃ asakkuṇeyyassa rāgādiparilāhassa vinayaṇaṃ, hāramakutakuṇḍalādīhi pacurajanālaṅkārehi asādhāraṇo sādhūṇaṃ alaṅkāraviseso. Sabbadisāvāyanato akittimo sabbakālānurūpo ca surabhigandho. Khattiyamahāsālādīhi devatāhi ca vandanīyādi bhāvāvahanato paramo vasikaraṇamanto. Cātumahārājikādidevalokārohaṇa<sup>3</sup>-sopānapanti. Jhānābhiññānaṃ adhigamūpāyo. Nibbāna-mahānagarassa sampāpakamaggo. Sāvakabodhi<sup>4</sup> - paccekabodhi<sup>5</sup> - sammāsambodhiṇaṃ patitṭhānabhūmi. Yaṃ yaṃ vā paṇ' icchitaṃ patthitaṃ tassa tassa samijjanūpāyabhāvato cintāmaṇikapparakkhādike ca atiseti. Vuttaṃ c' etaṃ bhagavatā: "ijjhissati bhikkhave sīlavato ceto-paṇidhi visuddhattā" ti. Aparam pi vuttaṃ: "ākaṅkheyya ce bhikkhave bhikkhu sabrahma-cārīnaṃ piyo c' assaṃ manāpo garubhāvaniyo<sup>6</sup> cāti, sīlesve-

<sup>1</sup> Si, *repeats it*.

<sup>2</sup> Si, -ārohaṇassa.

<sup>3</sup> B. -sambodhi.

<sup>4</sup> Si, paññāya.

<sup>5</sup> Si, -sappatti; B. -sambodhi.

<sup>6</sup> B. guru.

vassa paripūrakārī” ti ādi. Tathā “avippaṭṭisārattḥānī<sup>1</sup> kho Ānanda kusalāni sīlāni” ti. “Pañc’ ime gahapatayo ānisamsā sīlavato sīlasampadāyā” ti ādi suttānañ ca vasena sīlassa guṇā paccavekkhitabbā. Tathā Aggikkhandhopama-suttādīnaṃ vasena sīlavirahe ādīnavā pītisomanassanimit-tato attānuvāda-parāpavāda-daṇḍa-duggatibhayābhāvato, viññūhi pāsamsabhāvato, avippaṭṭisārahetuto, sotthiṭṭhā-nato, abhijanasāpateyyādhipateyyāyurūpaṭṭhānabandūmitta-sampatti atisayanato<sup>2</sup> ca sīlaṃ paccavekkhitabbaṃ. Sīlava-to hi attano sīlasampadāhetu mahantaṃ pītisomanassaṃ uppajjati: ‘kataṃ vata mayā kusalaṃ, kataṃ kalyāṇaṃ, ka-taṃ bhīruttānaṃ’ ti. Tathā sīlavato attā na upavadati, na pare viññū. Daṇḍa-duggati-bhayānaṃ sambhavo eva n’ atthi. Sīlavā purisapuggalo kalyāṇadhammo ti viññūnaṃ pāsamsa hoti. Tathā sīlavato yvāyaṃ kataṃ vata<sup>3</sup> mayā pāpaṃ, kataṃ luddakaṃ, kataṃ kibbisaṃ ti dussīlassa vipaṭṭisāro uppajjati; so na hoti ti. Sīlañ ca nāmetam appamādādhiṭ-ṭhānato bhogabyasanādi parihāramukhena mahato atthassa sādhanato maṅgalabhāvato ca paramaṃ sotthiṭṭhānaṃ. Nihīnajacco ‘pi sīlavā khattiyamahāsālādīnaṃ pūjaniyo hoti ti kulasampattim atiseti sīlasampadā. “Taṃ kiṃ maññasi mahārāja! idha te assa dāso kammakaro<sup>1</sup>” ādi vacanaṃ c’ ettha sādhaṃ. Corādīhi asādhāraṇato, para-lokānugamanato, mahapphalabhāvato, samathādigupādhiṭ-ṭhānato ca bāhiradhanam atiseti sīlaṃ. Paramassa vittis-sariyassa adhiṭṭhānabhāvato khattiyādīnaṃ issariyaṃ atiseti sīlaṃ; sīlanimittaṃ hi tantaṃ sattanikāyesu sattānaṃ issa-riyaṃ. Vassasatadighappamāṇato jīvitato ekāham pi sīla-vato jīvitassa viṣiṭṭhatāvacaṇato sati ca jīvite sikkhānikkhi-panassa maraṇatāvacaṇato sīlaṃ jīvitato viṣiṭṭhataraṃ. Verīnaṃ pi manuññabhāvāvahanato jarārogavipattīhi ana-bhibhavanīyato ca rūpasampattim atiseti sīlaṃ. Pāsāda-hammiyādīṭhānavisesa rāja-yuvarāja-senāpati-ādīṭṭhānavisesa ca atiseti sīlaṃ. Sukhavisesaḍhiṭṭhānabhāvato bhāvasiniddhe santikāvacare pi bandhujane mittajane ca atiseti ekantahi-

<sup>1</sup> Si, appaṭṭisārattḥāni.

<sup>2</sup> Si, abhisayanato.

<sup>3</sup> Si, drops it.

tasampādanato paralokānugamanato ca. “Na taṃ<sup>1</sup> mātāpi-  
tā kayirā” ti ādi vacanañ c’ ettha sādhaṃ. Tathā hatthi-  
assa-ratha-patti<sup>2</sup>-balakāyehi mantāgadasotthānappayogehi<sup>3</sup>  
ca durārakkhaṃ attānaṃ ārakkhābhāvena sīlameva viṣiṭṭha-  
taraṃ, attādanato aparādhīnato mahāvisayato ca. Tenevā-  
ha: “Dhammo have rakkhati dhammacārin” ti ādi. Evam  
anekaguṇasamannāgataṃ sīlaṃ ti paccavekkhanassa aparip-  
punṇā c’ eva sīlasampadā pāripuritaṃ gacchati, aparisuddhā  
ca pārisuddhiṃ. Sace paṇ’ assa dīgharattaṃ paricayena  
sīlapaṭipakkhā dhammā dosādayo antarantarā uppajjeyyūṃ,  
tena Bodhisatta-paṭiññaṃ evaṃ paṭisañcikkhitabbam: nanu  
tayā bodhāya paṇidhānaṃ kataṃ? Sīlavikalena ca na  
sakkā lokiyā pi sampattiyo pāpūṇitaṃ, pageva lokuttaraṃ.  
Sabbasampattiṇaṃ pana aggabhūtāya sammāsambodhiyā  
adhiṭṭhānabhūtena sīlena paramukkamsagatena bhavitabbam.  
Tasmā ‘kikīva aṇḍaṇ’ ti ādinā vuttanayena sammā sīlaṃ  
rakkhantena suṭṭhutarāṃ<sup>4</sup> tayā pesalena bhavitabbam.  
Api ca tayā dhammadesanāya yānattaye sattānaṃ avatā-  
raṇa-paripācanāni kātābbā ti. Sīlavikalassa ca vacanaṃ  
na paccetabbam hoti, asappāyāhārācārassa viya vejjassa  
tikicchanaṃ. Tasmā kathāhaṃ saddheyyo hutvā sattānaṃ  
avatāraṇaparipācanāni kareyyaṃ ti sabhāvaparissuddhasī-  
lena bhavitabbam. Kiñca jhānādiguṇavisesayogena me sat-  
tānaṃ upakārakaraṇa<sup>5</sup>-samatthataṃ paññāpārami-ādi pari-  
pūranañca jhānādayo ca guṇā sīlapārisuddhiṃ vinā na sam-  
bhavantī ti sammadeva sīlaṃ parisodhetabbam.

Tathā “sambādho gharāvāso rajāpatho” ti ādinā gharā-  
vāse, “atṭhikaṅkalūpamā kāmā” ti ādinā “mātāpi puttana  
vivadatī” ti ādinā ca kāmesu, “seyyathāpi puriso iṇaṃ  
ādāya kammante payojeyyā” ti ādinā kāmaccchandādisu  
ādinavadassanapubbaṅgamā vuttavipariyāyena “abbhokāso  
pabbajjā” ti ādinā pabbajjādisu ānisaṃsapaṭisaṅkhāvasena  
nekkhammapāramiyaṃ paccavekkhaṇā veditabbā. Ayam  
ettha saṅkhepo. Vitthāro pana Dukkhaṅkhandhavīmaṃsa-  
suttādivasena veditabbo.

<sup>1</sup> B. ne taṃ.

<sup>2</sup> Si, rathādīhi.

<sup>3</sup> Si, B. yogaṭṭhāna-.

<sup>4</sup> Si, B. suṭṭhu.

<sup>5</sup> Si, upakāraka; B. upakaraṇa.

Tathā paññāya vinā dānādayo dhammā na visujjhanti, yathāsakaṃ byāpārasamatthā ca na hontī ti paññāguṇā manasikātabbā. Yatheva hi jīvitena vinā sarīrayantaṃ na sobhati, na ca attano kiriyāsu paṭipattisamattham hoti, yathā ca cakkhādīni indriyāni viññāṇena vinā yathāsakaṃ visayesu kiccaṃ kātuṃ nappahonti; evaṃ saddhādīni indriyāni paññāya vinā sakiccapaṭipattiyam asamatthānī ti pariccāgādi paṭipattiyam paññā padhānakāraṇam. Ummīlitapaññācakkhukā hi mahābodhisattā attano āṅgapaccaṅgāni pi datvā anattukkamsakā aparavambhakā ca honti. Bhesajjarukkā viya vikapparahitā kālattaye pi somanassajātā. Paññāvasena hi upāyakosallayogatā pariccāgo parahitappavattiyā dānapāramībhāvaṃ upeti, attattham hi dānam vaḍḍhisadisam hoti, tathā paññāya abhāvena taṇhādisaṅkilesāviyogato sīlassa visuddhi eva na sambhavati, kuto sabbaññugunādhiṭṭhānabhāvo? Paññavā eva ca gharāvāse kāmaguṇesu saṃsāre ca ādinavaṃ pabbajjāya jhānasamāpattiyam nibbāne ca ānisaṃsam suṭṭhu sallakkhento pabbajjivā jhānasamāpattiyo nibbattetvā nibbānābhimukho pare ca tattha paṭiṭṭhapeti. Viriyañ ca paññāvirahitaṃ yathicchitamattham na sādheti durārambhabhāvato. Varameva hi anārambho durārambhato. Paññāsahitena pana viriyena na kiñci duradhigamaṃ, upāyapaṭipattito. Tathā paññavā eva parāpakārādīnaṃ adhivāsakajātiko hoti, na duppañño; paññāvirahitassa ca parehi upanītā apakārā khantiyā paṭipakkham eva anubrūhenti; paññavato pana te khantisampattiyā paribrūhaṇavasena assā thirabhāvāya saṃvattanti. Paññāya<sup>1</sup> eva tīṇi pi saccāni nesam kāraṇāni paṭipakkhe ca yathābhūtaṃ jānitvā paresam avisaṃvādako hoti. Tathā paññābalena attānaṃ upatthambhetvā dhitisampadāya sabbapāramisu acalasamādānādhiṭṭhāno hoti. Paññavā eva hi piya-majjhattaveri<sup>2</sup>-vibhāgaṃ akatvā sabbattha hitupasaṃhāra kusalo hoti. Tathā paññāvasena lābhālābhādilokadhammasannipāte nibbikāratāya majjhato hoti. Evaṃ sabbāsam pāramīnaṃ paññā va pārisuddhihetū ti paññāguṇā paccavekkhitabbā. Apica paññāya vinā

<sup>1</sup> Si, B. paññāvā.<sup>2</sup> Si, -verīnaṃ.

na dassanasampatti, antarena ca diṭṭhisampadam na sīla-sampadā, sīladiṭṭhisampadāvirahitassa na samādhisampadā, asamāhitena ca na sakkā attahitamattam pi sādhetum, pageva ukkamsagatam parahitan ti. Parahitāya paṭipannena nanu tayā sakkaccam paññāya parivuddhiyam<sup>1</sup> āyogo karaṇiyo ti? Bodhisattena attā ovaḍitabbo. Paññānubhāvena hi mahāsatto caturadhiṭṭhānādhiṭṭhito catūhi saṅgahavattūhi lokam anugaṇhanto sāte niyyānamagge avatāreti. Indriyāni ca nesam paripāceti. Tathā paññābalaena khandhāyatanādisu paricayabahulo<sup>2</sup> pavattinivattiyo yathāvato pariṇānanto dānādayo guṇe visesanibbedhabhāgiyabhāvam nayanto Bodhisattasikkhāya paripūrakārī hoti ti evamādinā anekākāravokāre paññāguṇe vavatthapetvā paññāpārami anubrūhetabbā.

Tathā dissamānāni pi lokiyakammāni nihīnaviriyena pāpunītum asakkuṇeyyāni. Aṇaṭṭakhedena pana āradhāviriyaena duradhigamam nāma n' atthi. Nihīnaviriyo hi saṃsāramahoghato sabbasatte santāressāmi ti ārabhitum eva na sakkupāti. Majjhimo ārabhitvā antarāvosaṇam āpajjati. Ukkatṭhaviriyo pana attasukhanirapekkho ārambhapāramim adhigacchatī ti viriyasampatti paccavekkhitabbā. Api ca yassa attano eva saṃsārapaṅkato samuddharaṇattham-ārambho, tassā pi na viriyassa sithilabhāve manorathānam matthakappatti sakkā sambhāvetum, pageva sadevakassa lokassa samuddharaṇattham katābhinihārenā ti ca rāgādīnam dosagaṇānam mattamahāgaṇānam viya dunnivāra<sup>3</sup>-bhāvato, tannidānānañ ca kammaśamādānānam ukkhittāsikavaddhakasādisabhāvato, tannimittānañ ca duggatīnam sabbadā vivaṭamukhabhāvato, tattha niyojakānañ ca pāpamittānam sadā sannihitabhāvato, tadovādakāritāya ca bālassa puthujjanabhāvassa sati sambhāve yuttam sayameva saṃsāradukkhato nissarīti ti micchāvitakkā viriyānubhāvena dūrībhavanti ti ca; yadi pana sambodhi attādhīnena viriyena sakkā samadhigantum, kim ettha dukkaran ti ca evamādinā nayena viriyaguṇā<sup>4</sup> paccavekkhitabbā.

<sup>1</sup> Si, B. pārisuddhiyam.

<sup>2</sup> Si, dunnivāraṇa-.

<sup>3</sup> B. pavīcaya-.

<sup>4</sup> Si, viriyassa guṇā.



Tathā khanti nāmāyaṃ niravasesaguṇapaṭipakkhassa ko-  
dhassa vidhamanato guṇasampādane sādḥūnam appaṭihata-  
māyudhaṃ, parābhibhava<sup>1</sup>-samatthānaṃ alaṅkāro, samaṇa-  
brāhmaṇānaṃ balasampadā, kodhaggivinayana-udakadhārā,  
kalyāṇassa kittisaddassa sañjātideso, pāpapuggalānaṃ vaci-  
visavūpasamakaro<sup>2</sup> mantāgado, samvare tḥitānaṃ paramā  
dhirapakati, gambhīrāsayaṭāya sāgaro, dosamahāsāgarassa  
velā, apāyadvārassa pidahanakavāṭaṃ, devabrahmalokānaṃ  
ārohaṇasopānaṃ<sup>3</sup>; sabbaguṇānaṃ adhivāsanabhūmi, uttamā<sup>4</sup>  
kāyavacīmanovisuddhi ti manasi kātabbhaṃ. Api c' ete  
sattā khantisampattiya abhāvato idha loke<sup>5</sup> tappanti, para-  
loke ca tapaniyadhammānuyogato ti ca; yadi pi parāpakāra-  
nimittaṃ dukkhaṃ uppajjati, tassa pana dukkhassa khetta-  
bhūto attabhāvo, vijabhūtañ ca kammaṃ mayā abhisankha-  
tan ti ca; tassa ca dukkhassa āṇanyakāraṇaṃ etan ti ca; apa-  
kārake asati kathaṃ mayhaṃ khantisampadā sambhavati ti  
ca; yadi pāyaṃ etarahi apakārako, ayaṃ nāma pubbe anena  
mayhaṃ upakāro kato ti ca; apakāro eva vā khantinimitta-  
tāya upakāro ti ca; sabbe pi 'me sattā mayhaṃ puttasadisā,  
puttakatāparādhesu ca ko kujjhissati ti ca; yena kodhapisā-  
cāvesena<sup>6</sup> ca ayaṃ mayhaṃ aparajjhati, sabbāsaṃ kodha-  
bhūtāveso mayā vinetabbo ti ca; yena apakārena idaṃ  
mayhaṃ dukkhaṃ uppannaṃ, tassa aham pi nimittaṃ ti  
ca; yehi dhammehi apakāro<sup>7</sup> kato, yattha ca kato, sabbe pi  
te tasmim eva khaṇe niruddhā, kassidāni kena kodho<sup>8</sup> kā-  
tabbo ti ca; anattakatāya sabbadhammānaṃ ko kassa  
aparajjhati ti ca paccavekkhantena khantisampadā anu-  
brūhetabbā.

Yadi panassa dīgharattaṃ paricayena parāpakāranimit-  
tako kodho cittaṃ pariyādāya tiṭṭheya, tena itipaṭisañcikli-  
tabbaṃ: khanti nāmesā parāpakārassa paṭipakkhapaṭipat-  
tinaṃ paccupakāra<sup>9</sup>-kāraṇaṃ ti ca; apakāro ca mayhaṃ  
dukkhapaṇisā saddhāti dukkhuppādanena saddhāya sabba-

<sup>1</sup> Si, parābhibhavane.

<sup>2</sup> Si, ārohaṇaṃ sopānaṃ.

<sup>3</sup> Si, idha c' eva.

<sup>4</sup> Si, aparādhō.

<sup>5</sup> Si, paccūpakārassa.

<sup>6</sup> Si, B. vicīvisaya-.

<sup>7</sup> Si, uttama.

<sup>8</sup> Si, kodhagahāvesena.

<sup>9</sup> Si, B. kopo.

loke anabhiratisaññāya ca paccayo ti ca; indriyapakati hesā yadidaṃ itṭhāniṭṭha-visayasamāyogo, tattha anitṭhavisaya-samāyogo mayhaṃ na siyāti taṃ kutettha labbhā ti ca; kodhavasiko satto kodhena ummatto vikkhattacitto tattha kiṃ paccapakārenā ti ca; sabbe pi me sattā sammāsambudhena orasaputtā<sup>1</sup>viya paripālītā, tasmā na tattha mayā cittakopo kātabbo ti ca; aparādhake ca—sati guṇe, guṇavati mayā kopo na kātabbo ti ca; asati guṇe visesena karuṇāyitabbo ti ca; kopena ca mayhaṃ guṇayasā nihiyanti ti ca; kujjhanena mayhaṃ dubbaṇṇadukkhaseyyādayo sapattakantā āgacchanti ti ca; kodho ca nāmāyaṃ sabbāhitakārako sabbahitavināsako balavā paccatthiko ti ca; sati khantiyā na koci paccatthiko ti ca; aparādhakena aparādhanimittaṃ yaṃ āyatiṃ laddhabbaṃ dukkhaṃ, sati ca khantiyā mayhaṃ tadabhāvo ti ca; cintanena kujjhantena ca mayā paccatthiko yeva anuvattito hoti ti ca; kodhe ca mayā khantiyā abhibhūte tassa dāsabhūto paccatthiko sammadeva abhibhūto hoti ti ca; kodhanimittaṃ khantiguṇapariccāgo mayhaṃ na yutto ti ca; sati ca kodhe guṇavirodhapaccanīkadhamme kathaṃ me sīlādiddhammā pāripūriṃ gaccheyyūṃ, asati ca tesu kathāhaṃ sattānaṃ upakārabahulo paṭiññānurūpaṃ uttamaṃ sampattiṃ pāpuṇissāmi ti ca; khantiyā ca sati bahiddhā vikkhepābhāvato samahitassa sabbe saṅkhārā aniccato dukkhato sabbe dhammā anattato nibbānaṃ ca asaṅkhatāmatasantapaṇitatādibhāvato nijjhānaṃ khamanti, Buddhadhammā ca acinteyyāparimeyappabhāvā ti. Tato ca anulomiyāṃ khantiyaṃ ʈhito kevalā ime attattaniyabhāvarahitā dhammamattā yathāsakaṃ paccayehi uppajjanti, vayanti,<sup>1</sup> na kutoci āgacchanti, na kuhiñci gacchanti, na ca katthaci paṭiṭṭhitā, na c' ettha koci kassaci byāpāro ti ahaṅkāramamaṅkāradhiṭṭhānatā nijjhānaṃ khamati yena Bodhisatto bodhiyā niyato anāvattidhammo hoti ti evamādinā khantipāramiyā paccavekkhaṇā veditabbā.

Tathā saccena vinā sīlādīnaṃ asambhavato paṭiññānurūpaṃ paṭipattiyaṃ abhāvato ca saccadhammātikame ca sabbapāpadhammānaṃ samosaraṇato asaccasandhassa apac-

<sup>1</sup> Si, vinassanti.

cayikabhāvato āyatiñ ca anādeyyavacanatāvahanato<sup>1</sup> sampannasaccassa ca sabbagunādhiṭṭhānabhāvato saccādhīṭṭhānena sabba<sup>2</sup>-bodhisambhārānaṃ pārisuddhipāripūrisāmatthiyato sabhāvadhammāvisamvādanena sabbabodhisambhāra-kiccekaraṇato Bodhisatta<sup>3</sup>-paṭipattiyā ca parinipphatitvā ti ādinā saccapāramiyā sampattiyo paccavekkhitabbā.

Tathā dānādisu dāhasamādānaṃ, tam paṭipakkhasannipāte ca tesam acalādhiṭṭhānaṃ, tattha ca dhīravīrabhāvaṃ vinā na dānādisambhārā sambodhinimittā sambhavanti ti ādinā adhiṭṭhāne guṇā paccavekkhitabbā.

Tathā attahitamatte avatīṭṭhantena pi sattesu hitacittatam<sup>4</sup> vinā na sakkā idhalokaparalokasampattiyo pāpunītuṃ, pageva sabbasatte nibbānasampattiyā paṭiṭṭhāpetukāmenā ti ca; pacchā sabbasattānaṃ lokuttarasampattiṃ<sup>5</sup> ākaṅkhaṇtena idāni lokiya-sampatti-ākaṅkhā yuttarūpā ti ca; idāni āsayamattena paresam hitasukhūpasamhāraṃ kātuṃ asakkonto kadā payogena taṃ sādheṣāmi<sup>6</sup> ti ca; idāni mayā hitasukhūpasamhārena samvaddhitā pacchā dhammasamvibhāgasahāyā mayhaṃ bhavissanti ti ca; etehi vinā na mayhaṃ bodhisambhārā sambhavanti, tasmā sabbabuddhaguṇavibhūtinipphatti-kāraṇattā mayhaṃ ete paramaṃ puññakkhettaṃ, anuttaraṃ kusalāyatanaṃ, uttamaṃ gāravatṭhānaṃ ti ca savisesaṃ sattesu sabbesu hitajjhāsayatā paccupaṭṭhāpetabbā. Kiñca karuṇādhiṭṭhānato pi sabbasattesu mettā anubrūhetabbā. Vimariyādikātena hi cetasaṃ sattesu hitasukhūpasamhāraniratassa tesam ahita-dukkhāpanayanakāmatā balavatī uppajjati, dāhamulā karuṇā va sabbesaṃ Buddhakāra-kadhammānaṃ ādi caraṇaṃ paṭiṭṭhā mūlaṃ mūlaṃ pamukhaṃ ti evamādinā mettāya guṇā paccavekkhitabbā.

Tathā upekkhāya abhāve sattehi katā vippekāra citta-sa-vikāraṃ<sup>7</sup> uppādeyyuṃ; sati ca cittavikāre dānādīnaṃ sambhārānaṃ sambhavo eva n' atthi ti ca; mettāsinehena sinehite citte upekkhāya vinā sambhārānaṃ pārisuddhi na hoti

<sup>1</sup> Si, -vacanabhāvato.

<sup>2</sup> Si, bodhisambhāra.

<sup>3</sup> Si, -sampatti.

<sup>4</sup> B. vippekāraṃ.

<sup>5</sup> Si, sabbaso.

<sup>6</sup> Si, hitacittatam taṃ.

<sup>7</sup> Si, B. sādheṣāmi.

ti ca; anupekkhako sambhāresu puññasambhāraṃ tabbi-pākaṇ ca sattahitatthaṃ pariṇāmetuṃ na sakkoti ti ca; upekkhāya abbhāve deyyadhamma<sup>1</sup>-paṭiggāhakānaṃ<sup>2</sup> vibhāgaṃ akatvā pariccajituṃ na sakkoti ti ca; upekkhārahitena jīvitaparikkhārānaṃ jīvitassa ca antarāyaṃ amanasikaritvā sīlavisodhanaṃ kātuṃ na sakkoti ti ca; tathā upekkhāvasena aratiratisahasaseva pana nekkhammabalasiddhito, upapattito ikkhaṇavasena sabbasambhāra-kiccanipphattito, acāraddhassa viriyassa anupekkhaṇe padhāna-kiccākaraṇato, upekkhato eva titikkhānījjhānasambhāvato, upekkhāvasena sattasaṅkhārānaṃ avisaṃvādanato, lokadhammānaṃ ajjhupekkhaṇena samādinnadhammesu acalādhiṭṭhānasiddhito, parāpakārādisu anābhogavaseneva mettāvihāraṇipphattito ti sabbasambodhisambhārānaṃ samādānādhiṭṭhānapāripūriniphattiyo upekkhānubhāvena sampajjantī ti evamādinā nayena upekkhāpāramī paccavekkhitabhā.

Evam apariccāgapariccāgādisu yathākkammaṃ ādinavāni-saṃsa-paccavekkhaṇā dānādīnaṃ pāramīnaṃ paccayo ti datṭhabbā. Tathā saparikkhārā pañcadasa caraṇadhammū pañca ca abhiññāyo. Tattha *caraṇadhammā* nāma: sīla-saṃvaro, indriyesu guttadvārata, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā, cattāri jhānāni ca. Tesu sīlādīnaṃ catunnaṃ terasāpi dhutadhammā appicchatādayo ca parikkhārā,<sup>3</sup> saddhammesu saddhāya Buddha-dhammasaṅghasilacāgadevatupasaṃnussati - lūkhapuggala-paricajjana-siniddhapuggalasevana-pasādanīyadhamma-paccavekkhaṇa - tadadhimuttatā parikkhāro. Hirottappānaṃ akusalādīnavapaccavekkhaṇa - apāyādīnavapaccavekkhaṇa - kusadadhammūpatthambhanabhāvapaccavekkhaṇa<sup>4</sup> - hirot-tapparahitapuggalaparivajjana - hirottappasampannapuggalasevana-tadadhimuttatā; bāhusaccassa pubbayoga-paripucchakabhāva - saddhammābhiyoga-anavajjavijjāṭṭhānādiparicaya-paripakkindriyatā - kilesadūribhāva-appassuṇāparivajjana-bahussutasevana-tadadhimuttatā; viriyassa apāyabhaya-

<sup>1</sup> S, *drops* dhamma.

<sup>2</sup> Si, paṭiggāhakesu.

<sup>3</sup> Si, B. parikkhāro.

<sup>4</sup> Si, -kusadadhammasamathabhāvanā paccavekkhaṇa.

paccavekkhaṇa-gamanavīthi<sup>1</sup> paccavekkhaṇa - dhammama-hattapaccavekkhaṇa-thīnamiddhavinodana-kusītapuggalaparivajjana-āraddhaviriyapuggalasevana - sammappadhānapaccavekkhaṇa-tadadhimuttatā; satiyā satisampajañña<sup>2</sup>-muṭṭhassatipuggalaparivajjana-upatṭhitasatipuggalasevana-tadadhimuttatā; paññāya paripucchakabhāva-vatthuvisadakeriyā - indriyasamattapaṭipādana - duppaññapuggalaparivajjana - paññavantapuggalasevana-gambhiraññāpacariyapaccavekkhaṇa-tadadhimuttatā; catunnaṃ jhānānaṃ sīlādicatukkaṃ, atṭhatimsāya ārammaṇesu pubbabhāgabhāvanā, āvajjanādivasībhāvakarāṇaṃ ca parikkhāro. Tattha sīlādihi payogasuddhiyā sattānaṃ abhayadāne, āsayasuddhiyā āmisadāne, ubhayasuddhiyā dhammadāne samattho hotī ti ādinā caraṇādināṃ dānādisambhārānaṃ<sup>3</sup> paccayabhāvo yathārahaṃ niddhāretabbo, ativitthārabhayena na niddhārayimhā ti. Evaṃ sampatticakkādayo pi dānādināṃ paccayo ti veditabbā.

*Ko saṅkilesa ti?* Avisesena taṇhādihi paramatṭhabhāvo pāramīnaṃ saṅkilesa. Visesena pana deyyadhamma-paṭig-gāhakavikappā dānapāramiyā saṅkilesa. Satta-kālavikappā sīlapāramiyā, kāmaabhava-tadupasamesu abhirati-anabhira-tivikappā nekkhammapāramiyā, ahaṃ mamāti vikappā paññāpāramiyā, līnuddhaccavikappā viriyapāramiyā, attaparavikappā khantipāramiyā, aditṭhādisu ditṭhādivikappā saccapāramiyā, bodhisambhāratabbipakkhesu dosa-guṇavikappā adhitṭhānapāramiyā, hitāhitavikappā mettāpāramiyā, itṭhānitṭhavikappā upekkhāpāramiyā saṅkilesa ti daṭṭhabbaṃ.

*Kim vodānaṃ ti?* Taṇhādihi anupaghāto yathā vuttavikappa-viraho ca etāyaṃ vodānaṃ ti veditabbā. Anupahatā hi taṇhā-māna-ditṭhi-kodhūpanāha-makkha-palāsa-issā - macchariya-māyā-sātheyya-thambha-sārambha-madap-pamādādihi kilesehi deyyapaṭiggāhakavikappādi-rahitā ca dānādi-pāramiyo parisuddhā pabhassarā bhavanti ti.

*Ko paṭipakkho ti?* Avisesena sabbe pi saṅkilesā<sup>4</sup> sabbe

<sup>1</sup> Si, B. gamanavidhi.

<sup>2</sup> Si, samādānānaṃ.

<sup>3</sup> Si, sabbatthasampajañña.

<sup>4</sup> Si, kilesā.

pi akusalā dhammā etāsaṃ paṭipakkho. Visesena pana pubbe vuttā maccherādayo ti veditabbā. Apica deyya-dhamma-paṭiggāhaka-dānaphalesu alobhādosāmohagunayo-gato lobhadosamohapaṭipakkhaṃ dānaṃ, kāyādidosavaṅkā-pagamato lobhādipaṭipakkhaṃ sīlaṃ, kāmasukhaparūpa-ghāta - attakilamathaparivajjanato dosattayapaṭipakkhaṃ nekkhammaṃ, lobhādīnaṃ andhikaraṇato<sup>1</sup> ñāṇassa ca anandhikaraṇato lobhādipaṭipakkhāpaññā, alīnānuddhatañāyā-rambhavasena lobhādipaṭipakkhaṃ viriyaṃ, iṭṭhāniṭṭhasuñ-ñātānaṃ khaṇato lobhādipaṭipakkhā khanti, sati pi pare-saṃ upakāre apakāre ca yathābhūtapavattiyā lobhādipaṭi-pakkhaṃ saccaṃ, lokadhamme abhibhuyya yathāsamādin-nesu sambhāresu ca acalanato lobhādipaṭipakkhaṃ adhiṭṭhā-naṃ, nīvaraṇavivekato lobhādipaṭipakkhā mettā, iṭṭhāniṭ-ṭhesu anunaya-paṭighavidhamaṇato samappavattito ca lobhādipaṭipakkhā upekkhā ti daṭṭhabbā.<sup>2</sup>

*Kā paṭipatti* ti dānapāramiyā tāva sukhūpakaraṇa-sarīra-jīvitapariccāgena bhayāpanudanena dhammopadesena ca bahudhā sattānaṃ anuggahakaraṇaṃ paṭipatti. Tattha āmi-sadānaṃ abhayadānaṃ dhammadānaṃ ti dānabbavatthuvasena tividhaṃ dānaṃ. Tesu Bodhisattassa dātabbavatthu ajjhattikaṃ bāhiraṃ ti duvidhaṃ. Tattha bāhiraṃ annaṃ pānaṃ gharaṃ<sup>3</sup> vatthaṃ yānaṃ mālā vilepanaṃ gandho<sup>4</sup> seyyāvasathapadipeyyaṃ ti dasavidhaṃ; annādīnaṃ khāda-niyabhojanīyādivibhāgena anekavidhaṃ ca. Tathā rūpāram-maṇaṃ yāva dhammārammaṇaṃ ti ārammaṇato chabbi-dhaṃ. Rūpārammaṇādīnaṃ ca nīlādivibhāgena anekavi-dhaṃ. Tathā maṇikanakaraajatamuttāpavālādi, khattavat-thu-ārāmādi, dāsīdāsagomahisādi nānāvidhavittupakaraṇa-vasena anekavidhaṃ. Tattha mahāpuriso bāhiravatthum dento<sup>5</sup> yo yena atthiko taṃ tassa deti. Dento ca tas-sa<sup>6</sup> atthiko ti sayameva jānanto ayācito pi deti, pageva yācito. Muttacāgo deti, no amuttacāgo. Pariyattaṃ deti, no apariyattaṃ. Sati deyyadhamme na paccupakārasannis-

<sup>1</sup> Si, adhikaraṇato.

<sup>2</sup> Si, B. daṭṭhabbaṃ.

<sup>3</sup> B. drops it.

<sup>4</sup> B. gandhavilepanaṃ.

sito deti. Asati deyyadhamme hi pariyatte saṃvibhāgāra-  
 haṃ saṃvibhajati. Na ca deti parūpaghātāvahaṃ sattha-  
 visa-majjādikaṃ, nāpi kīlanakaṃ, yaṃ anattūpasamhitāṃ  
 pamādāvahañ ca. Na ca gilānassa yācakassa pānabhoja-  
 nādi asappāyaṃ pamāṇarahitaṃ vā deti, pamāṇayuttaṃ  
 pana sappāyameva deti. Tathā yācito gahaṭṭhānaṃ gahaṭ-  
 ṭhānucchavikaṃ deti. Pabbajitānaṃ pabbajitānucchavikaṃ  
 deti. Mātāpitāro ñātisālohitā mittāmaccaṃputtadāradāsakam-  
 makarā ti etesu kassaci piḷaṃ ajanento deti. Na ca ulāraṃ  
 deyyadhammaṃ paṭijānitvā lūkaṃ deti. Na ca lābhasak-  
 kārasilokasannissito deti. Na ca paccupakārasannissito deti.  
 Na ca phalapāṭikañkhī deti, aññatra sammāsambodhiyā.  
 Na ca yācake deyyadhammaṃ vā jigucchanto deti. Na ca  
 asaññātānaṃ yācakānaṃ akkosaka-rosakānaṃ pi apavid-  
 dhaṃ dānaṃ deti. Aññadatthu pasannacitto anukampanto  
 sakkaccameva deti. Na ca kotūhalamaṅgaliko hutvā deti.  
 Kammaphalameva pana saddahanto deti. Na pi yācake  
 payirupāsanādihi parikilesētvā<sup>1</sup> deti. Aparikilesanto<sup>2</sup> eva  
 pana deti. Na ca paresaṃ vañcanādhippāyo bhedañdhippā-  
 yo vā dānaṃ deti, asaṅkiliṭṭhacitto eva deti. Na pi pharusa-  
 vāco bhākuṭimukho dānaṃ deti, piyavādī pana pubbabhāsi  
 mitavacano hutvā deti. Yasmiñ ca deyyadhamme ulāra-  
 manuññātāya vā ciraparicayena vā gedhasabhāvatāya vā  
 lobhadhammo adhimatto hoti. Jānanto Bodhisatto taṃ  
 khippameva paṭivinodetvā yācake pariyesitvā pi deti. Yañ  
 ca deyyavatthu parittaṃ, yācako pi paccupaṭṭhito, taṃ  
 acintetvā pi attānaṃ bādhētva<sup>3</sup> dento yācakaṃ sammāneti,  
 yathā taṃ Akittipaṇḍito. Na ca mahāpuriso attano putta-  
 dāra-dāsa-kammakara-porise yācito te asaññāpīte domanas-  
 sappatte yācakānaṃ deti. Sammadeva pana saññāpīte  
 somanassappatte deti. Dento ca yakkharakkhasapisācā-  
 dīnaṃ vā manussānaṃ vā kurūrakammantānaṃ jānanto na  
 deti. Tathā rajjaṃ pi tādisānaṃ na deti, ye lokassa ahitāya  
 dukkhāya anattāya paṭipajjanti, ye pana dhammikā dham-  
 mena lokāṃ pārenti, tesāṃ deti. Evaṃ tāva bāhira-dāne  
 paṭipatti veditabbā.

<sup>1</sup> Si, parikilamētvā.<sup>2</sup> Si, aparikilamento.<sup>3</sup> Si, bodhētva.

Ajjhattikadānaṃ pana dvīhi ākārehi veditabbaṃ. Kathaṃ? Yathā nāma koci puriso ghāsacchādanahetu attānaṃ parassa nissajati, vidheyyabhāvaṃ upagacchati dāsa-vyaṃ; evameva mahāpuriso sambodhihetu nirāmisacitto sattānaṃ anuttaraṃ hitasukhaṃ icchanto attano dānapāramiṃ paripūretukāmo attānaṃ parassa nissajati, vidheyyabhāvaṃ upagacchati. Yathākāmakaraṇiyataṃ kara-carāṇa-nayanādi aṅgapaccāṅgaṃ tena tena atthikānaṃ akampito anolīno<sup>1</sup> anuppadeti, na tattha sajjati, na saṅkocaṃ āpajjati, yathā taṃ bāhiravatthusmiṃ. Tathā hi mahāpuriso dvīhi ākārehi bāhiravatthusṃ pariccajati. Yathā sukhaparibhogāya vā yācakānaṃ tesāṃ manorathaṃ paripūrento, attano vasibhāvāya vā, tattha sabbena sabbaṃ muttacāgo evaṃ ahaṃ nissaṅgabhāvatāya sambodhiṃ pāpuṇissāmi ti. Evaṃ ajjhattikavatthusmin ti veditabbaṃ ti.

Tattha yaṃ ajjhattikavatthusṃ dīyamānaṃ yācakassa ekanteneva hitāya saṃvattati, taṃ deti, na itaraṃ. Na ca mahāpuriso mārassa mārakāyikānaṃ devatānaṃ vā vihiṃsādhippāyānaṃ attano attabhāvaṃ aṅgappaccāṅgāni vā jānamāno deti, mā tesāṃ anatto aho si ti. Yathā ca mārakāyikānaṃ, evaṃ tehi anvāvitṭhānaṃ pi na deti. Na pi ummattakānaṃ. Itaresaṃ pana yāciyamāno<sup>2</sup> samanantara-eva deti. Tādisāya yācanāya ca dullabhabhāvato tādisassa ca dānassa dukkarabhāvato. Abhayadānaṃ pana rājato corato aggito udakato veripuggalato sihavyagghādi vālamigato nāga-yakkha-rakkhasa-pisācādito sattānaṃ bhaye paccupaṭṭhite tato parittānabhāvena veditabbaṃ. Dhammadānaṃ asaṅkiliṭṭhacittassa aviparītā dhammadesanā, opāyiko hitassa upadeso diṭṭhadhammikasamparāyikaparamatthavasena; yena sāsane anotiṇṇānaṃ avatāraṇaṃ otiṇṇānaṃ paripācanaṃ. Tatthāyaṃ nayo: saṅkhepato tāva dānakathā silakathā sagga-kathā kāmānaṃ ādīnava saṅkilesa ca nekkhamme ānisaṃso. Vitthārato pana sāvaka-bodhiyaṃ adhimuttacittānaṃ saraṇagamaṇaṃ sīlasaṃvaro indriyesu guttadvārata bhojane mattaññutā jāgariyānuyogo satta saddhammā aṭṭhatimsāya ārammaṇesu kammakaraṇavasena

<sup>1</sup> B. alino.<sup>2</sup> B. yāciyamāna.



samathānuyogo rūpakāyādisu vipassanābhinivesesu yathā-  
raham abhinivesamukhena vipassanānuyogo. Tathā visud-  
dhipaṭipadā sammattagahaṇaṃ tisso vijjā cha abhiññā  
catasso paṭisambhidā sāvakabodhī ti etesaṃ guṇasaṅkit-  
tanavasena yathāraham tattha tattha paṭiṭṭhāpanā pariyo-  
dapanā ca. Tathā paccekabodhiyaṃ sammāsambodhiyaṃ  
ca adhimuttānaṃ sattānaṃ yathāraham dānādipāramīnaṃ  
sabhāvarasalakkaṇādisaṅkittanamukhena tisu pi avatthāsu  
tesaṃ Buddhānaṃ mahānubhāvātāvibhāvanena yānadva-  
yapaṭiṭṭhāpanā pariyodapanā ca. Evaṃ mahāpuriso sattā-  
naṃ dhammādānaṃ deti.

Tathā mahāpuriso sattānaṃ āmisadānaṃ dento imināhaṃ  
dānena sattānaṃ āyu-vaṇṇa-sukha-bala-paṭibhānādisampat-  
tiṃ ca ramaṇiyaṃ aggaphalasampattiṃ ca nipphādeyyan ti  
annadānaṃ deti. Tathā sattānaṃ kāmakilesapipāsāvūpa-  
samāya pānaṃ deti. Tathā suvaṇṇavaṇṇatāya hirottappā-  
laṅkārasa ca nipphattiyā vatthāni deti. Tathā iddhiividhas-  
sa c' eva nibbānasukhassa ca nipphattiyā yānaṃ deti. Tathā  
sīlagandhanipphattiyā gandhaṃ deti. Tathā Buddhaguṇa-  
sobhānipphattiyā mālāvilepanaṃ deti. Bodhimandāsana-  
nipphattiyā āsanaṃ deti. Tathāgataseyyānipphattiyā sey-  
yaṃ deti. Saraṇabhāvanipphattiyā āvasathaṃ deti. Pañ-  
cacakkhupaṭilābhāya padīpeyyaṃ deti. Vyāmapabbhāni-  
phattiyā rūpadānaṃ deti. Brahmassarānipphattiyā sadda-  
dānaṃ deti. Sabbalokassa piyabhāvāya rasadānaṃ deti.  
Buddhasukhumālabhāvāya phoṭṭhabbadānaṃ deti. Ajarāma-  
rabhāvāya bhesajjadānaṃ deti. Kilesadāsavyavimocana-  
thaṃ dāsānaṃ bhujissatādānaṃ deti. Saddhammābhiraṭṭiyā  
anavajjakhiḍḍaratihetudānaṃ deti. Sabbepi satte ariyāya  
jātiyā attano puttabhāvūpanayanāya puttadānaṃ deti.  
Sakalassa pi lokassa patibhāvūpagamaṇāya dāradānaṃ deti.  
Sukhalakkaṇasampattiyā/suvaṇṇa-maṇi-muttā — pavāḷādidā-  
naṃ deti. Anubyañjanasampattiyā nānāvidhavibhusana-  
dānaṃ, saddhammakosādhigamāya vittakosadānaṃ, dham-  
marājabhāvāya rajjadānaṃ, jhānādisampattiyā ārāmuyyā-  
nataḷākavanadānaṃ, cakkakāṅkatehi pādehi bodhimandūpa-  
saṅkamaṇāya caraṇadānaṃ, caturoghanittharaṇāya sattā-  
naṃ saddhammahatthadānatthaṃ hatthadānaṃ, saddhin-

driyādi<sup>1</sup> paṭilābhāya kaṇṇanāsādidānaṃ, samantacakkhu-  
paṭilābhāya cakkhudānaṃ, dassanasavaṇanussaraṇapāricari-  
yādisu sabbakālaṃ sabbasattānaṃ hitasukhāvaho sabbalo-  
kena ca upajīvitabbo me kāyo bhaveyyā ti maṃsalohitā-  
didānaṃ, sabbalokuttamo bhaveyyan ti uttamaṅgadānaṃ  
deti. Evaṃ dadanto ca<sup>2</sup> na anesanāya deti, na ca paropa-  
ghātena, na bhayena, na lajjāya, na dakkhiṇeyya rosanena,<sup>3</sup>  
na paṇite sati lūkhāṃ, na attukkāṃsanena, na paravambha-  
nena, na phalābhikaṅkhāya, na yācakajigucchāya, na acittī-  
kārena deti. Atha kho sakkaccaṃ deti, sahatthena deti,  
kālena deti, cittikatvā deti, avibhāgena deti, tīsu kālesu  
somanassito deti. Tato eva ca<sup>4</sup> datvā na pacchānutāpi  
hoti. Na paṭiggāhakavasena mānāvamānaṃ karoti. Paṭig-  
gāhakānaṃ piyasamudācāro hoti, vadaññu yācayogo sapari-  
vāradāyako. Annadānaṃ hi dento<sup>5</sup> taṃ saparivāraṃ katvā  
dassāmi ti vatthādīhi saddhiṃ deti. Tathā vatthadānaṃ  
dento taṃ saparivāraṃ katvā dassāmi ti annādīhi saddhiṃ  
deti. Yānadānādīsu pi eseva nayo. Tathā rūpadānaṃ  
dento itarārammaṇāni pi tassa parivāraṃ katvā deti. Evaṃ  
sesesu pi. Tattha rūpadānaṃ nāma nīla-pīta-lohita-odātā-  
divaṇṇādīsu puppha-vattha-dhātusu aññataraṃ labhitvā  
rūpavasena ābhujitvā rūpadānaṃ dassāmi, rūpadānaṃ may-  
han ti cintetvā tādise dakkhiṇeyye dānaṃ patiṭṭhpeti  
savatthukaṃ katvā. Evaṃ rūpadānaṃ nāma. Saddadā-  
naṃ pana bherisaddādivasena veditabbaṃ. Tattha saddaṃ  
kandamūlāni viya uppāṭetvā<sup>6</sup> nīluppalahatthakaṃ viya ca  
hatthe ṭhapetvā dātum na sakkā. Savatthukaṃ pana katvā  
dento saddadānaṃ deti nāma. Tasmā yadā saddadānaṃ  
dassāmi ti bherimudiṅgādīsu aññatarena turiyena tinnaṃ  
ratanānaṃ upahāraṃ karoti<sup>7</sup> kāreti ca. Saddadānaṃ me ti  
bheriādīni ṭhapeti ṭhapāpeti ca, dhammakathikānaṃ pana  
sarabhesajjaṃ telaphāṇitādīni deti, dhammasavaṇaṃ gho-  
seti,<sup>8</sup> sarabhaññaṃ bhaṇati, dhammakathaṃ katheti, upani

<sup>1</sup> Si, saddhindriya.

<sup>2</sup> Si, gavesanena.

<sup>3</sup> B. dadanto.

<sup>4</sup> B. adds ca.

<sup>5</sup> Si, pana.

<sup>6</sup> Si, evaṃ ca.

<sup>7</sup> B. uppādetvā.

<sup>8</sup> B., S. ghoṣāpeti.

sinnakakatham anumodanakathañ ca karoti, kāreti ca. Tada saddadānaṃ nāma hoti. Tathā gandhadānaṃ mūlagandhādisu aññataraṃ rajanīyaṃ gandhavatthum pimsitameva vā gandham yaṃ kiñci labhitvā gandhavasena ābhujitvā gandhadānaṃ dassāmi, gandhadānaṃ mayhan ti Buddharatanādīnaṃ pūjaṃ karoti, kāreti ca. Gandhapūjanatthāya agaru-candanādike gandhavatthuke pariccajati. Idam gandhadānaṃ. Tathā mūlarasādīsu yaṃ kiñci rajanīyaṃ rasavatthum labhitvā rasavasena ābhujitvā rasadānaṃ dassāmi, rasadānaṃ mayhan ti dakkhiṇeyyānaṃ deti. Rasavatthum eva dhaññagavādikaṃ pariccajati. Idam rasadānaṃ. Tathā phoṭṭhabbadānaṃ mañcapīṭhādivasena attharaṇa-pāpuraṇādīvasena ca veditabbaṃ. Yada hi mañcapīṭha-bhisi-bimbohanādikaṃ nivāsanapārurupānādikaṃ vā sukhasamphasam rajanīyaṃ anavajjaphoṭṭhabbavatthum labhitvā phoṭṭhabbavasena ābhujitvā phoṭṭhabbadānaṃ dassāmi, phoṭṭhabbadānaṃ mayhan ti dakkhiṇeyyānaṃ deti. Yathāvuttaṃ phoṭṭhabbavatthum labhitvā pariccajati. Idam<sup>1</sup> phoṭṭhabbadānaṃ. Dhammadānaṃ pana dhammārammanassa adhippetattā oja-pāna-jīvitadānavasena veditabbaṃ. Ojādīsu hi aññataraṃ rajanīyaṃ vatthum labhitvā dhammārammanavasena ābhujitvā dhammadānaṃ dassāmi, dhammadānaṃ mayhan ti sappi-navanītādi ojadānaṃ deti. Ambapānādi atṭhavidhapānadānaṃ deti. Jīvitadānaṃ ti ābhujitvā salākabhatta-pakkhikabhattādi ti deti. Aphāsukabhāvena abhibhūtānaṃ byādhitānaṃ vejje paccupaṭṭhāpeti, jālaṃ phālāpeti, kumaṇaṃ viddhaṃsāpeti, sakuṇapañjaraṃ viddhaṃsāpeti, bandhanena baddhānaṃ sattānaṃ bandhanamokkhaṃ kāreti, māghātabheriṃ carāpeti, aññāni ca sattānaṃ jīvitaparittānatthaṃ evarūpāni kammāni karoti, kārāpeti ca. Idam dhammadānaṃ nāma. Sabbam etaṃ yathāvuttaṃ dānasampadaṃ sakalalokahitasukhāya pariṇāmeti. Attano ca sammāsambodhiyā akuppāya vimuttiyā aparikkhayassa chandassa aparikkhayassa viriyassa, aparikkhayassa samādhissa, aparikkhayassa paṭibhānassa, aparikkhayassa nāpassa<sup>2</sup> aparikkhayāya vimuttiyā pariṇā-

<sup>1</sup> B. evaṃ.<sup>2</sup> Si, jhānassa.

meti. Imañ ca dānapāramiṃ paṭipajjantena mahāsattena jīvite aniccasaññā paccupaṭṭhapetabbā, tathā bhogesu, bahusādhāraṇatā ca<sup>1</sup> nesam manasikātabbā. Sattesu ca mahākaruṇā satataṃ samitaṃ paccupaṭṭhapetabbā. Evaṃ hi bhoge gahetabbasāraṃ gāhanto ādittato viya agārato sabbam sāpateyyaṃ attānañ ca bahinīharanto na kiñci seseti, na katthaci vibhāgaṃ karoti; aññadatthu nirapekkho<sup>2</sup> nissajati eva. Ayaṃ tava dānapāramiyā paṭipattikkamo.

Sīlapāramiyā pana ayaṃ paṭipattikkamo: yasmā sabbaññu sīlālaṅkārehi satte alaṅkaritukāmena mahāpurisena ādito attano eva nāma sīlaṃ visodhetabbam. Tattha ca catuhi ākārehi sīlaṃ visujjhati: ajjhāsaya visuddhito, samādānato, avitikkamaṇato, sati ca vitikkame puna paṭipākatikakaraṇato. Visuddhāsaya tāya hi ekacco attādhīpati hutvā pāpajigucchana sabhāvo ajjhataṃ hiridhammaṃ paccupaṭṭhapetvā supārisuddhasamācāro hoti. Tathā parato samādāne<sup>3</sup> sati ekacco lokādhīpati hutvā pāpato uttasanto ottappadhammaṃ paccupaṭṭhapetvā supārisuddhasamācāro hoti. Iti ubhayathāpi ete avinikkamaṇato sīle paṭiṭṭhahanti. Atha pana kadāci satisammosena sīlassa khaṇḍādibhāvo siyā, tāya yeva yathāvuttāya hirottappasampattiyaṃ khippameva naṃ vuṭṭhānādinā paṭipākatikaṃ karoti. Tayidaṃ sīlaṃ cārittaṃ vārittaṃ ti duvidham. Tatthāyaṃ Bodhisattassa vārittasīle<sup>4</sup> paṭipattikkamo: sabbasattesu tathā dayāpanna-cittena bhavitabbam, yathā supinantena pi na āghāto uppajjeyya. Parūpakāraṇiratātāya parasantako alagaddo viya na parāmasitabbo. Sace pabbajito hoti abrahmacariyato pi ārācārī hoti, sattavidhamethunasamyogavirahito, pageva parādāragamanato. Sace pana apabbajito gahaṭṭho samāno paresaṃ dāresu sadā pāpakaṃ cittaṃ pi na uppādeti. Kathento ca saccam hitaṃ piyaṃ vacanaṃ<sup>5</sup> parimitameva ca kālena dhammiṃ kathaṃ<sup>6</sup> bhāsitaṃ hoti. Sabbattha anabhijjhālu abyāpannacitto aviparītadassano kammassakata ñāṇena ca samannāgato sammaggatesu sammā paṭipānnesu nivīṭ-

<sup>1</sup> Si, va.

<sup>2</sup> Si, sammānane.

<sup>3</sup> B. *dropse it*.

<sup>4</sup> Si, niravasesato.

<sup>5</sup> Si, cārittasīle.

<sup>6</sup> Si, dhammakathaṃ.

ṭhasaddho hoti, nivittṭhapemo. Iti caturapāyavattṭhadukkhānam pathabhūtehi akusalakammapathehi akusalehi dhammehi ca oramitvā saggamokkhānam pathabhūtesu kusalakammapathesu patittṭhitassa mahāpurisassa parisuddhāsaya payogātāya yathābhipatthitānam sattānam hitasukhūpasamhitā manorathā siḅhaṃ abhinipphajjanti, pāramiyo paripūrenti, evambhūto hi ayaṃ. Tattha himsānivattiyā sabba<sup>1</sup>-sattānam abhayadānam deti. Appakasireneva mettābhāvanam uppādeti.<sup>2</sup> Ekādasa mettānisamse adhigacchati. Appābaddho hoti appātaṅko, dīghāyuko sukhābhūlo lakkhaṇavisesaṃ pāpūṇāti, dosavāsanaṃ ca samucchindati. Tathā adinnādānanivattiyā corādīhi asādhāraṇe bhoge adhigacchati. Apara hi anāsāṅkaṇiyo piyo manāpo vissasaṇiyo vibhavasampattisu alaggacitto pariccāgasīlo lobhavāsanaṃ ca samucchindati. Abrahmacariyanivattiyā alolo hoti, santakāyacitto sattānam piyo hoti manāpo aparisaṅkaṇiyo. Kalyāṇo c' assa kittisaddo abbhuggacchati. Alaggacitto hoti mātugāmesu. Aluddhāsayo nekkhammabahulo lakkhaṇavisesa adhigacchati. Lobhavāsanaṃ ca samucchindati. Musāvādanivattiyā sattānam pamāṇabhūto hoti paccayiko theto ādeyyavacano, devatānam piyo manāpo surabhigandhamukho ārakhitakāyavācīsamācāro, lakkhaṇavisesa ca adhigacchati, kilesavāsanaṃ ca samucchindati, pesuññānivattiyā parūpakkamehi pi abhejjakāyo hoti abhejjaparivāro, saddhammesu ca abhejjanakasaddho, dāḷhamitto bhavantarapāricitānam pi sattānam ekantamayo asaṅkilesabahulo. Pharusavācānivattiyā sattānam piyo hoti manāpo, sukhāsīlo madhura vacano sambhāvaṇiyo. Aṭṭhaṅgasamannāgato c' assa saro nibbattati. Sampapphalāpanivattiyā sattānam piyo hoti manāpo guru<sup>3</sup>-bhāvaṇiyo ca, ādeyyavacano ca paricitālāpo. Mahesakko ca hoti mahānubhāvo. Thānuppattikena paṭibhāṇena pañhānam byākaraṇakusalo Buddhabhūmiyaṃ ca ekāya eva vācāya anekabhāsānam sattānam anekesaṃ pañhānam byākaraṇasamattho hoti. Anabhiijhālūtāya icchitābhī hoti, ulāresu ca bhogesu ruciṃ paṭilabhati, khatti-

<sup>1</sup> B. *drops it*.<sup>2</sup> B. *sampādeti*.<sup>3</sup> B. *adds ca; Si, garu*.

yamahāsālādīnaṃ sammato hoti, paccatthikehi anabhibhavanīyo, indriyavekallaṃ na pāpunāti, appaṭipuggalo ca hoti. Abyāpādena piyadassano hoti sattānaṃ sambhāvanīyo. Parahitābhinanditāya ca satte appakasireneva pasādeti, alūkhasabhāvo ca hoti mettāvihārī, mahesakko ca hoti mahānubhāvo. Micchādassanābhāvena kalyāṇe sahāye paṭilābhati, sīsacchedaṃ pi pāpunanto pāpakammaṃ na karoti. Kammassakatādassanato akotūhalamaṅgaliko ca hoti, saddhamme c' assa saddhā paṭiṭṭhitā hoti mūlajātā, saddahati ca tathāgatānaṃ bodhiṃ, samayantaresu nābhiramati ukkāraṭṭhāne viya rājamaṃso, lakkhaṇattayaparijānanakusalo hoti, ante ca anāvarenaññalābhī, yāva bodhiṃ na pāpunāti tāva tasmiṃ tasmiṃ sattanikāye ukkaṭṭhukkaṭṭho ca hoti,

ulārulārā sampattiyo pāpunāti. Iti hidaṃ sīlaṃ nāma sabbasampattinaṃ adhiṭṭhānaṃ, sabbabuddhaguṇānaṃ pabhavabhūmi, sabbabuddhakāraḍḍhammānaṃ ādi caraṇaṃ mukhaṃ pamukhaṃ ti bahumānaṃ<sup>1</sup> uppādetvā kāyavacīsaṃyame indriyadamaṇe ājīvaṇiṣuddhiyaṃ paccaya-paribhoge ca satisampajaññabalena appamattena lābhasakkārasilokaṃ mittamukhapaccatthikaṃ viya sallakkhetvā “kikiva aṇḍaṃ” ti ādinā vuttanayena sakkaccaṃ sīlaṃ sampādetabbam. Ayaṃ tāva vārittasīle paṭipattikkamo.

Cārittasīle pana paṭipatti evaṃ veditabbā. Idha Bodhisatto kalyāṇamittānaṃ garuṭṭhānīyānaṃ abhivādanapaccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ kālena kālaṃ kattā hoti. Tathā tesāṃ kālena kālaṃ upaṭṭhānaṃ kattā hoti. Gilānānaṃ kāyaveyyāvaṭikaṃ. Subhāsitaṇḍāni sutvā sādhuḍḍhānaṃ kattā hoti, guṇavantaṇḍānaṃ guṇe vaṇṇetā, paresāṃ apakāre khantā, upakāre anussaritā, puññāni anumoditā, attano puññāni sammāsambodhiyā pariṇāmetā, sabbakālaṃ appamāḍavīhārī kusalesu dhammesu, sati ca accaye accayato disvā tādīsānaṃ sahaḍḍhammīkānaṃ yathābhūtaṃ āvīkattā, uttari ca sammāpaṭipattiṃ sammādeva paripūretā. Tathā attano anurūpāsu atthūpasamhitāsu sattānaṃ itikattabbatāsu dakkho analaso sahāyabhāvaṃ upagacchati, uppannesu ca sattānaṃ byādhi ādīdukkhesu yathā-

<sup>1</sup> B. bahumānaṃ.

raham patikāravidhāyako, ñātibhogādivyasanapatitesu sokāpanodano<sup>1</sup> ullumpana<sup>2</sup>-sabhāvāvaṭṭhito<sup>3</sup> hutvā niggāhakānaṃ dhammeneva nigganṇhanako yāvadeva akusalā vuṭṭhāpetvā kusale patiṭṭhāpanāya. Paggahārahānaṃ dhammeneva pagganṇhanako. Yāni purimakānaṃ mahābodhisattānaṃ ulārata māni paramadukkarāni acinteyyānubhāvāni sattānaṃ ekantahitasukhāvahāni caritāni, yehi nesaṃ bodhisambhārā sammadeva paripākaṃ agamaṃsu, tāni sutvā anubbiggo anutrāso 'te pi mahāpurisā manussā eva, kamena pana sikkhāparipūriyā bhāvitattabhāvanā, tādīsāya ulārata māya anubhāvasampattiya bodhisambhāresu ukkaṃsapāramippattā ahesuṃ; tasmā mayā pi sīlādisikkhāsu sammadeva tathā paṭipajjitabbaṃ, yāya paṭipattiya aham pi anukkamena sikkhaṃ paripūretvā ekantato taṃ padaṃ anupāpuṇissāmi ti saddhā purecārikaṃ viriyaṃ avissajjento sammadeva sīlesu paripūrakārī hoti. Tathā paṭicchannakalyāṇo<sup>4</sup> hoti, vivaṭāparādho appiccho santuṭṭho pavivitto asaṃsaṭṭho dukkhasaho aparitassana jātiko anuddhato anunnalo acapalo amukharo avikiṇṇavāco santindriyo santamānaso kuhanādimicchājīvarahito ācāra-gocarasaṃpanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu āradhaviṃsaṃ pahitatto kāye ca jīvite ca nirapekkho appamattakam pi kāye jīvite vā apekkhaṃ nādhivāseti, pajahati, vinodeti, pageva adhimattaṃ. Sabbe pi dussīlyahetubhūte kodhupanāhādi ke upakkilese pajahati, vinodeti; appamattakena ca visesādhigamane aparituṭṭho hoti. Na saṅkocaṃ āpajjati. Uparūpari visesādhigamāya vāyamati. Yena yathā laddhā sampatti hānabhāgiyā vā tṭhitabhāgiyā vā na hoti, tathā mahāpuriso andhānaṃ pariṇāyako hoti, maggaṃ ācikkhati. Badhirānaṃ hatthamuddāya saññaṃ deti, atthamānuggāheti, tathā mūgānaṃ. Piṭhasappikānaṃ piṭhaṃ deti, yānaṃ deti vāheti vā, assaddhānaṃ saddhāpaṭilābhāya vāyamati. Kusītānaṃ ussāhajananāya, muṭṭhassatīnaṃ satisamāyogāya, vibbhantacittānaṃ samādhisaṃpadāya, duppaññaṃ paññādhigamāya vāyamati. Kāmacchandapariyuṭṭhi-

<sup>1</sup> Si, sokavinodano.

<sup>2</sup> Si, sabhāva-utṭhito.

<sup>3</sup> Si, ullupana.

<sup>4</sup> Si, paripuṇṇakalyāṇo.

tānaṃ kāmaccchandapaṭivinodanāya vāyamati. Vyāpāda-  
 thīnamiddha - uddhaccakukkucca - vicikicchāpariyuṭṭhitānaṃ  
 vicikicchāvinodanāya vāyamati. Kāmavitakkādi - apakatā-  
 naṃ kāmavitakkādīmicchāvitakkavinodanāya vāyamati.  
 Pabbakārīnaṃ sattānaṃ kataññutaṃ nissāya pabbabhāsi  
 piyavādī saṅgāhako sadisena adhikena vā paccupakārena  
 sammānetā hoti. Āpadāsu sahāyakkiccaṃ anuṭṭijjhati. Te-  
 saṃ tesaṃ ca sattānaṃ pakatiṃ sabhāvaṃ ca parijānitvā  
 yehi yathā saṃvasitabbam hoti, tehi tathā saṃvasati. Yesu  
 ca yathā paṭipajjitabbam hoti, tesu tathā paṭipajjati. Taṃ  
 ca kho akusalato vuṭṭhāpetvā kusale paṭiṭṭhāpanavasena,  
 na<sup>1</sup> aññathā. Paracittānurakkhaṇā hi Bodhisattānaṃ yāva-  
 deva kusalābhivaddhiyā. Tathā hitajjhāsaye pi paro<sup>2</sup> na  
 himsitabbo, na khaṇḍitabbo<sup>1</sup> na maṅkubhāvam āpādetabbo.  
 Na parassa kukkuccaṃ uppādetabbam. Na niggahaṭṭhā-  
 nena codetabbo. Na nīcataraṃ paṭipannassa attā uccatare  
 ṭhapetabbo. Na ca paresu sabbena sabbam asevinā bhavi-  
 tabbam, na anāsevinā bhavitabbam, na akālasevinā. Se-  
 vitabbayutte pana satte desakālānurūpaṃ sevati. Na ca  
 paresaṃ purato piye vigarahati, appiye vā pasamsati, na  
 avissatṭhavissāsī hoti. Na dhammikaṃ upanimantaṇaṃ  
 paṭikkhipati. Na saññattim upagacchati. Nādhikaṃ paṭi-  
 gaṇhati. Saddhāsampanne saddhānisamsakathāya sampa-  
 haṃsati. Sīla-suta-cāga-paṇṇāsampanne paṇṇāsampannaka-  
 thāya<sup>3</sup> sampahaṃsati. Sace pana Bodhisatto abhiññāba-  
 lappatto hoti, samādāpanne satte abhiññābalena yathāra-  
 haṃ nirayādi ke dassento saṃvejetvā<sup>4</sup> assaddhādi ke saddhā-  
 di su paṭiṭṭhāpeti, sāsane otāreti, saddhāguṇādisampanne  
 paripāceti. Evamayam mahāpurisassa cārittabhūto aparī-  
 māṇo puññābhisando kusalābhisando uparūpari abhivaddha-  
 ti ti veditabbam. Api ca yā sā “kiṃ sīlaṃ? Kenatṭhena  
 sīlaṃ” ti? ādinā puccham katvā “pāṇātipātādihi viraman-  
 tassa vattapaṭipattim vā pūrentassa cetanādayo dhammā  
 sīlaṃ” ti ādinā nayena nānappakārato sīlassa vitthārakathā  
 Visuddhimagge vuttā, sā<sup>5</sup> sabbā pi<sup>6</sup> idha āharitvā vattabbā.

<sup>1</sup> Si, *drops it.*

<sup>2</sup> Si, *paṇṇānisamsakathāya.*

<sup>3</sup> B. *drops it.*

<sup>4</sup> Si, *adds dassāmpitabbo.*

<sup>5</sup> Si, *saṃvejento.*

<sup>6</sup> B. *sabbāhi.*



Kevalaṃ hi tattha sāvaka bodhisattavasena sīlakathā āgatā, idha Mahābodhisattavasena karuṇapāyākosallapubbaṅgamaṃ katvā vattabbā ti ayameva viseso. Yatho idaṃ sīlaṃ mahāpuriso yathā na attano duggatīyaṃ parikkilesavimuttiyā sugatīyaṃ pi na rajjasampattiyaṃ, na cakkavatti-na deva-na sakka-na māra-na brahmasampattiyaṃ pariṇāmeti. Tathā na attano tevijjatāya na chaḷabhiññatāya, na catupaṭi-sambhidādhigamāya, na sāvaka bodhiyā, na paccekabodhiyā pariṇāmeti. Atha kho sabbaññubhāvena sabbasattānaṃ anuttarasīlālaṅkārasampādanatthameva pariṇāmeti ti. Ayaṃ sīlapāramiyā paṭipattikkamo.

Tathā yasmā karuṇapāyākosallapariggahitā ādinavadassana-pubbaṅgamā kāmehi ca bhavehi ca nikkhamaṇavasena pavattā kusala cittupatti nekkhammapāramī, tasmā sakalasāṅkilesanivāsanaṭṭhānatāya puttadārādīhi mahāsambādhatāya kasivaṇijjādī-nānāvidhakammantādhiṭṭhānabyākulātāya ca gharāvāsassa nekkhammasukhādīnaṃ<sup>1</sup> anokāsataṃ, kāmānaṃ ca satthadhārālaggamadhubindu viya ca avāliya mānāparittassādā vipulānatthānubandhāti ca, vijjullatobhāseṇa gahetabbanaccaṃ viya, parittakāḷupalabbhā, ummattakālaṅkāro viya viparītasāññāya anubhavitabbā, karī-sāvacchādanasukhaṃ viya patikārabhūtā, udaka<sup>2</sup>temitaṅguliya tanūdakapānaṃ<sup>3</sup> viya atittikarā. Chātājjhataḥhojanāṃ viya sabbādā, baḷisāmisāṃ viya byasanāsannipātakaraṇaṃ, aggisantāpo viya kālattaye pi dukkhupattihetubhūtā makkaṭalepo viya bandhanimittaṃ,<sup>4</sup> ghātakāvacchādanakisālayo<sup>5</sup> viya anattacchādanā sapattagāmaṃ viya bhayattāṇabhūtā paccatthikaposa<sup>6</sup> viya kilesamārādīnaṃ āmisabhūtā, chaṇasampattiyo viya vipariṇāmadukkhā, koṭṭaraggi<sup>7</sup> viya antodāhakā, purāṇakupāvalambibīraṇamadhupīṇaṃ<sup>8</sup> viya anekādīnavā, loṇūdakapānaṃ viya pipāsāhetubhūtā, surāmerayaṃ viya nīcajanasevitā, appassādatāya

<sup>1</sup> B. nikkhammasukhādīnaṃ; Si, nikkhamantādīnaṃ.

<sup>2</sup> Si, udake.

<sup>3</sup> B. -niyā tanudakapānaṃ; Si, nissāvanūdakapānaṃ.

<sup>4</sup> Si, bandhumittaghātakā-.

<sup>5</sup> Si, -kilesa.

<sup>6</sup> Si, -posakā.

<sup>7</sup> B. koṭṭhanaggi; Si, kammāraggi.

<sup>8</sup> Si, -madhubindu.

aṭṭhikaṅkalūpamā<sup>1</sup> ti ādinā ca nayena ādinavaṃ sallakkhetvā tabbipariyāyena nekkhamme ānisamsaṃ passantena nekkhamma-pavivekaupasamasukhādīsu ninnapoṇapabbhāracittena nekkhammapāramiyaṃ paṭipajjitabbaṃ. Yasmā pana nekkhammaṃ pabbajjāmūlakam, tasmā pabbajjā tāva anuṭṭhātabbā. Pabbajjam anuṭṭhantena ca mahāsattena asati Buddhuppāde kammavādinam kiriyavādinam tāpasaparibbājakānam pabbajjā anuṭṭhātabbā. Uppannesu pana Sammāsambuddhesu tesam sāsane eva pabbajitabbaṃ. Pabbajitvā ca yathāvutte sīle paṭiṭṭhitena tassā eva hi sīlapāramiyā vodāpanattham<sup>2</sup> dhutagaṇā samādātabbā. Samādinnaḍḍhadhammā hi mahāpurisā sammadeva te pariharantā appicchā santuṭṭhā sallekha-paviveka-asamsagga-viriyārambha-subharatādi-guṇasālila<sup>3</sup>-vikkhālitakilesamala-tāya anavajja-sīlavatagaṇa parisuddhasabbasamācārā porāṇe ariyavaṃsattaye paṭiṭṭhitā catuttham bhāvanārāmatāsaṅkhātā ariyavaṃsaṃ adhigantum<sup>4</sup> cattārisāya āramaṇesu yathārahaṃ upacārappaṇābhedaṃ jhānaṃ upasampajja viharanti. Evaṃ hi 'ssa sammadeva nekkhammapāramī paripūrītā hoti. Imasmiṃ pana ṭhāne terasahi dhutadhammehi saddhiṃ dasa kasiṇāni, dasa asubhāni dasānussatiyo cattāro brahmavihārā cattāro āruppā<sup>5</sup> ekā saññā ekam vavatthānaṃ ti cattārisāya samādhī-bhāvanāya kammaṭṭhānāni bhāvanāvidhānaṃ ca vitthārato vattabbāni. Taṃ panetaṃ sabbam yasmā Visuddhimagge sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayen' eva veditabbaṃ. Kevalaṃ hi tattha sāvaka bodhisattassa vasena vuttaṃ, idha mahābodhisattassa vasena karuṇupāyakosalla-pubbaṅgamaṃ katvā vattabbaṃ<sup>6</sup> ti ayameva viseso ti. Evaṃ ettha nekkhammapāramiyā paṭipattikkamo veditabbo.

Tathā paññāpāramiṃ sampādetukāmena yasmā paññā āloko viya andhakārena mohena saha na vattati, tasmā mohakāraṇāni nāma Bodhisattena parivajjetabbāni. Tatth'

<sup>1</sup> B. aṭṭhikaṅkalūpamā.

<sup>2</sup> Si, guṇāsālila.

<sup>3</sup> Si, arūpā.

<sup>4</sup> Si, vodāpanattham.

<sup>5</sup> Si, adhiṭṭhahantum.

<sup>6</sup> B. vuttan.

imāni mohakāraṇāni: arati, tandi, vijambhikā, ālasiyaṃ, gaṇasaṅgaṇikāramatā, niddāsīlatā, anicchayasīlatā, ṇāpas-miṃ akutūhalatā, micchāmāno, aparipucchakatā, kāyassa na sammā parihāro, asamāhitacittatā, duppaññānaṃ puggalānaṃ sevā, paññavantānaṃ apayirupāsana, attapari-bhavo, micchāvikappā, viparītābhiniveso, kāyadaḥhibahulatā, asaṃvegasīlatā, pañca nīvaraṇāni; saṅkhepato ye vā pana dhamme āsevato anuppannā paññā nuppajjati, uppannā parihāyati. Iti imāni sammohakāraṇāni parivajjentena bāhusacce jhānādisu ca yogo karaṇiyo. Tatthāyaṃ bāhu-saccassa visayavibhāgo: pañcakkhandhā, dvādasāyatanāni, atṭhārassa dhātuyo, cattāri saccāni, bāvisatindriyāni, dvāda-sapadiko paṭiccasamuppādo, tathā satipaṭṭhānādayo kusalā-di-dhammappakārabhedā ca; yāni ca loke anavajjāni vijjaṭ-ṭhānāni, ye ca sattānaṃ hitasukhavidhānayoggā vyākaraṇa-visesā. Iti evaṃ pakāraṃ sakalameva sutavisayaṃ upāya-kosallapubbaṅgamāya paññāya satiyā viriyena ca sādhukaṃ uggahaṇa-savaṇa-paricaya-paripucchāhi ogahetvā tattha ca paresaṃ paṭiṭṭhāpanena sutamayā paññā nibbattetabbā.<sup>1</sup> Tathā sattānaṃ itikattabbatāsu ṭhānupattika<sup>2</sup>-paṭibhāna-bhūtā āyāpāyakosallabhūtā ca paññā hitesitaṃ nissāya tattha tattha yathārahaṃ pavattetabbā. Tathā khandhādīnaṃ sabhāvadhammānaṃ ākāraparivitakkaṇamukhena te nijjhānaṃ khamāpentena cintāmayā paññā nibbattetabbā. Khaṇ-dhādīnaṃ yeva pana salakkhaṇa-sāmaññalakkhaṇa-parig-gahaṇa<sup>3</sup>vasena lokiyapariññā<sup>4</sup> nibbattentena pubbabhāga-bhāvanāpaññā sampādetabbā. Evaṃ hi nāmarūpamattam idaṃ, yathārahaṃ paccayehi uppajjati c' eva nirujjhati ca, na ettha koci kattā vā kareta vā; hutvā abhāvattṭhena aniccaṃ, udayabyayaparipīḷanattṭhena<sup>5</sup> dukkhaṃ, avasavat-tanattṭhena anattā ti ajjhattikadhamme bāhirakadhamme ca nibbisesaṃ parijānanto tattha āsaṅgaṃ pajahanto pare ca tattha taṃ jahāpento kevalaṃ karuṇāvaseneva yāva na<sup>6</sup>

<sup>1</sup> Si, *drops the reading* : ' tasmā tattha vuttanāyena' eva (p. 315) . . . pe . . . sutamayā paññā nibbattetabbā.'

<sup>2</sup> Si, B. dhānupattika-.

<sup>3</sup> Si, *adds* -savaṇa-.

<sup>4</sup> Si, lokiyā pariññā.

<sup>5</sup> Si, udayabyayaṃ pīḷanattṭhena.

<sup>6</sup> Si, yavatā.

Buddhagunā hatthatalaṃ āgacchanti, tāva yānattaye satte avatāraṇaparipācanehi patitṭhapento jhāna-vimokkha-samā-dhi-samāpattiyo abhiññāyo ca lokiyā<sup>1</sup> vasībhāvaṃ pāpento paññāya matthakaṃ pāpuṇāti. Tattha yā imā iddhi-vidhā-ñāṇaṃ, dibbasotadhātuñāṇaṃ cetopariyañāṇaṃ pubbeni-vāsānuṣṭiñāṇaṃ dibbacakkhuñāṇaṃ yathākammūpagañā-ṇaṃ anāgataṃ saññāṇaṃ ti sapaṇibhaṇḍā pañcalokiya abhiñ-ñāsankhātā bhāvanāpaññā, yā ca khandhāyatana-dhātu indriya - sacca - paṭiccasamuppādādibhedeṣu bhūmibhūtesu dhammesu uggaha-paripucchāvasena ñāṇaparicayaṃ katvā sīlavisuddhi cittavisuddhi ti mūlabhūtāsu imāsu dvīsu visud-dhiṣu patitṭhāya diṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi mag-gāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhi 'ti sarīrabhūtā imā pañca visuddhiyo sampādentena bhāvetabbā lokiyalokuttarabhedā bhāvanā-paññā, tasmaṃ sampādanavidhānaṃ<sup>2</sup> yasmā "tattha eko pi hutvā bahudhā hoti" ti ādikaṃ iddhivikubbaṇaṃ kātukā-mena ādikammikena yoginā ti ādinā "kandhā ti rūpakhan-dho vedanākhandho saññākhandho saṅkhārakhandho viñ-ñāṇakhandho" ti ādinā ca visaya-vibhāgena saddhiṃ Visud-dhimagge sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayeneva veditabbaṃ. Kevalaṃ hi tattha sāvaka-bodhisattassa vasena paññā āgatā, idha mahābodhisattassa vasena karuṇūpāyakosalla-pubbaṅgamaṃ katvā vattabbā. Ñāṇadassanavisuddhiṃ apāpetvā paṭipadā-ñāṇadassanavi-suddhiyaṃ yeva vipassanā ṭhapetabbā ti ayamēva viṣeso. Evamettha paññāpāramiyā paṭipattikkamo veditabbo.

Tathā yasmā sammāsambodhiyā katābhinihārena mahā-sattena pāramīparipūraṇatthaṃ sabbakālaṃ yuttapayuttaṇa bhavitabbaṃ ābaddhaparikaraṇena, tasmā kālena kālaṃ "ko nu kho aṇṇa mayā puññasambhāro ñāṇasambhāro vā upacito, kiṃ vā mayā parahitaṃ katan?" ti divase divase paccavekkhantena sattāhitatthaṃ ussāho karaṇīyo. Sab-besaṃ pi sattānaṃ upakārāya attano pariggahabhūtaṃ vatthu kāye jīvite ca nirapekkhacittena ossajitabbaṃ. Yaṃ kiñci kammaṃ karoti kāyena vācāya vā, taṃ sabbāṃ

<sup>1</sup> Si, lokiya.<sup>2</sup> Si, sampādakavidhānaṃ.

sambodhiyaṃ ninnacitten' eva kātabbhaṃ. Bodhiyā pariṇāmetabbhaṃ. Ujārehi itarehi ca kāmehi vinivattacitten' eva bhavitabbhaṃ. Sabbāsu pi itikattabbatāsu upāyakosallaṃ paccupaṭṭhapetvā paṭipajjitabbhaṃ. Tasmim tasmim satta-hite āraddhaviriyena bhavitabbhaṃ. Itṭhāniṭṭhādisabbasahena avisamvādinā sabbe pi sattā anodhiso mettāya karuṇāya ca pharitabbā. Yā kāci sattānaṃ dukkhuppatti, sabbā sā attani paṭikaṅkhitabbā. Sabbesañ ca sattānaṃ puññaṃ abbhanumoditabbhaṃ. Buddhānaṃ mahantatā mahānubhāvata abhiṇhaṃ paccavekkhitabbā. Yaṃ kiñci kammaṃ karoti kāyena vācāya vā, taṃ sabbhaṃ bodhininnaṇṇapubbāṅgamaṃ kātabbhaṃ. Iti iminā hi upāyena dānādisu yuttapayuttassa thānavato dalhaparakkamassa mahāsattassa Bodhisattassa aparimeyyo puññasambhāro ñāṇasambhāro ca divase divase upaciyati. Api ca sattānaṃ paribhogatthaṃ paripālanatthañ ca attano sarīraṃ jīvitañ ca pariccajivā khuppiṇāsaṇṇatunhavātātapādidukkhapatikāro pariyesitabbo, upanetabbo ca. Yañ ca yathāvuttadukkhapatikārajaṃ sukhaṃ attanā paṭilabhati, tathā ramaṇīyesu āramuyyānapāsādalaṅkādisu araṇṇāyatanesu ca kāyacittasantāpābhāvena abhinibbattatā attanā sukhaṃ paṭilabhati. Yañ ca suṇāti Buddhānubuddhapaccekaḥbuddhā mahābodhisattā ca nekkhammapaṭipattiyaṃ tṭhitā diṭṭhadhammasukhavihārabhūtaṃ idisaṃ nāma jhānasamāpattisukhaṃ anubhavanti ti taṃ sabbhaṃ sabbasattesu anodhiso upasaṃharati ti ayaṃ tāva nayo. Asamāhitabhūmiyaṃ paṭiṭṭhitassa samāhitabhūmiyaṃ pana paṭiṭṭhito attanā yathānubhūtaṃ<sup>1</sup> visesādhigamanibbattaṃ pītipassaddhisukhaṃ samādhim yathābhūtañāṇaṃ ca sattesu adhimuccanto upasaṃharati pariṇāmeti. Tathā mahati saṃsāradukkhe tassa ca nimittabhūte kilesābhisāṅkhāradukkhe nimuggaṃ sattanikāyaṃ disvā tatā pi chedanabhedanaphālanapiṃsanaggi santāpādijanitā dukkhātippā kharā kaṭukā vedanānirantaraṃ cirakālaṃ vediyante nārake, aññaṃaññaṃ kujjānasantāpanaviheṭṭhanahimsanaparādhīnatādīhi mahādukkhaṃ anubhavante tiracchānagate, jotimālākulasarīre khuppiṇāsaṇṇatātapādihi day-

<sup>1</sup> Si, yathā.

hamāne ca parisussamāne ca vantakhelādi-āhāre uddhabāhuṃ  
 viravante nijjhāmataphikādike mahādukkhaṃ vediyamāne  
 pete ca pariyetṭhimūlakam mahantaṃ anayabyasanam pā-  
 puṇante hatthacchedādikāraṇāyogena dubbaṇṇaduḍḍasika-  
 daḍḍidātibhāvena khuppiṇāsādi-ābādhayogena balavantehi  
 abhibhavanīyato paresaṃ vahanato<sup>1</sup> parādhīnato paresaṃ  
 abhibhavanato ca nārake pete tiracchānagate ca atisayante  
 apāyadukkhānibbisesaṃ dukkhaṃ anubhavante manusse ca  
 tathā visayavisaparibhogavikkhittacittatāya rāgādipariḷāhe-  
 na ḍayhamāne vātavegasamuṭṭhitaajālāsamiddhasukkhakaṭ-  
 ṭhasannipāte aggikhandhe viya anupasantapariḷāhavuttike  
 anupasantanihata-parādhīne kāmāvacaradeve ca mahatā  
 vāyāmena vidūram ākāsaṃ vigāhitasakuntā viya balavatā  
 dūre pāṇinā khittasārā viya ca sati pi cirappavattiyam  
 aniccantikātāya<sup>2</sup> pātapariyosānā<sup>3</sup> anatikkantaajātijarāmara-  
 ṇā evāti rūpārūpāvacaradeve ca passantena mahantaṃ saṃ-  
 vegam paccupaṭṭhapetvā mettāya karuṇāya ca anodhiso  
 sattā pharitabbā. Evaṃ kāyena vācāya manasā ca bodhi-  
 sambhāre niraṇṭaraṃ upacinantena yathā pāramiyo pāri-  
 pūriṃ gacchanti, evaṃ sakkaccakārinā sātaccakārinā anolīna-  
 vuttinā ussāho pavattetabbo. Viriyapāramī paripūretabbā.  
 Api ca acinteyyā - parimeyyavipulojāravimalanirupakkile-  
 saṇaṇicayanidhānabhutassa Buddhabhāvassa ussakkivā  
 sampahamsanayoggaṃ viriyam nāma acinteyyānubhāva-  
 meva, yaṃ na pacurajānā sotum pi sakkuṇanti, pageva  
 paṭipajjitum. Tathā hi tividhā abhinīhāracittupatti, ca-  
 tasso Buddhabhūmiyo, cattāri saṅghavathūni, karuṇokā-  
 satā, Buddhadhammesu sacchikarāṇena visesappaccayo nij-  
 jhānakhanti, sabbadhammesu nirupalepo, sabbasattesu putta-  
 saññā, saṃsāradukkhehi aparikhedo, sabbadeyyadhamma-  
 pariccāgo, tenā ca niratimānatā, adhiśīlādi-adhiṭṭhānam,  
 tattha ca acañcalatā, kusalakiriyaṃ pītipāmojjaṃ, viveka-  
 ninna-cittato, jhānānuyogo, anavajjadhammena atitti, ya-  
 thāsutassa dhammassa paresaṃ hitajjhāsayena desanā,  
 sattānaṃ ñāye nivesanaṃ, ārambhadaḷhatā, dhīravīrabhāvo,  
 āparāpavādaparapakāresu vikārābhāvo, saccādhīṭṭhānam,

<sup>1</sup> Si, hanako.

<sup>2</sup> Si, aniccantikathā.

<sup>3</sup> Si, yathāpariyessa.

samāpattisu vasībhāvo, abhiññāsu balappatti, lakkhaṇatta-yāvabodho, satipaṭṭhānādisu yogakammābhīyogena lokut-taramaggasambhārasambharaṇaṃ, navalokuttarāvakkaṇaṃ ti evaṃ ādikā sabbā bodhisambhārapaṭipatti viriyānubhāveneva samijjhati ti abhinīhārato yāva mahābodhi anossajantena sakkaccaṃ nirantaraṃ viriyaṃ yathā uparūpari visesāvahaṃ hoti evaṃ sampādetabbaṃ. Sampajjamāne ca yathāvutte viriye khantisaccādhīṭṭhānādayo ca dānasīlādayo ca sabbe pi bodhisambhārā tadadhīnavuttitāya sampannā eva honti. Khanti-ādīsu pi iminā va nayena paṭipatti veditabbā.

Iti sattānaṃ sukhūpakaraṇapariccāgena bahudhā anugga-hakaraṇaṃ, dānena paṭipatti, sīlena tesāṃ jīvitasāpateyyadā-rarakkhā abhedapiyahitavacanāvihimsādikāraṇāni, nekkham-mena tesāṃ āmisapaṭiggahaṇadhammānādinā anekavidhā hitacariyā, paññāya tesāṃ hitakaraṇupāyakosallaṃ viriyena tattha ussāhārambha-asamhīrāni, khantiyā tadaparādhasa-hanaṃ, saccena nesāṃ avañcana-tadupakāra-kiriyāsamādhā-navisamvādanādi, adhiṭṭhānena tadupakāra-karaṇe anatta-sampātepi acalanaṃ, mettāya nesāṃ hitasukhānucintanaṃ, upekkhāya nesāṃ upakārapakāresu vikārānāpatti ti evaṃ aparimāṇe satte ārabha anukampitasahbasattassa mahā-bodhisattassa puthujjanehi asādhāraṇo aparimāṇo puñña-ñāpasambhārūpacayo ettha paṭipatti ti veditabbaṃ; yo cetāsaṃ paccayo vutto, tassa ca sakkacca sampādanaṃ.

*Ko vibhāgo ti ?* Dasa pāramiyo, dasa upapāramiyo, dasa-paramatthapāramiyo ti samatiṃsa pāramiyo. Tattha katā-bhinīhārassa Bodhisattassa parahitakaraṇābhinnāsaya-yogassa kaṇhadhammavokiṇṇā sukkadhammā pāramiyo eva, tehi avokiṇṇā sukkadhammā upapāramiyo, akaṇhā asukkā paramatthapāramiyo ti keci. Samudāgamanakālesu vā pū-riyamānā pāramiyo, Bodhisattabhūmiyaṃ puṇṇā upapāra-miyo, Buddhabhūmiyaṃ sabbākārapariṇipunnā paramattha-pāramiyo. Bodhisattabhūmiyaṃ vā parahitakaraṇato pāra-miyo, attahitakaraṇato upapāramiyo, Buddhabhūmiyaṃ bala-vavesārajjasamadhigamena ubhayahitaparipunnato paramat-thapāramiyo. Evam ādimajjhapariyosānesu paṇidhānāram-bhapariniṭṭhānesu tesāṃ vibhāgo ti apare. Dosūpasama-karaṇāpakatikānaṃ bhavasukhavimuttisukhaparamasukhap-

pattānaṃ puññūpācayabhedato tabbibhāgo ti aññe. Lajjā-satimānāpassayānaṃ lokuttaradhammādhīpatīnaṃ sīlasam-ādhipaññāgarukānaṃ tāritatāritatārayitūnaṃ anubuddha-pacceka-buddha-sammāsambuddhānaṃ pāramī upapāramī paramatthapāramī ti bodhisattassuppattito yathāvuttavibhāgo ti keci. Cittapaṇidhito yāva vacīpaṇidhi tāva pavattā sambhārā pāramiyo, vacīpaṇidhito yāva kāyapaṇidhi tāva pavattā upapāramiyo, kāyapaṇidhito pabhuti paramatthapāramiyo ti apare. Aññe pana parapuññānumodanavasena pavattā sambhārā pāramiyo, paresaṃ kārāpanavasena pavattā upapāramiyo, sayam karaṇavasena pavattā paramatthapāramiyo ti vadanti. Tathā bhavasukkhāvaho puññāñña-sambhāro pāramī, attano nibbānasukkhāvaho upapāramī, paresaṃ tadubhayasukkhāvaho paramatthapāramī ti eke. Puttadāradhanādi upakaraṇapariccāgo pana dānapāramī, attano aṅgapariccāgo dānapāramī, attano jīvitapariccāgo dānaparamatthapāramī ti. Tathā puttadārādikassa tividhassā pi hetu avitikkamaṇavasena tisso pi sīlapāramiyo. Tesu eva tividhesu vatthusu ālayaṃ upacchanditvā nikkhamaṇavasena tisso nekkhamma-pāramiyo. Upakaraṇaṅga-jīvitataṇhaṃ samūhanitvā sattānaṃ hitāhita-vinicchaya-karaṇavasena tisso paññāpāramiyo. Yathāvuttābhedānaṃ pariccagādīnaṃ vāyamaṇavasena tisso pi viriyapāramiyo. Upakaraṇaṅga-jīvitantarāyakarānaṃ khamāṇavasena tisso khantipāramiyo. Upakaraṇaṅga-jīvita hetusaccāpariccāgavasena tisso saccapāramiyo. Dānādīpāramiyo akuppādhiṭṭhānavaseneva samijjhanti, upakaraṇādi-vināse pi acalādhiṭṭhānavasena tisso adhiṭṭhānapāramiyo. Upakaraṇādi-upaghātakesu pi sattesu mettāya avijahanavasena tisso mettāpāramiyo. Yathāvuttavattuttayassa upakārāpakāresu satta-saṅkhāresu majjhataṭṭapaṭilābhavasena tisso upekkhāpāramiyo ti evamādinā etesaṃ vibhāgo veditabbā ti.

*Ko saṅgaho ti ?* Ettha pana yathā etā vibhāgato tiṃsa-vidhā pi dānapāramī-ādibhāvato dasavidhā. Evaṃ dāna-sīlakhantiviriya-jhānapaññāsabhāvena chabbidhā. Etāsu hi nekkhammapāramī sīlapāramiyā saṅgahītā, tassā pabbajjābhāvena. Nīvaraṇavivekabhāvo pana jhānapāramī, yā kusala-dhammabhāve chahi pi saṅgahītā. Saccapāramī sīlapā-



ramiyā ekadeso eva. Vacīviratipaccavekkhaṇāṇaṃ<sup>1</sup> pana paññāpāramiyā saṅgahītā. Mettāpāramī jhānapāramiyā eva. Upekkhāpāramī jhānapaññāpāramīhi. Adhiṭṭhānapāramī sabbāhi pi saṅgahītā.

Etesaṇ ca dānādīnaṃ channaṃ guṇānaṃ aññamañña-sambandhānaṃ pañcadasayugalādīni pañcadasayugalādisādhakāni honti. Seyyathīdam:—dānasīlayugaleṇa parahitāhitānaṃ karaṇākaraṇayugalasiddhi. Dānakhantiyugaleṇa alobhādosayugalasiddhi. Dānaviriyayugaleṇa cāgasatiyugalasiddhi. Dānajjhānayugaleṇa kāmadosappahāṇayugalasiddhi. Dānapaññāyugaleṇa ariyayānadhurayugalasiddhi. Sīlakhantidvayena payogāsayadvayasiddhi. Sīlaviriyadvayena bhāvanādvayasiddhi. Sīlaviriyavasena dussīyapariyuṭṭhānappahāṇadvayasiddhi. Sīlajhānadvayena dānavayasiddhi. Khantiviriyayugaleṇa khamātejadvayasiddhi. Khantijhānayugaleṇa virodhānurodhappahāṇayugalasiddhi. Khantipaññāyugaleṇa suññatākhanti paṭivedhadukasiddhi. Viriyajjhānadukena paggaḥāvikkhepadukasiddhi. Viriyapaññādukena saraṇadukasiddhi. Jhānapaññādukena yānadukasiddhi. Dānasīlakhantittikena lobhadosamohappahāṇattikasiddhi. Dānasīlaviriyattikena bhogaḍḍhitakāyasārādānattikasiddhi. Dānasīlajhānattikena puññakiriyavattuttikasiddhi. Dānasīlapaññātikena āmisābhaya dhamma-dānattikasiddhi ti. Evam itarehi pi tikehi catukkādīhi ca yathā sambhavaṃ tikāni ca catukkādīni ca yojetabbāni. Evam chabbidhānaṃ pi pana imāsaṃ pāramīnaṃ catūhi adhiṭṭhānehi saṅgaho veditabbo. Sabbapāramīnaṃ samūhasaṅgahato hi cattāri adhiṭṭhānāni. Seyyathīdam:—saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasamādhīṭṭhānaṃ, paññādhīṭṭhānaṃ ti. Tattha adhiṭṭhātī etena ettha vā adhiṭṭhātī adhiṭṭhānamattameva vā tan ti adhiṭṭhānaṃ, saccaṇ ca tam adhiṭṭhānaṇ ca, saccassa vā adhiṭṭhānaṃ, saccam adhiṭṭhānametassā ti vā saccādhīṭṭhānaṃ. Evam sesesu pi. Tattha avisesato tāva lokuttarakatābhinihārassa anukampitasabbasattassa mahāsattassa paṭiññānurūpaṃ sabbapāramīpariggahato saccādhīṭṭhānaṃ. Tesam paṭipakkhapaṭiccāgato cāgādhīṭṭhā-

<sup>1</sup> B. Vacīvirati-saccapakkhe nāpasaccapakkhe.

nam. Sabbapāramitāguṇehi upasamato upasamādhiṭṭhānam. Tehi eva parahitopāya-kosallato paññādhiṭṭhānam. Visesato pana yācakajanānam avisamvādetvā dassāmi ti paṭijānanato paṭiññam avisamvādetvā dānato dānam avisamvādetvā anumodanato macchariyādipaṭipakkhapariccāgato deyyadhammapaṭiggāhanam dānam, deyyadhammakhayesu lobhadosa-mohabhaya-vūpasamato yathāraham yathākālam yathādhiṭṭhānañ ca dānato paññuttarato kusala-dhammānam caturādhiṭṭhānapadaṭṭhānam dānam. Tathā samvarasamādānassa avitikkamaṇato, dussīlyapariccāgato, duccharitavūpasamanato paññuttarato ca caturādhiṭṭhānapadaṭṭhānam silam. Yathāpaṭiññam khamanato parāparādhavikappapariccāgato kodhapariyutṭhānavūpasamanato paññuttarato ca caturādhiṭṭhānapadaṭṭhānā khanti. Paṭiññānurūpaparahitakaraṇato visadapariccāgato akusalavūpasamanato paññuttarato ca caturādhiṭṭhānapadaṭṭhānam viriyam. Paṭiññānurūpam lokahitānucintanato nīvaraṇapariccāgato cittavūpasamanato paññuttarato ca caturādhiṭṭhānapadaṭṭhānam jhānam. Yathāpaṭiññam parahitūpāyako-sallato anupāyakiriya-pariccāgato mohajapaṇiḥhavūpasamanato sabbaññutāpaṭilābhato ca caturādhiṭṭhānapadaṭṭhānā paññā. Tattha ñeyyapaṭiññānuvidhānehi saccādhiṭṭhānam. Vatthukāmakilesakāmapariccāgehi cāgādhiṭṭhānam. Dosa-dukkhavūpasamehi upasamādhiṭṭhānam. Anubodhapāṭivedhehi paññādhiṭṭhānam. Tividhasaccapariggahitam dosat-tayavirodhi saccādhiṭṭhānam. Tividhacāgapariggahitam dosattayavirodhi cāgādhiṭṭhānam. Tividhavūpasamapariggahitam dosattayavirodhi upasamādhiṭṭhānam. Tividhāñānapariggahitam dosattayavirodhi paññādhiṭṭhānam. Saccādhiṭṭhānapariggahitāni cāgūpasamapaññādhiṭṭhānāni avisamvādanato paṭiññānuvidhānato ca. Cāgādhiṭṭhānapariggahitāni saccūpasamapaññādhiṭṭhānāni, paṭipakkhapariccāgato sabbapariccāgaphalattā ca. Upasamādhiṭṭhānapariggahitāni saccacāgapaññādhiṭṭhānāni kilesapaṇiḥhavūpasamanato kāmūpasamanato kāmapaṇiḥhavūpasamanato ca paññādhiṭṭhānapariggahitāni saccacāgupasamādhiṭṭhānāni nānapubbaṅgamato nānānuparivattanato cā ti evam sabbā pi pāramiyo saccapabhāvitā cāgaparivyañjitā upasamopabrū-

hitā paññāparisuddhā. Saccam hi etāsam janakahetu. Cāgo pariggāhakahetu. Upasamo parivuddhihetu. Paññā pārisuddhihetu. Tathā ādimhi saccādhiṭṭhānam saccapaṭiññattā. Majjhe cāgādhiṭṭhānam katapanidhānassa parahitāya attapariccāgato. Ante upasamādhiṭṭhānam sabbūpasamapariyosānattā. Ādimajjhapariyosānesu paññādhiṭṭhānam tasmim sati sambhavato asati abhāvato yathāpaṭiññā ca bhāvato.

Tattha mahāpurisā satatamattahitaparahitakarehi garupiyabhāvakarehi saccacāgādhiṭṭhānehi gihibhūtā āmisadānena pare anuggaṇhanti. Tathā attahitaparahitakarehi garupiyabhāvakarehi upasamapaññādhiṭṭhānehi ca pabbajitabhūtā dhammādānena pare anuggaṇhanti. Tattha anekabhava Bodhisattassa caturādhiṭṭhānaparipūraṇam. Paripunṇacaturādhiṭṭhānassa hi carimakabhavuppatti ti eke. Tatra hi gabbhokkantiṭṭhi-abhinikkhamaṇesu paññādhiṭṭhānasamudāgamena sato sampajāno saccādhiṭṭhānapāripūriyā sampati jāto uttarābhimukho sattapadavītiḥarena gantvā sabbā disā oloketvā saccānuparivattinā vacasā: “aggohamasmi lokassa jeṭṭhāhamasmi lokassa seṭṭhohamasmi lokassā” ti tikkhattum sīhanādam nadi. Upasamādhiṭṭhānasamudāgamena jippāturamatapabbajitadassāvino catudhammapadesakovidassa yobbanārogyajīvitasampattimadānam upasamo. Cāgādhiṭṭhānasamudāgamena mahato ñātiparivaṭṭassa hatthagatassa ca cakkavattirajjassa anapekkha-pariccāgo ti. Dutiye ṭhāne abhisambodhiyam caturādhiṭṭhānam paripunṇanti keci. Tattha hi yathāpaṭiññam saccādhiṭṭhānasamudāgamena catunṇam ariyasaccānam abhisamayo, tato hi saccādhiṭṭhānam paripunṇam. Cāgādhiṭṭhānasamudāgame na sabbakilesūpakkilesapariccāgo, tato hi cāgādhiṭṭhānam paripunṇam. Upasamādhiṭṭhānasamudāgamena paramūpasamappatti,<sup>1</sup> tato hi upasamādhiṭṭhānam paripunṇam. Paññādhiṭṭhānasamudāgamena anāvarapaññapaṭilābho, tato hi paññādhiṭṭhānam paripunṇam ti. Tam asiddham. Abhisambodhiyā pi paramatthabhāvato. Tatiye hi ṭhāne dhammacakkappavattane caturādhiṭṭhānam paripunṇam ti aññe. Tattha hi saccādhiṭṭhānasamudāgatassa dvādasahi ākārehi

<sup>1</sup> Si, paramūpasampatti.

ariyasaccadesanāya saccādhiṭṭhānaṃ paripunṇaṃ. Cāgādhīṭṭhānasamudāgatassa saddhammamahāyāgakaraneṇa cāgādhiṭṭhānaṃ paripunṇaṃ. Upasamādhiṭṭhānasamudāgatassa sayamaṃ upasantassa paresamaṃ upasamanena upasamādhiṭṭhānaṃ paripunṇaṃ. Paññādhiṭṭhānasamudāgatassa veneyyānaṃ āsayādiparijānanena paññādhiṭṭhānaṃ paripunṇaṃ ti. Tadapi asiddhaṃ. Apariyositattā Buddhakiccassa. Catutthe tṭhāne parinibbāne caturādhiṭṭhānaṃ paripunṇaṃ ti apare. Tatra hi parinibbutattā paramatthasaccasampattiyaṃ saccādhiṭṭhānaṃ paripunṇaṃ, sabbūpadhipaṭinissaggena cāgādhiṭṭhānaṃ paripunṇaṃ, sabbasaṅkhārūpasamena upasamādhiṭṭhānaṃ paripunṇaṃ, paññāpayogajānanaparinibbānena paññādhiṭṭhānaṃ paripunṇaṃ. Tatra mahāpurisassa viśesena mettākhetṭe abhiṇṇāyamaṃ saccādhiṭṭhānasamudāgatassa saccādhiṭṭhānaparipūraṇamaṃ abhivyaṭṭamaṃ. Viśesena karuṇākhetṭe abhisambodhiyamaṃ paññādhiṭṭhānasamudāgatassa paññādhiṭṭhāna-paripūraṇamaṃ abhivyaṭṭamaṃ. Viśesena muditākhetṭe dhammacakkappavattane cāgādhiṭṭhānasamudāgatassa cāgādhiṭṭhānaparipūraṇamaṃ abhivyaṭṭamaṃ. Viśesena upekkhākhetṭe parinibbāne upasamādhiṭṭhānasamudāgatassa upasamādhiṭṭhānaparipūraṇamaṃ abhivyaṭṭan ti daṭṭhabbaṃ. Tatra saccādhiṭṭhānasamudāgatassa saṃvāseṇa sīlāṃ vedītabbaṃ. Cāgādhiṭṭhānasamudāgatassa saṃvohāreṇa soceyyamaṃ vedītabbaṃ. Upasamādhiṭṭhānasamudāgatassa āpadāsu thāmo vedītabbo. Paññādhiṭṭhānasamudāgatassa sākacchāya paññā vedītabbā. Evaṃ sīlajīvacittadiṭṭhivisuddhiyo vedītabbā. Tathā saccādhiṭṭhānasamudāgamena dosāgaṭiṃ na gacchati avisaṃvādanato. Cāgādhiṭṭhānasamudāgamena lobhāgaṭiṃ na gacchati anabhisaṅgato. Upasamādhiṭṭhānasamudāgamena bhayāgaṭiṃ na gacchati anaparādhato. Paññādhiṭṭhānasamudāgamena mohāgaṭiṃ na gacchati yathābhūtavabodhato. Tathā paṭhamena aduṭṭho adhivāseti. Dutiyena aluddho paṭisevati. Tatiyena abhiṭṭo parivajjeti. Catutthena asammūlho vinodeti. Paṭhamena nekkhammasukhapatti. Itarehi paviveka-upasamasambodhisukhappattiyo honti ti daṭṭhabbā. Tathā vivekajapītasukhasamādhijapītisukha apītijakāyasukhasatipārisuddhiya upekkhāsukhappattiyo etehi catūhi yathākammaṃ honti. Evamaneka-

guṇānubandhehi catūhi adhiṭṭhānehi sabbapāramīsamūhasaṅgaho veditabbo. Yathā ca catūhi adhiṭṭhānehi sabbapāramīsaṅgaho, evaṃ karuṇāpaññāhi pīti daṭṭhabbam. Sabbo pi hi bodhisambhāro karuṇāpaññāhi saṅgahīto, karuṇāpaññāpariggahitā hi dānādiguṇā mahābodhisambhārā bhavanti Budhattasiddhipariyosānā ti evaṃ etāsaṃ saṅgaho veditabbo.

*Ko sampādanūpāyo* ti? Sakalassā pi puññādisambhārassa sammāsambodhiṃ uddissa anavasesasambharaṇaṃ avekallakāritāyogena, tattha ca sakkaccakāritā ādarabahu-mānayogena, sātaccakāritā nirantarayogena, cirakālādiyogo ca antarā-avosānāpajjanenā ti. Taṃ panassa kālaparimāṇaṃ parato āvibhavissati. Iti caturaṅgayogo etāsaṃ pāramīnaṃ sampādanūpāyo. Tathā mahāsattena bodhāya paṭipajjantena sammāsambodhāya Buddhānaṃ puretaraṃ eva attā niyyādetabbo: imāhaṃ attabhāvaṃ Buddhānaṃ niyyādemī ti. Taṃ taṃ pariggahitavattuṃ ca paṭilābhato puretaraṃ eva dānamukhe nissajitabbam. Yaṃ kiñci mayhaṃ uppajjanakaṃ jīvitaparikkhārajātaṃ sabbam taṃ sati yācakaṃ dassāmi. Tesam pana dinnāvasesam eva mayā paribhuñjītabban ti. Evaṃ hissa sammadeva pariccāgāya kate cittābhisaṅkhāre yaṃ uppajjati pariggahavatthum aviññāṇakaṃ saviññāṇakaṃ vā, tattha ye ime pubbe dāne akataparicayo pariggahavatthussa parittabhāvo ulārā manuññatā parikkhāyacintā ti cattāro dānavinibandhā. Tesu yadā mahābodhisattassa saṃvījjamānesu deyyadhammesu paccupaṭṭhite ca yācakajane cittaṃ na pakkhandati na kamati, tena niṭṭham ettha gantabbam: “addhāhaṃ dāne pubbe akataparicayo, tena me etarahi dātukamyatā citte na saṅṭhāti” ti. So “evaṃ me ito paraṃ dānābhirataṃ cittaṃ bhavissati, haṇḍāhaṃ ito paṭṭhāya dānaṃ dassāmi. Nanu mayā paṭigaccheva pariggahavatthum yācakānaṃ pariccattan” ti dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaṃ saṃvibhāgarato. Evaṃ mahāsattassa paṭhamo dānavinibandho hatto hoti vihato samucchinnō. Tathā mahāsatto deyyadhammassa parittabhāve sati vekalle ca iti paṭisaṅcikkhati: “ahaṃ kho pubbe adānasīlatāya etarahi evaṃ paccayavikalō<sup>1</sup>

<sup>1</sup> Si, paccayavekallo.

jāto, tasmā idāni mayā parittena vā hīnena vā yathāladdhena deyyadhammena attānaṃ piḷetvā<sup>1</sup> pi dānameva dātabbhaṃ; yenāhaṃ āyatim pi dānapāramiṃ matthakam pāpessāmi” ti so itaritarena taṃ dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dāna-saṃvibhāgarato. Evaṃ mahāsattassa dutiyo dānavinibandho hato hoti vihato samucchinnō. Tathā mahāsatto deyyadhammassa ulāramanuññatāya adātukamyatācitte uppajjamāne iti paṭisañcikkhati: nanu tayā sappurisa! ulāratamā sabbasetthā sammāsambodhi abhipatthitā? Tasmā tadatthaṃ tayā ulāramanuññe eva deyyadhamme dātuṃ yuttarūpan ti. So ulāraṃ manūññāṇ ca deti muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato. Evaṃ mahāpurisassa tatiyo dānavinibandho hato hoti vihato samucchanno. Tathā mahāsatto dānaṃ dento<sup>2</sup> yadā deyyadhammassa parikkhayaṃ passati, so iti paṭisañcikkhati: ayaṃ kho bhogānaṃ sabhāvo yadidaṃ khayadhammatā vayadhammatā ca; api ca me pubbe tādisassa dānassa akatattā evaṃ bhogānaṃ parikkhayaṃ dissati. Handāhaṃ yathāladdhena deyyadhammena parittena vā vipulena vā dānameva dadeyyaṃ, yenāhaṃ āyatim dānapāramiyā matthakam pāpunissāmi ti. So yathāladdhena dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato. Evaṃ mahāsattassa catuttho dānavinibandho hato hoti vihato samucchinnō. Evaṃ ye ye dānapāramiyā vinibandhabhūtā anattā tesam tesam yathārahaṃ paccavekkhitvā paṭivinodanaṃ upāyo. Yathā ca dānapāramiyā, evaṃ silapārami ādisu daṭṭhabbhaṃ. Api ca yaṃ mahāsattassa Buddhānaṃ attasanniyyātaṃ, taṃ sammadeva sabbapāramiṇaṃ *sampādanūpāyo*. Buddhānaṃ hi attānaṃ niyyādetvā tṭhito mahāpuriso tattha tattha bodhisambhārapāripūriyā ghaṭento vāyamanto sarirassa sukhūpakaraṇānaṇ ca upacchedakesu dussahesu pi kiccesu durabhisambhavesu pi<sup>3</sup> sattasaṅkhārasamupaṇītesu anattesu tibbesu pāṇaharesu ayaṃ mayā attabhāvo Buddhānaṃ pariccatto, yaṃ vā taṃ vā ettha hotū ti tannimittam na kampati na vedhati, isakampi aññathattaṃ na gacchati,

<sup>1</sup> Si, cintetvā.<sup>2</sup> Si, dadanto.<sup>3</sup> Si, drops it.

kusalārambhe aññadatthu acalādhiṭṭhāno va hoti. Evaṃ attasanniyyātanam pi etāsaṃ *sampādanūpāyo*. Api ca samāsato katābhinihārassa attani sinehassa parisosānaṃ<sup>1</sup> paresu ca sinehassa parivaḍḍhanam etāsaṃ *sampādanūpāyo*. Sammasambodhisamadhiḡamāya hi katamahāpaṇidhānassa mahāsattassa yāthāvato<sup>2</sup> pariḡānanena sabbesu dhammesu anupalittassa attani sineho parikkhayaṃ pariyādānaṃ gacchati, mahākaruṇāsamāsevanena pana piyaputte viya sabbasatte sampassamānassa tesu mettākaruṇāsineho parivaḍḍhati, tato ca taṃ tadavatthānurūpaṃ atta-parasantānesu lobhadosamohavigamena vidūrikatamacchariyādibodhisambhārapaṭipakkho mahāpuriso dāna-piyavacana-atthacariyāsamānattatāsāṅkhātehi catūhi saṅghavatthūhi caturadhiṭṭhānānugatehi accantaṃ janassa saṅghakaraṇena upariyānattayassa<sup>3</sup> avatāraṇaṃ paripācanaṃ ca karoti. Mahāsattānaṃ hi mahākaruṇā mahāpañña ca dānena alaṅkatā, dānaṃ piyavacanena, piyavacanam atthacariyāya, atthacariyā samānattatāya alaṅkatā saṅghatā ca. Tesam sabbe pi satte attanā nibbisese katvā bodhisambhāresu paṭipajjantānaṃ sabbattha samānasukhadukkhātāya samānattatāya siddhi. Buddhabhūtānaṃ pi ca teheva catūhi saṅghavatthūhi caturadhiṭṭhānaparipūritābhivuddhehi janassa accantikaṃ saṅghakaraṇena abhinivesanaṃ<sup>4</sup> sijjhati. Dānaṃ hi sammāsambuddhānaṃ cāḡadhiṭṭhānena paripūritābhivuddhaṃ, piyavacanam saccādhiṭṭhānena, atthacariyā paññādhiṭṭhānena, samānattatā upasamādhiṭṭhānena paripūritābhivuddhā. Tathāgatānaṃ hi sabbasāvakapaccekabuddhehi samānattatā parinibbāne; tatra hi nesam avisesato ekibhāvo. Tenevāha: ‘n’ atthi vimuttiyā nānattan’<sup>5</sup> ti. Honti c’ ettha:

“Sacco cāḡi upasanto paññavā anukampako,<sup>6</sup>  
sambhavo sabbasambhāro kaṇ nāmatthaṃ na sādhaṃ ?  
Mahākāruṇiko Satthā hitesī ca upekkhako,  
nirapekkho ca sabbattha aho ! acchariyo jino.  
Virato<sup>7</sup> sabbadhammesu sattesū ca upekkhako,

<sup>1</sup> B., Si, pariyoṣānaṃ.

<sup>2</sup> Si, yathāvato.

<sup>3</sup> B. yānattaye.

<sup>4</sup> Si, B. abhivinayaṃ.

<sup>5</sup> Si, nānattatan.

<sup>6</sup> B., Si, anukampiko.

<sup>7</sup> B., Si, viratto.

sadā sattahite yutto aho ! acchariyo jino.

Sabbadā sabbasattānaṃ hitāya ca sukhāya ca,  
uyyutto akilāsu ca aho ! acchariyo jino ” ti.

*Kittakena kālena sampādanan ti ?* Heṭṭhimena tāva paricchedena cattāri asaṅkheyyā ti mahākappānaṃ satasahassaṇ ca. Majjhimena aṭṭha asaṅkheyyā ti mahākappānaṃ satasahassaṇ ca. Uparimena pana<sup>1</sup> soḷasa asaṅkheyyā ti mahākappānaṃ satasahassaṇ ca. Ete ca bheda yathākkammaṃ paññādhika-saddhādhika-viriyādhikavasena nātābbā. “Paññādhikānaṃ hi saddhā mandā hoti, paññā tikkhā. Saddhādhikānaṃ paññā majjhimā hoti. Viriyādhikānaṃ paññā mandā. Paññānubhāvena ca sammāsambodhi adhigantābbā ” ti aṭṭhakathāyaṃ vuttaṃ. Apare pana viriyassa tikkhamajjhimamudubhāvena Bodhisattānaṃ ayaṃ kālavibhāgo ti vadanti. Avesesena pana vimutti-paripācānīyaṃ dhammānaṃ tikkhamajjhimamudubhāvena yathāvuttakālabhedena bodhisambhārā tesāṃ pāripūriṃ gacchanti ti. Tayo p<sup>2</sup> ete kālabhedā yuttā ti pi vadanti. Evaṃ tividhā hi Bodhisattā abhinīhārakkhaṇe bhavanti: eko ugghaṭṭitaññū, eko vipacitaññū, eko neyyo ti. Tesu yo ugghaṭṭitaññū, so sammāsambuddhassa sammukhā catuppadikaṃ<sup>3</sup> gāthaṃ suṇanto gāthāya tatiyapade apariyosite eva chahi abhiññāhi sahaṭṭisambhidāhi arahattaṃ adhigantaṃ samatthūpanissayo hoti, sace sāvakabodhiyaṃ adhimutto siyā. Dutiyo Bhagavato sammukhā catuppadikaṃ gāthaṃ<sup>4</sup> suṇanto apariyosite eva gāthāya catutthapade chahi abhiññāhi arahattaṃ adhigantaṃ samatthūpanissayo hoti, yadi sāvakabodhiyaṃ adhimutto siyā. Itaro pana Bhagavato sammukhā catuppadikaṃ gāthaṃ sutvā pariyositāya gāthāya chahi abhiññāhi arahattaṃ adhigantaṃ<sup>5</sup> samatthūpanissayo hoti. Tayo pete vinā kālabhedena katābhinihāro Buddhānaṃ santike laddhabyākaraṇā ca anukkamena pāramiyo paripūrentā yathākkammaṃ yathāvuttābhedenā kālena sammāsambodhiṃ pāpuṇanti. Tesu tesu pana kālabhedesu aparipuṇṇesu

<sup>1</sup> Si, *drops it.*

<sup>2</sup> Si, *ce.*

<sup>3</sup> Si, *catuppadam.*

<sup>4</sup> Si, *catuppadagātham.*

<sup>5</sup> B. *pattum.*



te te mahāsattā divase divase Vessantaradānasadisam mahā-dānaṃ dentā pi tadanurūpe sīlādisabbapāramidhamme ācīnantā pi pañca mahāpariccāge pariccajantā pi nītatthacariyā lokatthacariyā Buddhatthacariyā paramakotiṃ pāpentā pi antarā ca<sup>1</sup> sammāsambuddhā bhavissanti ti netam ṭhānaṃ vijjati. Kasmā? Nānassa aparipaccanato, Buddhakārakadhammānaṃ apariniṭṭhānato. Paricchinnakālanipphāditam viya hi sassam yathāvuttakālaparicchedenā parinipphāditā sammāsambodhi, tadanantarā sabbussāhena vāyamantenā pi na sakkā adhigantun ti pāramipāripūrī yathāvuttakālavisesena sampajjati ti vedittabbam.

Ko ānisaṃso ti? Ye te katābhinihārānaṃ bodhisattānaṃ:

Evam sabbaṅgasampannā bodhiyā niyatā narā,  
saṃsāraṃ dīghamaddhānaṃ kappakoṭisatehi pi.

Avicimhi nūpapajjanti tathā lokantaresu ca.

Nijjhāmataṇhā khuppiṇā na honti kālakañjakā,<sup>2</sup>  
na honti khuddakā paṇā upapajjantā pi duggatiṃ.

Jāyamānā manussesu jaccandhā na bhavanti te,  
sotavekallatā n' atthi na bhavanti mūgapakkhikā.

Itthibhāvaṃ na gacchanti ubhatobyañjanapaṇḍakā,  
na bhavanti pariyāpannā bodhiyā niyatā narā.

Muttā ānantarikehi sabbattha suddhagocarā,  
nicchādiṭṭhiṃ na sevanti kammakiriyadassanā.

Vasamānā pi saggesu asaṇṇe nūpapajjare,<sup>3</sup>  
suddhāvāsesu devesu hetu nāma na vijjati.

Nekhammaninnā sappurisā viṣamyuttā bhavābhavā,  
caranti lokatthacariyā pūrentā sabbapārami ti<sup>4</sup>

evam samvaṇṇitā ānisaṃsā, ye ca "sato sampajāno. Ananda! Bodhisatto tusitā kāyā cavitvā mātukucchiṃ<sup>5</sup> okkamati" ti ādinā soḷasa acchariyabbhutaḍḍhammappakārā, ye ca "sītaṃ vyapagataṃ<sup>6</sup> hoti uṇhaṃ ca upasammati" ti ādinā, jāyamāne kho, Sāriputta, Bodhisatte ayaṃ dasasahassī lokadhātu saṃkampati sampakampati sampavedhati ti ādinā ca dvattimsapubbanimittappakārā, ye vā panañ-

<sup>1</sup> Si, B. va.

<sup>2</sup> B. kālakañjikā.

<sup>3</sup> J. asaṇṇam na upapajjare.

<sup>4</sup> Cf. Jāt. (Nidānakathā), I, 44-45, vv. 252-258.

<sup>5</sup> Si, mātukucchimhi.

<sup>6</sup> Si, adds byādhitaṃ.

ñepi Bodhisattānaṃ adhippāyasamijjhaṇaṃ kammādisu vasi-bhāvo ti evamādayo tattha tattha Jātaka-Buddhavaṃsādisu dassitākārā ānisaṃsā, te sabbe pi etāsaṃ ānisaṃsā. Tathā yathānidassitabhedā alobhādosādiguṇayugalādayo cā ti veditabbā. Api ca yasmā Bodhisatto abhinihārato paṭṭhāya sabbasattānaṃ pitusamo hoti hitesitāya. Dakkhiṇeyyako garubhāvaniyo paramañ ca puññakkhettaṃ hoti guṇavisesayogena. Yebhuyyena ca manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatāhi anupāliyati, mettākaruṇāparibhāvitasantānatāya. Vālamigādīhi ca anabhibhāvaniyo hoti. Yasmiṃ yasmiñ ca sattanikāye paccājayati, tasmiṃ tasmiṃ ulārena vaṇṇena ulārena yasena ulārena sukhena ulārena balena ulārena ādhipateyyena aññe satte abhibhavati puññavisesayogato. Appābādho hoti appātāṅko. Suvisuddhā c' assa<sup>1</sup> saddhā hoti suvisadā. Suvisuddhaṃ viriyaṃ. Sati-samādhi-paññā suvisadā.<sup>2</sup> Mandakilesa hoti mandadaratho mandapariḷāho ti. Kilesānaṃ mandabhāve neva suvaco hoti padakkhiṇaggāhī. Khamo hoti sorato. Sakhilo hoti paṭisanthārakusalo. Akkodhano anupanāhi amakkhī hoti apalāsī. Anissukī hoti amaccharī. Asaṭho hoti amāyāvī. Athaddho hoti anatimānī. Asāraddho<sup>3</sup> hoti appamatto. Parato upatāpasaho hoti paresaṃ anupatāpi. Yasmiñ ca gāmakkhette paṭivasati, tattha sattānaṃ bhayādayo upaddavā yebhuyyena anuppannā nuppajjanti, uppannā ca vūpasammanti. Yesu ca apāyesu uppajjati, na tattha pacurajano viya dukkhena adhimattaṃ pīliyati, bhiyyosomattāya saṃvegā apajjati. Tasmā mahāpurisassa yathārahaṃ tasmiṃ tasmiṃ bhava labbhamānā ete sattānaṃ pitusamatādakkiṇeyyatādayo guṇavisesā ānisaṃsā ti veditabbā. Tathā āyusampadā rūpasampadā kulasampadā issariyasampadā ādeyyavacanatā mahānubhāvātā ti etepi mahāpurisassa pāramīnaṃ ānisaṃsā ti veditabbā. Tattha āyusampadā nāma tassāṃ tassāṃ upapattiyāṃ<sup>4</sup> dīghāyukatā ciraṭṭhitikatā; tāya yathāraddhāni kusalasamādānāni pariyoṣāpeti bahuñ ca kusalaṃ upacinoti. Rūpasampadā nā-

<sup>1</sup> S. 'passa.

<sup>2</sup> B. asārambho.

<sup>3</sup> S. visuddhā.

<sup>4</sup> S. uppattiyāṃ.

ma abhirūpatā dassanīyatā pāsādikatā; tāya rūpappamāṇānam sattānaṃ pasādāvaho hoti sambhāvanīyo. *Kulasampadā* nāma ulāresu kulesu abhinibbatti; tāya jātimadādima-damattānam<sup>1</sup> pi upasaṅkamaṇīyo hoti payirūpāsaniyo; tena te nibbisevane karoti. *Issariyasampadā* nāma mahāvibhāvatā mahesakkhatā mahāparivāratā ca; tāhi saṅgahetabbe<sup>2</sup> catūhi saṅgahavatthūhi saṅgaṇhituṃ, niggahetabbe dhammena niggahetuṃ ca samattho hoti. *Ādeyyavacanatā* nāma saddheyyatā paccayikatā; tāya sattānaṃ pamāṇabhūto hoti, alaṅgaṇiyā c' assa āṇā hoti. *Mahānubhāvatā* nāma ānubhāvamahantatā; tāya parehi na abhibhūyati. Sayameva pana pare aññadatthu abhibhavati dhammena samena yathābhūtaguṇehi ca. Evam ete āyusampadādayo mahāpurisassa pāramīnaṃ ānisamsā, sayaṃ ca aparimāṇassa puññasambhārassa parivuḍḍhihetubhūtā yānattaye sattānaṃ avatāraṇassa paripācanassa ca kāraṇabhūtā ti veditabbā.

*Kim phalaṃ* ti? Samāsato tāva sammāsambuddhabhāvo etāsaṃ phalaṃ. Vitthārato pana dvattiṃsamahāpurisalakkhana-asīti anubyañjana-byāmapabbhādi anekagūṇa-gaṇasamujjalarūpakāyasampatti, adhiṭṭhāna - dasabala - ca - tuvesāraja - cha - asādhāraṇāṇāna - aṭṭhārasāveṇikabuddha - dhammappabhūti anantāparimāṇagūṇasamudayopasobhini dhammakāyasiri, yāvatā pana Buddhagūṇā ye anekehi pi kappehi sammāsambuddhenā pi vācāya pariyosāpetuṃ na sakkā, idam etāsaṃ<sup>3</sup> phalaṃ. Vuttaṃ c' etaṃ Bhagavatā<sup>4</sup>:

“Buddho 'pi Buddhassa bhaṇeyya vaṇṇaṃ  
kappam pi ce aññamabhāsamāno,  
khīyetha kappo ciradīghamantare  
vaṇṇo na khīyetha Tathāgatassā” ti.

Evam ettha pāramīsu pakiṇṇakakathā veditabbā.

Yaṃ pana pāliyaṃ “datvā dātabbakaṃ dānaṃ” ti ādinā sabbā pi pāramī ekajjhaṃ dassetvā parato “kosajjaṃ bhayato disvā” ti ādinā pariyosānagāthādvayaṃ vuttaṃ,

<sup>1</sup> Si, -Adiparasattānam.

<sup>2</sup> Si, eva tāsam.

<sup>3</sup> Si, saṅgaṇhitabbe.

<sup>4</sup> B. drops it.

taṃ yehi viriyārambhamettābhāvanā-appamādavihārehi ya-  
thāvuttā Buddhakārakadhammā visadabhāvaṃ gatā sam-  
māsambodhisāṅkhātā ca attano vimutti paripācitā, tehi  
veneyyānam pi vimuttiparipācanāya ovādadānatthaṃ vut-  
taṃ. Tattha *kosajjaṃ bhayato disvā viriyārambhañ ca*  
*khemato* ti iminā paṭipakkhe ādīnavadassanamukhena viri-  
yārambhe ānisamsaṃ dasseti. *Āraddhaviriyā hothā* ti iminā  
viriyārambhe niyojati. Yasmā ca—

“Sabbapāpassa akaraṇaṃ kusalassa upasampadā,  
sacittapariyodapanam etaṃ Buddhānūsāsanaṃ” ti<sup>1</sup>

saṅkhepato, vitthārato pana sakalena Buddhavacanena  
pakāsītā sabbā pi sampattiyo ekanteneva sammappadhānā-  
dhīnā, tasmā Bhagavā viriyārambhe niyojetvā *esā Buddhāna*  
*sāsani*<sup>2</sup> ti āha. Tatrāyaṃ saṅkhepattho: yvāyaṃ sabba-  
saṅkilesamūlabhāvato sabbānatthavidhāyakan ti kosajjaṃ  
bhayato tappaṭipakkhato catūhi yogehi anupaddavabhāva-  
sādhanaṃ viriyārambhañ ca khemato disvā adhisīlasikkhādi-  
sampādanavasena viriyassa ārambho sammappadhānānuyogo,  
tattha yaṃ sammadeva niyojanaṃ, āraddhaviriyā ho-  
thā ti *esā Buddhānaṃ bhagavatānaṃ anusāsani* anusīṭṭhi  
ovādo ti. Sesagāthāsu pi iminā va nayena attho veditabbo.

Ayaṃ pana viseso: *vivādan* ti viruddhavādaṃ; cha vivā-  
davatthuvasena vivadanan ti attho. *Avivādan* ti vivādapā-  
ṭipakkaṃ mettāvacikammaṃ mettābhāvanaṃ vā; atha-  
vā avivādahetubhūtaṃ chabbidhaṃ sārāṇiyadhammaṃ.  
*Samaggā* ti avaggā, kāyena c’ eva cittaṇa ca avirahitā<sup>3</sup> avi-  
yuttā ti attho. *Sakkilā* ti sakkilā<sup>4</sup> mudusilā; aññamaññaṃ-  
hi muduhadayā ti attho. *Esā Buddhānūsāsani* ti ettha sab-  
bena sabbāṃ vivādamanupagamma yadidaṃ chasārāṇiya-  
dhammaparipūraṇavasena samaggavāse niyojanaṃ, *esā Bud-*  
*dhānaṃ* anusīṭṭhi ti yojetabbaṃ. Samaggavāsaṃ hi vasa-  
mānā sīla-dīṭṭhisāmaññaṃgatā avivadamānā sukheṇa tisso  
sikkhā paripūressanti ti satthā samaggavāse niyojanaṃ  
attano sāsanaṃ ti dassesi. *Pamādan* ti pamajjanaṃ, ku-  
salānaṃ dhammānaṃ pamussanaṃ, akusalesu ca dhammesu  
cittavossaggaṃ. Vuttaṃ hetuṃ: “tattha katamo pamādo ?

<sup>1</sup> Cf. DN., II, 49; *Dhamp.*, Buddhavagga, v. 5.

<sup>2</sup> CT. buddhānūsāsani.

<sup>3</sup> Si, avisahitā.

<sup>4</sup> Si, sakkilā.

Kāyaduccarite vā vaciduccarite vā manoduccarite vā pañcasu vā kāmāgūṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkaccakiriyatā asātaaccakiriyatā anuṭṭhitakiriyatā oḷṇavuttitā<sup>1</sup>nikkhittachandatā nikkhattadhuratā anāsevanā abhāvanā abahulikammaṃ, yo evarūpo pamādo pamajjanā pamajjitattam; ayaṃ vuccati pamādo.” Appamādan ti appamajjanam. Taṃ pamādassa paṭipakkhato veditabbam. Atthato hi appamādo nāma satiyā avippavāso ti ca niccam upatṭhitāya satiyā etaṃ nāmaṃ. Apare pana satisampajañña-padhānā tathā pavattā cattāro arūpino khandhā appamādo ti vadanti. Yasmā pana appamādabhāvanā nāma viṣuṃ ekā bhāvanā n’ atthi, yā hi kāci puññakiriyā kusalakiriyā sabbā sā appamādabhāvanāttheva veditabbā. Visesato pana vivaṭṭhaṭṭhūpanissayasaraṇagamanam kāyikavācasikasamvaraṇaṃ ca upādāya sabbā silabhāvanā, sabbā samādhibhāvanā, sabbā paññābhāvanā, sabbā kusalahāvanā, anavajjabhāvanā appamādabhāvanā. Appamādo ti hi idaṃ padaṃ mahantaṃ atthaṃ dīpeti. Mahantaṃ atthaṃ parigahetvā tiṭṭhati. Sakalam pi tepitakam Buddhavacanam āharitvā appamādapadassa atthaṃ katvā kathento dhammakathiko atitthena pakkhanno ti na vattabbo. Kasmā? Appamādapadassa mahantabhāvato. Tathā hi sammāsambuddho Kusiṇārāyam yamakasālānam antare parinibbāna-samaye nipanno abhisambodhito paṭṭhāya pañcacattālīsāya vassesu attanā bhāsitaṃ dhammaṃ ekeneva padena saṅgahetvā dassento appamādena sampādethā ti bhikkhūnam ovādam adāsi. Tathā cāha<sup>1</sup>: “seyyathā pi bhikkhave! Yāni kānici jaṅgamānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggam akkhāyati, yadidaṃ mahantattena. Evameva kho bhikkhave ye keci kusalā dhammā sabbe te appamādamūlakā, appamādasamosaraṇā, appamādo tesam aggam akkhāyati” ti. Tattha appamādabhāvanam sikhāppattaṃ dassento satthā bhāvettha ‘*ṭṭhaṅgikam*’<sup>2</sup> maggan ti āha. Tassattho: yo esa sīlādi-khandhattayasaṅgaho sammādiṭṭhipubbaṅgamo sam-

<sup>1</sup> Si, ten’ evāha.<sup>2</sup> CT. bhāve atthaṅgikam.

mādiṭṭhi-ādinam yeva aṭṭhannam aṅgānam vasena aṭṭhaṅ-  
giko ariyamaggo, tam bhāvētha attano santāne uppādettha,  
dassanamaggamatte aṭṭatvā upari tinnam maggānam uppā-  
danavasena ghaṭetha.<sup>1</sup> Evaṃ vo appamādashāvanā sikkhāp-  
pattā bhavissatī ti. *Esā Buddhānussāsani* ti<sup>2</sup> yadidaṃ kusa-  
lesu dhammesu appamajjanam tañ ca ussukkāpetvā ariya-  
maggassa bhāvanā esā Buddhānam bhagavantānam anusīṭṭhi  
ovādo ti.

Iti Bhagavā arahattanikūṭeneva Cariyāpiṭakadesanam  
niṭṭhāpesi. *Itthaṃ sudan* ti ādisu *itthaṃ* ti “kappe ca sata-  
sahasse” ti ādinā pakārena. *Sudan* ti nipātamattam.  
Iminā *bhagavā* ti bhāgyavantatādīhi kāraṇehi bhagavā.  
*Attano pubbacariyan* ti purimāsu Akittipaṇḍitādijātīsu attano  
paṭipattidukkarakiriyaṃ. *Sambhāviyamāno* ti hatthatale  
āmalakam viya sammadeva pakāsento. *Buddhāpadāniyam*<sup>3</sup>  
*nāmā* ti Buddhānam purātanakammam, porāṇam dukkara-  
kiriyaṃ adhikiccappavattattā desitattā Buddhāpadāniyan  
ti evannāmakam. *Dhammapariyāyan* ti dhammadesanam,  
dhammabhūtam vā<sup>4</sup> kāraṇam. *Abhāsivā* ti avoca. Yaṃ  
panettha na vuttam, tam hetthā vuttanayattā uttānatthattā  
ca na vuttan ti veditabbam. Ettāvata ca:

Visuddhacarito Satthā buddhicariyāya pāragū,  
sabbacariyāsu<sup>5</sup> kusalo lokācariyo anuttaro.  
Yam acchariyadhammānam sabbamācchāyātigo,  
attano pubbacariyānam ānubhāvavibhāvanam.  
Desesi nātho<sup>6</sup> Cariyāpiṭakam yañ ca tādino,  
dhammasaṅgāhakā therā saṅgāyimsu tath’ eva ca.  
Tassa atthaṃ pakāsetum porāṇaṭṭhakathānayaṃ,  
nissāya yā samāradhā atthasamvaṇṇanā mayā.  
Sā tattha paramatthānam niddhāretvā yathārahaṃ,  
pakāsanā Paramatthadīpanī nāma nāmato.  
Sampattā pariniṭṭhānam anakulavinicchayā,  
sādhikāyaṭṭhavisāya pāliya bhānavārato.  
Iti tam saṅkharontena yantam adhigatam mayā,  
puññaṃ tassānubhāvena lokanāthassa sāsanam.

<sup>1</sup> B. vaḍḍhetha ca.

<sup>2</sup> CT. Buddhāpadāni yan.

<sup>3</sup> Si<sub>1</sub> -kiriyaṃ.

<sup>4</sup> CT. buddhānussāsani.

<sup>5</sup> Si<sub>2</sub> ca.

<sup>6</sup> Si<sub>2</sub> Desitā nāthena.

Ogāhetvā visuddhāya sīlādipaṭipattiyā,  
 sabbe pi dehino hontu vimuttirasabhāgino.  
 Ciraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanam,  
 tasmīṃ sagāravā niccam hontu sabbe pi paṇino.  
 Sammā vassatu kālena devo pi jagatīpati,  
 saddhammanirato lokam dhammen' eva pasāsatū ti.

Iti Badaratittha<sup>1</sup>-vihāravāsinā ācariya-Dhammapālena katā.

Cariyā-Piṭakavaṇṇanā niṭṭhitā.

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<sup>1</sup> Si, naditittha-.

## FOREWORD TO THE INDEXES

With Miss Horner's concurrence I have decided to produce a detailed Index of the Cariyāpiṭaka-aṭṭhakathā in three parts, since the first edition of this commentary contained no Index. In my selection of words I have tried above all to demonstrate the language usage of Dhammapāla, who was, after Buddhaghosa, the greatest of Pali commentators, and to do justice to his importance for the Pali language. In addition, I have tried to offer means of comparison with other commentarial works, in particular the Jātaka commentary which is very frequently mentioned in the footnotes to this edition. I hope that I have succeeded in achieving, to an appreciable extent, both aims.

Index I contains proper names and titles of books. Designations such as Tathāgata, Bodhisatta, Mahāpurisa, Mahāsatta, Lokanātha will be found in Index II; this lists nouns, with a few exceptions, in the stem form, adverbs in their original form, and verbs, as is customary, in their present active form, together with special forms as they occur in the text and commentary. Index III contains the grammatical 'Termini technici', as well as the expressions used in the exegesis.

In the list of Errata I have given those words which it was not possible to correct in the photo-mechanical reprint of the first edition. I have omitted the places where words which should be separate have been printed together and vice versa, and also the frequent variations between short and long -i-.

The many shortcomings which I have subsequently detected by numerous sample-checks can only be eliminated at a later date. For this I must ask the reader's indulgence.

HERMANN KOPP



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